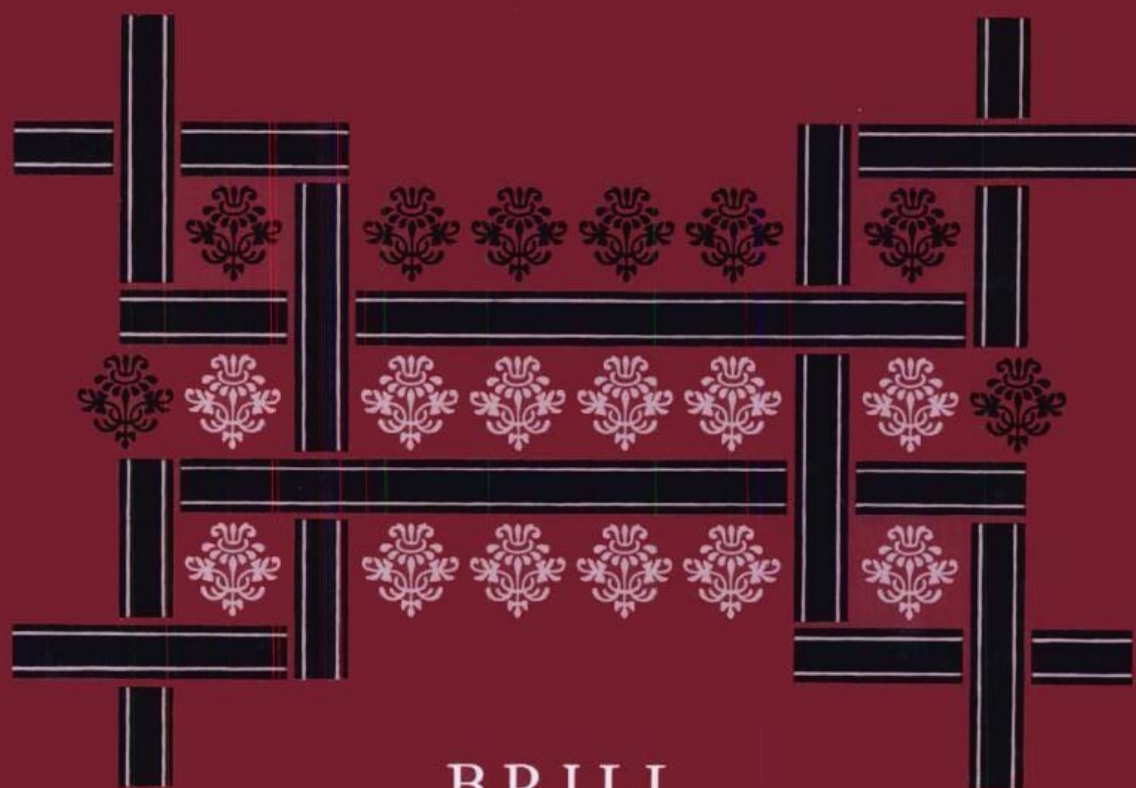


The *Encheiridion* of Epictetus
& its Three Christian Adaptations

Transmission & Critical Editions

by

Gerard Boter



BRILL

THE *ENCHEIRIDION* OF
EPICTETUS AND ITS THREE
CHRISTIAN ADAPTATIONS

PHILOSOPHIA ANTIQUA

A SERIES OF STUDIES ON ANCIENT PHILOSOPHY

FOUNDED BY J.H. WASZINK† AND W.J. VERDENIUS†

EDITED BY

J. MANSFELD, D.T. RUNIA
J.C.M. VAN WINDEN

VOLUME LXXXII

GERARD BOTER

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BRILL
LEIDEN · BOSTON · KÖLN
1999

This book is printed on acid-free paper.

Library of Congress Cataloging-in-Publication Data

Epictetus.

[Manual. English & Greek]

The Encheiridion of Epictetus and its three Christian adaptations
/ transmission and critical editions by Gerard Boter.

p. cm. (Philosophia antiqua, ISSN 0079-1687 ; v. 82)

Includes bibliographical references and indexes.

ISBN 9004113584 (alk. paper)

1. Ethics—Early works to 1800. 2. Conduct of life—Early works to
1800. I. Boter, Gerard. II. Title. III. Series.

B561.M52E5 1999

188—dc21

99-20798

CIP

Die Deutsche Bibliothek - CIP-Einheitsaufnahme

Boter, Gerard:

The Encheiridion of Epictetus and its three Christian adaptations :
transmission and critical editions / by Gerard Boter. – Leiden ; Boston
; Köln : Brill, 1999

(Philosophia antiqua ; Vol. 82)

ISBN 90 04 11358 4

ISSN 0079-1687

ISBN 90 04 11358 4

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PRINTED IN THE NETHERLANDS

For Jeanette

TABLE OF CONTENTS

Acknowledgements.....	xi
Preface	xiii

THE TRANSMISSION OF THE TEXTS

PART ONE

THE AUTHENTIC *ENCHEIRIDION*

I.	Catalogue of manuscripts of Epictetus' <i>Encheiridion</i>	3
II.	The affiliation of the manuscripts and the <i>editio princeps</i> of Epictetus' <i>Encheiridion</i>	19
	The first family.....	19
	The lemmata in <i>Siδ</i>	22
	<i>Tt</i>	23
	The selection MSS (<i>δ</i>)	25
	The <i>AC</i> -group	31
	The second family	51
	<i>U</i>	55
III.	The editions after the <i>editio princeps</i> and the manuscripts related to the editions.....	58
	From Haloander to Wolf.....	58
	The editions after Schegk and Wolf up to Schweighäuser.....	71
	Schweighäuser's <i>editio maior</i>	82
	Critical work on the <i>Encheiridion</i> after Schweighäuser's edition	84
IV.	Simplicius' commentary on Epictetus' <i>Encheiridion</i>	87
	Catalogue of manuscripts	87
	The text of the lemmata in Simplicius' commentary	93
	The text of Simplicius' commentary	111
V.	The indirect tradition	114
VI.	The constitution of the text of Epictetus' <i>Encheiridion</i>	118

PART TWO
[NILUS]' ADAPTATION

VII.	Introduction	149
VIII.	Catalogue of manuscripts of [Nilus]' adaptation	151
IX.	The authenticity and character of [Nilus]' adaptation	156
	Authenticity	156
	The Christian character of [Nilus]' adaptation	157
	Other deviations from the authentic <i>Encheiridion</i>	160
X.	The affiliation of the manuscripts and the <i>editio princeps</i> of [Nilus]' adaptation	165
	The relationship of M and P	165
	G	170
	The stemmatical position of the MSS other than MP	172
XI.	The constitution of the text of [Nilus]' adaptation	184

PART THREE
THE *PARAPHRASIS CHRISTIANA*

XII.	Introduction	197
XIII.	Catalogue of manuscripts of the <i>Paraphrasis Christiana</i>	199
XIV.	The character of the <i>Paraphrasis Christiana</i>	206
XV.	The affiliation of the manuscripts and the <i>editio princeps</i> of the <i>Paraphrasis Christiana</i>	213
	The relationship of M and α	213
	The apographa of M	215
	The relationship of the other manuscripts	216
XVI.	The commentary on the <i>Paraphrasis Christiana</i>	237
XVII.	The constitution of the text of the <i>Paraphrasis Christiana</i>	239

PART FOUR
THE ADAPTATION OF VATICANUS GR. 2231

XVIII.	The adaptation of Vaticanus gr. 2231	257
	Description of Vaticanus gr. 2231	257

The character of the adaptation of Vaticanus gr. 2231.....	259
The constitution of the text of the adaptation of Vaticanus gr. 2231	262

THE TEXTS

PART ONE

EPICTETUS' *ENCHEIRIDION*

The organization of the apparatus criticus.....	267
Conspectus siglorum	270
Text and translation	276
Lectiones variantes minores	342
Lectiones variantes ad rem orthographicam pertinentes.....	346

PART TWO

[NILUS]' ADAPTATION

Conspectus siglorum	351
Text	353

PART THREE

THE *PARAPHRASIS CHRISTIANA*

Conspectus siglorum	369
Text	371
Lectiones variantes minores	389
Lectiones variantes ad rem orthographicam pertinentes.....	392

PART FOUR

THE ADAPTATION OF VATICANUS GR. 2231

Conspectus siglorum	395
Text	396

INDICES AND BIBLIOGRAPHY

Index verborum Epicteti Encheiridii	415
Index fontium Epicteti Encheiridii	427
Index auctorum Epicteti Encheiridion laudantium	432
Index locorum potiorum	434
Epicteti Encheiridion	434
[Nili] Encheiridion	434
Paraphrasis Christiana	434
Encheiridion Vaticani gr. 2231	435
Index codicum	436
Index siglorum	438
Bibliography	441

LIST OF STEMMATA

Epictetus' <i>Encheiridion</i>	
stemma codicum et editionum	18
Simplicius' commentary on Epictetus' <i>Encheiridion</i>	
stemma codicum et editionis principis	86
[Nilus]' adaptation	
stemma codicum et editionis principis	164
<i>Paraphrasis Christiana</i>	
stemma codicum et editionis principis	212
Stemmata codicum	274

ACKNOWLEDGEMENTS

In the course of my work on the text of Epictetus' *Encheiridion* I have received help from many scholars and institutions. It is my pleasure to express my gratitude to them.

Obviously, my work would have been altogether impossible without the reproductions of MSS I have received from the libraries in which they are preserved. For many MSS I have obtained microfilms from the collection of the *Institut de Recherche et d'Histoire des Textes* in Paris. A special word of thanks should be directed to Dr. E.K. Litsas of the *Patriarchal Institute of Patristic Studies* in Thessaloniki, who has sent me reproductions of two Athos MSS, as well as doing all he could to obtain photographs of Esphigmenou 3, which, alas, proved to be missing when Dr. J. Tavlakis visited the Esphigmenou monastery on my behalf.

The librarians of the Biblioteca Marciana (Venice), the Biblioteca Apostolica Vaticana, the Biblioteca Medicea Laurenziana (Florence), the National Library (Athens), the British Library (London), the Bibliotheek der Rijksuniversiteit (Leiden) and the Bibliothèque Nationale (Paris) have kindly given me the opportunity to study the MSS preserved in their libraries *in situ*.

I have obtained codicological and palaeographical information from various scholars and librarians: Dr. F. Arduini (Venice), Dr. E. Arnold (Munich), Dr. B.C. Barker-Benfield (Oxford), Dr. Chr. Balto-yanni (Athens), Prof. P. Canart (Vatican City), Dr. M. Eschler (Bern), Dr. P.G. Ferrara (Naples), Dr. Chr. Förstel (Paris), Dr. O. Gantier (Paris), Dr. M. Germann (Bern), Dr. G. Guilleminot-Chrétien (Paris), Dr. H. Haalberg (Uppsala), Dr. J.J. Hall (Cambridge), Dr. U. Kirsten (Dresden), Dr. D. Lecco (Paris), Dr. V. Leonov (St.-Petersburg), Dr. E. Lugato (Venice), Dr. S. Marcon (Venice), Dr. G. Mathieu (Besançon), Dr. A. Piber (Warsaw), Dr. K. Schellbach (Dresden), Dr. L. Selvaggi (Turin), Dr. M. Simpson (Edinburgh), Dr. M.C. Vicario (Florence).

Prof. D. Harlfinger (Berlin) and Prof. E.V. Maltese (Albisola) have given me various pieces of information, and sent me xeroxes of works I was unable to get hold of in the Netherlands.

Prof. I. Hadot (Paris), whose edition of Simplicius' commentary

on Epictetus' *Encheiridion* has been on my desk ever since its publication, has encouraged me from the outset; I owe her for many valuable remarks on several aspects of my work.

Prof. A. Carlini (Pisa) has always been ready to comment on problems about which I asked his opinion. In addition, he invited me to come to Pisa in October, 1995, to lecture on the Christian adaptations. On this occasion I made the acquaintance of Carlini's pupil Dr. Francesco de Nicola (Pavia), with whom I have exchanged countless letters on the transmission and the text of the *Paraphrasis Christiana*, which was the subject of Dr. De Nicola's doctoral dissertation.

Prof. M. Spanneut (Lille) has given me information on the commentary on the *Paraphrasis Christiana*, and on the indirect tradition of *Ench.*

With the members of the *Amsterdamse Hellenistenclub* I have discussed three papers, on [Nilus]' adaptation, on the *Paraphrasis Christiana*, and on the authentic *Encheiridion*. I have greatly profited from their remarks. I am especially indebted to Prof. C.J. Ruijgh, Prof. S.R. Slings and Prof. I. Sluiter, who have given me advice on many other occasions as well.

The Netherlands Organization for Scientific Research (NWO) has given me financial support for visiting libraries in Athens, London, Paris, Rome and Venice.

Mrs W.A. John has undertaken the arduous task of correcting my English. Prof. D. den Hengst has been ready to correct my Latin.

Finally, I wish to thank Prof. J. Mansfeld, Prof. D.T. Runia and Prof. J.C.M. van Winden for accepting my book in the series *Philosophia Antiqua*.

Amsterdam
summer 1998

PREFACE

1. *Brief sketch of the origin and reception of Epictetus' Encheiridion*

Arrian is almost universally acknowledged as the author of the *Diatribes*, but there has been much discussion about the extent to which he put his stamp on the text of the *Diatribes*. According to some scholars he presents us with a more or less stenographic account of Epictetus' lectures. According to others he follows the example of Xenophon's *Memorabilia*, and moulds Epictetus' oral lectures into freely adapted written compositions. There are also many intermediate positions¹. Stellwag 11-13, however, argues that Epictetus' *Diatribes* were composed by Epictetus himself; this hypothesis has recently been revived by Dobbin (xxi-xxiii).

In a letter to Massalenus², referred to by Simplicius (P 4-9, p. 192 Hadot), Arrian states that in composing the *Encheiridion* he picked out the most vital and necessary elements of Epictetus' philosophy, which would most strongly influence the souls of the readers³. Simplicius adds that the same thoughts and the same formulations can also be found in the *Diatribes*⁴. In reality *verbatim* quotations from the *Diatribes* in the *Encheiridion* are few and far between. Comparison between the two is hampered by the fact that the *Diatribes* are only partly extant⁵.

Epictetus enjoyed a certain popularity both with pagan and christian authors in antiquity and in the Byzantine period⁶. In the

¹ For Arrian's authorship see Arrian's letter to Lucius Gellius, which precedes the *Diatribes* in the codex Saibantinus = Bodleianus misc. gr. 251 (the source of all the other extant MSS). For the character of the *Diatribes* see Spanneut, *RAC* 600-603; Radt 364-368 with references; Dobbin xx-xxiii with references.

² Or Messalinus, as Saumaise conjectured; see Hadot's apparatus.

³ Τὸ δὲ βιβλίον τοῦτο, τὸ Ἐπικτήτου Ἐγχειρίδιον ἐπιγεγραμμένον, καὶ τοῦτο αὐτὸς συνέταξεν ὁ Ἀρριανός, τὰ καιριώτατα καὶ ἀναγκασιότατα ἐν φιλοσοφίᾳ καὶ κινητικώτατα τῶν ψυχῶν ἐπιλεξάμενος ἐκ τῶν Ἐπικτήτου λόγων.

⁴ Τὰ δὲ αὐτὰ σχεδὸν καὶ ἐπ' αὐτῶν τῶν ὀνομάτων σποράδην φέρεται ἐν τοῖς Ἀρριανοῦ τῶν Ἐπικτήτου διατριβῶν γραφομένοις. Hadot, *Simplicius* 152-153, argues that it should not be taken for granted that the word διατριβῶν refers to the *Diatribes* as we have them.

⁵ See Spanneut, *RAC* 602. I hope to devote a special study to the relationship between the *Diatribes* and the *Encheiridion*.

⁶ An excellent survey is given by Spanneut, *RAC* 616-675.

first place his name is mentioned in various sources⁷. Next there are references to the Epictetean corpus. Direct quotations are not very frequent; the majority of them are found in Stobaeus, who quotes 21 passages from the *Encheiridion*, against only four passages from the four extant books of the *Diatribes*: this serves to illustrate that the *Encheiridion* gradually came to be the best known of the Epictetean writings⁸.

In the sixth century, the Neoplatonist philosopher Simplicius, well-known for his commentaries on Aristotle, devoted a full-scale commentary to the *Encheiridion*⁹. In the preface he states that the *Encheiridion* often repeats phrases from the *Diatribes* (see above), but in his commentary he hardly ever refers to the *Diatribes*. Simplicius rather tries to explain the *Encheiridion* by itself, paying much attention to the coherence of the whole¹⁰. In a number of places the text of the *Encheiridion* serves as a starting-point for reflections which exceed the scope of the commentary proper¹¹.

So great was the influence of the *Encheiridion* on monasticism that it was adapted to suit the needs of Christians on no less than three occasions. The first of these adaptations is falsely attributed to Nilus Ancyranus (*Nil*, first edited by J.M. Suarez [1673]), the second is known as the *Paraphrasis Christiana* (*Par*, first edited by M. Casaubon [1659]), the third one is found in Vaticanus gr. 2231 (*Vat*, discovered by M. Spanneut, as yet unedited). None of these adaptations can be dated with certainty; a *terminus ante quem* is furnished by the date of the oldest extant MSS¹². In *Nil* and *Vat* the text of the authentic *Encheiridion* is only slightly modified, but in *Par* the text has undergone a complete metamorphosis¹³.

⁷ See the *testimonia* collected by Schenkl III-XV.

⁸ For a discussion of the indirect tradition of the *Encheiridion*, see pp. 114-117; for a full list of authors referring to the *Encheiridion*, see pp. 432-433.

⁹ Fortunately, this commentary can now be consulted in the recent edition by I. Hadot, accompanied by a detailed and informative introduction. For a list of Simplicius' works, both extant and lost, see Hadot, *Simplicius* 4-6.

¹⁰ For a full philosophical analysis of Simplicius' commentary, see Hadot, *Simplicius*, chs. III and IV, pp. 51-113. For a discussion of the way in which Simplicius handles the text of the *Encheiridion*, see pp. 111-113 below.

¹¹ The most interesting case in point is Simplicius' commentary on *Ench* 27 (Simplicius ch. XXXV), which for the greater part is a refutation of Manicheism (cf. Hadot, *Simplicius*, 114-144).

¹² For *Nil* Ven. Marc. gr. 131 (eleventh century), for *Par* Flor. Laur. 55,4 (tenth century), for *Vat* Vat. gr. 2231 (early fourteenth century). *Vat* must have been composed after Simplicius' commentary, because it borrows a phrase from Simplicius; see p. 260, n. 2.

¹³ For *Nil* see pp. 157-163, for *Par* see pp. 206-211, for *Vat* see pp. 259-262.

The oldest extant MSS of the authentic *Encheiridion* belong to the fourteenth century, and are thus much later than the oldest witnesses to the text of *Nil* and *Par*¹⁴. This might be taken as an indication that up to *ca.* 1300 A.D. the Byzantine world paid more attention to the christianized versions of the *Encheiridion* than to the original text.

From the fourteenth century on we find an ever increasing number of MSS of the *Encheiridion*, some giving a selection, others containing the complete text. In the fifteenth century it was translated into Latin twice, first by Niccolò Perotti in 1450, then by Angelo Poliziano in 1479¹⁵. Perotti's translation did not gain great popularity, but Politian's translation has been endlessly reprinted since the *editio princeps* of 1497.

The first edition of the complete Greek text of the *Encheiridion* was published in 1529¹⁶. Since then, there has been a constant flow of editions of the Greek text and of translations into many languages¹⁷. A real critical edition of the Greek text, however, has hitherto never been made. All the editions published in the nineteenth and twentieth centuries depend on the *editio maior* by J. Schweighäuser (1798). It is my aim to fill this gap.

2. Aim and method of the present work

The need of the preparation of a critical edition of Epictetus' *Encheiridion* has long been felt¹⁸, but at the same time scholars have recoiled from the enterprise because of the amount of work involved¹⁹.

¹⁴ Apart from the MSS mentioned in note 12 (p. xiv), there are other MSS written before 1300 A.D., especially for *Par* (see the catalogues, pp. 151-153 and 199-205).

¹⁵ See Oliver, *Perotti*; —, *Poliziano*; Boter, *Translations*. Cf. pp. 28, 99-100, 104.

¹⁶ In the *editio princeps* of Simplicius' commentary (1528), the chapters of *Ench* have been added as lemmata, but in many cases these lemmata are abbreviated (see pp. 106-107).

¹⁷ See Oldfather, *Contributions and Supplement*, nrs. 114-725, for the years up to 1952; for later years see *L'Année Philologique*.

¹⁸ Cf. Carlini 215, n. 4.

¹⁹ See for instance Oldfather (Loeb edition) II, 480, n. 2: "Another [reason] is the very slight probability that any really notable contributions to knowledge might result therefrom. As an intellectual problem the preparation of a new edition of the *Encheiridion* presents certain interesting features, but as a practical undertaking it is outranked by a good many other possible investigations." Maltese XXVII: "(...) un compito davvero poco seducente, che non promette all'editore risultati pari alla fatica." Oliver, *Politian* 186: "(...) a text that has a manuscript tradition so complex that it has dismayed the courage, or baffled the perseverance, of prospective editors for the past century and a half."

When I envisaged the preparation of a critical edition of *Ench* in 1987, I decided at the outset that the edition should be based on all the sources available to me. Therefore my project necessarily included the preparation of critical editions of the three Christian adaptations of *Ench* as well. Fortunately a new edition of Simplicius' commentary was already in preparation by I. Hadot; it was published in 1996. But because the tradition of the lemmata in the MSS of Simplicius' commentary differs from the tradition of the text of the commentary itself—as Mme Hadot wrote me—I had to study the lemmata in all the Simplician MSS myself.

Despite the great number of MSS (over one hundred in all) I have not excluded any MS from my investigations, not even MSS written in the 16th-18th centuries. In the first place I wanted to be absolutely certain that I had not neglected any primary source; in the second place these MSS reflect the scholarly activities of the periods in which they were produced.

For the identification of MSS I have consulted Friedrich-Faye in the first place; further, I have checked many catalogues myself; finally, I have found some MSS in Sinkewicz. With the exception of Leid. Voss. gr. Q 54, Lond. Add. 11887 and Venetus Marcianus gr. App. Cl. XI 13 (which I have collated *in situ*), I have studied all the MSS on photographs or microfilm. Dresdensis Da 55 was heavily damaged in the Second World War, and is nowadays hardly legible; I have used Heyne's collation, which is reported by Schweighäuser; Dr. Kerstin Schellbach has checked some readings on my behalf. I have consulted most of the major primary MSS *in situ*. For *Ench* I have seen **T** [Atheniensis 373], **A** [Parisinus Suppl. gr. 1164], **SiC** [Vaticanus gr. 327], **SiG** [Venetus Marcianus gr. 261], **II** [Laurentianus 31,37], **Φ** [Parisinus gr. 3047]; for *Nil* I have seen both **M** [Venetus Marcianus gr. 131] and **P** [Parisinus gr. 1220]; for *Par* I have seen **M** [Laurentianus 55,4], **P** [Parisinus gr. 1053], **V** [Venetus Marcianus gr. 127] and **A** [Atheniensis 521]; for *Vat* I have consulted the *codex unicus* **V** [Vaticanus gr. 2231]. I have also briefly inspected a number of secondary MSS *in situ*.

I have invented a system of labelling the MSS with sigla which, I hope, will be convenient for the user of this book. The sigla themselves are always printed in bold type; when it must be made clear to which tradition a given MS belongs, this bold siglum is preceded by an italic siglum: *E* or *Ench* (the authentic *Encheiridion*), *N* or *Nil* ([Nilus]' adaptation), *P* or *Par* (the *Paraphrasis Christiana*), *V* or *Vat*

(the adaptation of Vaticanus gr. 2231), *S* (Simplicius' original lemmata), *Si* (the supplemented lemmata in Simplicius' commentary), *Simp* (Simplicius' commentary itself). But, for instance, when discussing the transmission of *Par*, I have not deemed it necessary to add the italic siglum *Par* on every occasion.

In collecting the material of the indirect tradition I have profited from the discussions in Spanneut's informative articles in *DS* and *RAC*. Prof. Spanneut has given me some additional information *per litteras*; the same goes for Prof. E.V. Maltese.

The discussion of the transmission of the text is roughly the same for *Ench*, *Nil*, *Par* and *Vat*.

First there is a brief catalogue of MSS, in which the essential information about a MS is presented. I have not undertaken a full-scale codicological study myself: as a rule I only give the information available to me from other sources.

The affiliation of the manuscripts is depicted in a *stemma codicum et editionum*. Some MSS of *Ench* derive from later editions; these MSS are not always represented in the stemma.

The discussion of the stemmatological relationship of the MSS is meant to be exhaustive. I primarily rely on the internal evidence, that is, the readings of the MSS; but whenever there are other indications, such as omissions corresponding exactly to one or more lines of text in the exemplar, I mention these as well. *Vat* constitutes an obvious exception, because this text is transmitted in one MS only.

For each of the four texts there is a chapter on the constitution of the text, in which I explain the editorial principles followed by me; next, there is a philological discussion of a number of individual readings.

In the case of *Nil* and *Vat*, all the information about the readings of the MSS is given in the apparatus below the text. But for *Par*, and to a much higher degree for *Ench*, the number of witnesses would make this way of presenting the material ill-digestible. Therefore the orthographical variant readings and the readings of the less prominent primary MSS are reported in two separate apparatus after the text itself.

Even so, the apparatus of *Ench* does not make for easy reading; however, I would rather bear the odium of giving too much information to the user of my text than incur the reproach of withholding essential information.

For all the texts I have maintained the chapter numbers found in previous editions, in order to avoid confusion with the existing secondary literature. In cases where one chapter in the previous editions should in fact be split into two chapters, as for instance *Ench* 14, I have numbered these chapters as 14a and 14b. In the opposite case the current chapter number is added in the text between square brackets (for instance *Par* 58-[59]); in such cases the line numbers of the bracketed chapter continue those of the preceding chapter.

There is no internationally accepted standard for the punctuation of our classical texts. I have decided for a very sober punctuation, adding commas only when they appear to be indispensable. Initial capitals are used for the first word of a chapter and for proper names.

The English translation accompanying the Greek text of *Ench* is my own, but, not being a native speaker of English, I have constantly consulted existing translations, especially those by Oldfather, White and Hard. In many cases I have adopted phrases from these translations: I have aimed at clarity, not at originality.

The book is concluded by a number of indexes: an *index verborum* of *Ench*, an index of source passages in the *Diatribes* and fragments, an index of authors referring to *Ench*, an *index locorum potiorum*, an *index codicum* and an *index siglorum*. Finally there is a bibliography.

THE TRANSMISSION
OF THE TEXTS

PART ONE

THE AUTHENTIC *ENCHEIRIDION*

CHAPTER ONE

CATALOGUE OF MANUSCRIPTS OF EPICTETUS' *ENCHEIRIDION*

This catalogue offers a brief description of the MSS containing the text of *Ench*; I will indicate the date, scribe, material, size, number of folia, folia on which *Ench* is found, number of lines per page, sigla, and give some bibliographical references. The stemmatic position of the MSS is indicated summarily.

1. *Atheniensis Benaki Museum 45 (T.A. 16) (olim Edirne, Gymn. 1135 (124))*

15th century; paper; 195 x 137 mm.; ff. IV, 87; *Ench* ff. 1^r-9^v; 26-28 lines; siglum **Mm**. At the bottom of fol. 1^r there is an owner's note ἐκ τῶν τοῦ Ἰγνατίου σαράφ ὀγλοῦ ἀδριανοπολίτου. See Lappa-Zizika & Rizou-Kouroupou 85-87.

Mm derives from **H^{pc}** [Laur. 55,7]; **Mm** is the source of the common ancestor of **R** [Laur. 74,13] and **Vv** [Vat. gr. 100]. See pp. 34-36.

2. *Atheniensis National Library 373*

15th century; oriental paper; 114 x 75 mm.; ff. 209; *Ench* ff. 166^r-196^v; 13-16 lines; siglum **T**. The MS is heavily damaged by moisture, and in many places very difficult to decipher. See Sakkelion-Sakkelion 63-64.

T is a primary MS; it derives from the same source as the supplemented lemmata in **SiC** [Vat. gr. 327]. See pp. 19, 51-53.

3. *Bern, Bürgerbibliothek, Bernensis 691*

second half of the 16th century; paper; 152 x 105 mm.; pp. 81; *Ench* pp. 1-70; 16 lines; siglum **V**. See Hagen 502; Omont, *Suisse* nr. 122.

V derives from **G** [Uppsal. gr. 25]. See pp. 63, 65-66.

4. *Berolinensis* gr. 175 (*Phill.* 1579 = *Meerm.* 289 = 217^c *Clar.* = 125^c *Pel.*) 15th-16th century; paper; 192 x 140 mm.; ff. 17; *Ench* ff. 1^r-13^v; 25 lines; siglum **O**. See Studemund-Cohn I 77.

O derives from **H**^{pc} [*Laur.* 55,7]. See pp. 34-35.

5. *Besançon, Bibliothèque Municipale* 420 (*Gollob* nr. 12)

16th century; <Iacobos Episkopopoulos> (see Gamillscheg-Harlfinger II 86, nr. 192 (= I 144)); paper (parchment binding); 164 x 110 mm.; ff. 32; *Ench* ff. 1-32 (= the whole MS); 15 lines; gilt-edged; siglum **Aa**. See Gollob, *Bes.* 18.

Aa derives from a lost apograph of **Ne** [ed. Paris 1540]. See pp. 61-62.

6. *Bucharest* gr. 645 (78)

A.D. 1771; paper; 210 x 250 mm.; ff. 62; *Ench* ff. 25^r-42^r; siglum **Ii**. See Litzica 358.

Ii is a gemellus of **Jj** [*Buch.* gr. 1030]; the lost source of these MSS derives from the edition by Maire 1651 (or one of its numerous derivatives). See p. 77.

7. *Bucharest* gr. 1030 (*miscellaneus*)

18th-19th century; paper; 190 x 145 mm.; ff. 224; *Ench* ff. 93^r-105^v; siglum **Jj**. See Camariano 160-164.

Jj is a gemellus of **Ii** [*Buch.* gr. 645]; the lost source of these MSS derives from the edition by Maire 1651 (or one of its numerous derivatives). See p. 77.

8. *Cantabrigiensis* 1920 (*li. vi.* 41)

17th century; paper; 133 x 75 mm.; ff. 90; *Ench* ff. 2^r-23^r; 25-28 lines; siglum **Kk**. See Babington 539-540.

Kk derives from *SiHe* [Heinsius 1639/1640 edition of Simplicius' commentary]. See pp. 75-76.

9. *Dresdensis* Da 55

14th century; oriental paper; 227 x 160 mm.; ff. 8; contains chs. 3, 5a, 5b, 9, 11, 12, 15, 17, 18, 19a, 19b, 22-29⁴, 31, 33⁹, 33¹², 34, 35, 38, 39, 42, 43, 46, 48a, 48b with scholia; siglum **Γ**. The MS was bought in 1754 "ex auctione Boerneriana Lipsiae habita". In the great fire of Dresden at the end of the Second World War, **Γ** was heavily damaged by water, and in many places it has become quite illegible; the MS cannot be reproduced. Fortunately, **Γ** was collated by Heyne, whose

collation is reported by Schweighäuser. In a number of places Frau Kerstin Schellbach of the Sächsische Landesbibliothek has checked **Γ** on my behalf. See Schnorr von Carolsfeld I 297.

Γ derives from **ς**, which goes back to **δ**; **Γ** is a primary witness with restricted independent value. See pp. 19-21, 25-28.

10. *Edinburgh, University Library 234*

16th century; paper; 103 x 73 mm.; ff. 258; *Ench* ff. 1^v-79^r; contains the Greek text on the left pages, Politian's translation on the right pages; 14 lines; siglum **Hh**.

Hh derives from the same lost MS as **P** [Escor. gr. 39] and **Ff** [Lond. Burney 80]; this lost MS derives from **H**^{pc} [Laur. 55,7]. See pp. 34-35, 37, 39-40.

11. *Edinburgh, University Library 3076 (La.III.437)*

second half of the 16th century; <Iacobos Episkopopoulos> (cf. Besançon 420); paper; 153 x 105 mm.; ff. 29; *Ench* ff. 1^r-29^v (= the whole MS); the text breaks off at c. 52^l,3 ὁ τοῦ μὴ ψεύδεσθαι, at the end of f. 29^v (the last folium); 25 lines; gilt-edged; siglum **Nn**. See <Sharp-Finlayson> 519.

Nn derives from a lost apograph of **Ne** [ed. Paris 1540]. See pp. 61-62.

12. *Escorialensis gr. 39 (R.III.5)*

A.D. 1514 (notes on f. 1^r and f. 77^v); Juan Vergara; paper; 208 x 150 mm.; ff. 98 (+ 23a, 31a, 67a, 94a); *Ench* 2^r-20^r; 22 lines; siglum **P**. See Revilla I 163-167.

P derives from the same lost MS as **Hh** [Edinburgh Univ. Lib. 234] and **Ff** [Lond. Burney 80]; this lost MS derives from **H**^{pc} [Laur. 55,7]. See pp. 34-35, 37-38.

13. *Florentinus Laurentianus 31,37 (miscellaneous)*

14th century; paper; 225 x 150 mm.; ff. 377; *Ench* ff. 156^r-159^v (numbers at the top of the page, repeated at the bottom of the page below the right corner of the text) = 158^r-161^v (numbers at the right corner of the page); f. 156 is displaced¹, and belongs after f. 159; 38 lines;

¹ The composition of f. 156 is rather confusing: f. 156^v contains *Ench* 48-51, and thus gives the sequel to f. 159^v; f. 156^r starts with a text on the tusks of the elephant, then has a blank of a few lines, after which follows *Ench* 52; the text of *Ench* 52 is surrounded by scholia which have nothing to do with our text, and deal with words like ὀσφύες, ἰσχία etc.

contains chs. 3, 5a, 5b, 9, 10, 11, 12, 15, 17-19b, 22-29⁴, 31, 33⁹, 33¹², 34, 35, 38, 39, 42, 43, 46, 48a, 48b, 49, 51, 52; siglum **Π**. See Bandini II 114-119.

Π is a gemellus of **Ψ** [Wat. gr. 1314]; the lost source of these MSS depends on **ϑ**, and thus on **δ**; **Π** is a primary witness with restricted independent value. See pp. 19-21, 25-26.

14. *Florentinus Laurentianus 55,7*

14th-15th century; paper; 228/230 x 150/155 mm.; ff. 438; this MS has two folio numberings: *Ench* is found on ff. 271^v-278^v (top of the folio) = 277^v-284^v (bottom of the folio); 33 lines; siglum **H**. See Bandini II 244-268.

H derives from **A** [Par. Suppl. gr. 1164]; the numerous corrections in **H** are mainly borrowed from *Nil*. **H** is the source of **O** [Berol. gr. 175], **Mm** [Athen. Benaki Museum 45], and the lost common ancestor of **P** [Escor. gr. 39], **Ff** [Lond. Burney 80] and **Hh** [Edinburgh Univ. Lib. 234]. See pp. 33-35, 37.

15. *Florentinus Laurentianus 74,13*

15th century; paper; 206 x 128/132 mm.; ff. 346; there are three folio numberings in this MS: at the top and at the bottom of the folio and in the extreme upper corner (cut off on some folia): *Ench* is found on ff. 191^r-199^v (top of the folio) = 212^r-220^v (bottom of the folio) = 222^r-230^v (extreme upper corner of the folio); 29 lines; siglum **R**. See Bandini III 102-115.

R is a gemellus of **Vv** [Wat. gr. 100]; the lost source of **R** and **Vv** derives from **Mm** [Athen. Benaki Museum 45]. **R** is the source of **S** [Rom. Angel. gr. 80]. See pp. 35-36.

16. *Florentinus Laurentianus 81,22*

30/11/1513 (Rome); Johannes Phroulas (subscription on f. 146^r; cf. Gamillscheg-Harlfinger I 111-112, nr. 189); parchment; 225 x 150 mm.; ff. II, 146, I; *Ench* ff. 1^r-12^r; 22 lines; also contains *Simp*; siglum **N**. See Bandini III 234-235; Hadot, *Tradition* 27-31, 105.

N derives from **Y** [Neap. III.E.29]. See p. 48.

17. *Florentinus Laurentianus CS 163*

16th century; paper; 131 x 86 mm.; ff. 60; *Ench* ff. 6^r-38^v; 16 lines; siglum **W**. See Rostagno-Festa 164.

W derives from **G** [Upps. gr. 25]. See pp. 63, 65-66.

18. *Florentinus Laurentianus Redianus 15 (miscellaneous)*

Ench 15th century, probably about 1490 (the text of *Ench* in **B** was written by Antonios Damilas, who also copied **SJ** [Par. gr. 1960] and **SH** [Bon. 2359]; **SJ** is dated 27/8/1491 by Damilas, **SH** 23/2/1490; all three MSS were copied in Crete); Antonios Damilas (subscription on fol. 31^v; cf. Gamillscheg-Harlfinger I 37-38, nr. 22); paper; 208 x 153 mm.; ff. II, 221, I; *Ench* ff. 14^r-31^v; 25 lines; siglum **B**. See Rostagno-Festa 219-220.

B derives from **ε**, and thus goes back to **C** [Ambr. gr. 481]. See pp. 40-42, 108-109.

19. *Karlsruhe K. 508*

16th century; paper; 222 x 161 mm.; ff. 10; *Ench* ff. 1^r-10^r (= the whole MS); 27-33 lines; siglum **Ee**. This MS comes from the library of Christ. Joach. Haller von Hallerstein. See Brambach 95.

Ee is a gemellus of **Ha** [Haloander's *editio princeps* 1529]; the lost source of **Ee** and **Ha** derives from **Y** [Neap. III.E.29]. See pp. 48-50.

20. *Kozani, XΣ 13*

18th century; *Ench* ff. 81^v-96^v, breaking off after 34,7 καὶ; 20-21 lines; siglum **Oo**. See Sigalas (I have not been able to consult this work).

Oo derives from **Mh** [ed. Maire 1646]. See pp. 77-78.

21. *Leidensis Perizonianus gr. O 5*

second half of the 16th century; paper; 161 x 107 mm.; ff. I, 24; *Ench* ff. 2^r-22^v; watermark Briquet 207; 18 lines; siglum **Z**. On f. 1^v there is a note: "31 d'agosto Bernardinus Midius dono dedit Fabio Benevolentio. 7 5." Subsequent owners are Jos. Scaliger, Daniel Heinsius, J. Rutgers, P. Francius and J. Perizonius. See De Meyier, *Per.* 116.

Z is a gemellus of **Xx** [Vat. gr. 1862]; the lost source of these two MSS derives from the edition by Trincavelli 1535 (or one of its derivatives), but there are cases of agreement with other late MSS. See pp. 63-64, 76, 79.

22. *Londiniensis Add. 11887*

second half of the 16th century; <Iacobos Episkopopoulos> (cf. Besançon 420); paper; 164 x 110 mm.; ff. IV, 33 (+ 9^a), IV (between ff. 9 and 10 there is one unnumbered folio); watermark: monogram IG on a crowned escutcheon with the name I. Guérard (Briquet

9458); *Ench* ff. 1-33 (= the whole MS); siglum **Pp**. Previous owners: prince Galatzin, Butler. See *Additions* 2, 15; Richard, *Inventaire* 20.

Pp derives from a lost apograph of **Ne** [ed. Paris 1540]. See pp. 61-62.

23. *Londiniensis Burney* 80

16th century; <Johannes Phroulas> (see Hadot, *Addenda* 394-395); paper; 205 x 135 mm.; pp. 116; *Ench* pp. 71-116; 20 lines; a 17th-century collation of this MS is found in Leidensis Perizonianus gr. O. 3, ff. 1^r-8^v; siglum **Ff**. See Forshall I, ii, 35-36.

Ff derives from the same lost MS as **P** [Escor. gr. 39] and **Hh** [Edinburgh Univ. Lib. 234]; this lost MS derives from **H^pc** [Laur. 55,7]. **Ff** is the source of **Gg** [Oxon. Bodl. 16991]. See pp. 34-35, 37-39.

24. *Mediolanensis Ambrosianus* gr. 481 (*L* 43 sup.)

15th century; paper; 232 x 155 mm.; ff. V, 272, I; *Ench* 117^r-132^r; 25 lines; siglum **C**. On f. 272^v there is a note *Ioannis Dominici Zoni archipresbyterj sancti Martinj de Liuiano Liber*; the MS was bought in Venice in 1603 (possibly by Gabriele Severo). See Martini-Bassi I 574-576.

C is a gemellus of **Ww** [Vat. gr. 894]; their common source is a gemellus of **A** [Par. Suppl. gr. 1164]; thus **C** is a primary witness; it is the source of a lost MS, which is the direct or indirect ancestor of many other MSS. See pp. 19-21, 31-32, 40.

25. *Monacensis* gr. 529

14th century; oriental paper; 226 x 140 mm.; ff. 256; *Ench* ff. 132^r-134^r; 17-24 lines, with scholia beside and below the text; contains chs. 43, 46, 48a, 48b, 49, 51, 52 with scholia; siglum **Γγ**. Large parts of **Γγ** are heavily damaged by moist, and have become quite illegible. **Γγ** comes from the Alte Stadtbibliothek in Augsburg. See Hardt V 318-329.

Γγ is closely related to **Λ** [Vat. gr. 1823], and thus derives via **ς** from **δ**; **Γγ** is a primary witness with restricted independent value. See pp. 19-20, 25, 27-28.

26. *Monacensis* gr. 567

16th century; paper; 175 x 110 mm.; ff. 60; *Ench* ff. 1^r-32^v; 16 lines; siglum **D**. See Hardt V 438-439.

D derives from **ζ**, a gemellus of **B** [Laur. Red. 15]; the lost source of these MSS derives from **C** [Ambr. gr. 481]. See pp. 40, 42-43.

27. *Neapolitanus II.C.37* (Borb. 96, *Farnesianus* <36>; *miscellaneus*) late 14th-early 15th century; paper; 220 x 144 mm.; ff. III, 486, III; *Ench* 212^v-232^v (numbers written above the right upper corner of the text) = 234^v-254^v (numbers written in the extreme right upper corner of the folia); 26-27 lines, with many interlinear scholia; contains chs. 3, 5b, 5a, 9, 11, 12, 15, 17, 18, 19a, 19b, 22, 23, 27, 24, 25, 26, 28, 29¹⁻⁴, 31, 33⁹, 33¹², 34, 35, 38, 42, 39, 43, 46, 48a, 48b with scholia; siglum **Δ**. See Mioni, *Neap.* I 1, 254-262.

Δ is a gemellus of **Θ** [Vat. gr. 952], and thus derives from **δ** via **τ** and **ς**; **Δ** is a primary witness with restricted independent value. See pp. 19-21, 25, 27-30.

28. *Neapolitanus III.E.29* (Borb. 351) 16th century (before 1513); paper; 300 x 220 mm.; ff. III, 87, II; *Ench* 1^r-8^v; 30 lines; also contains *Simp*; siglum **Y**. See Cyrillus II 466; Hadot, *Tradition* 27-32, 105.

Y is a gemellus of **L** [Vind. phil. gr. 37]; the lost source of these two MSS depends indirectly on **C** [Ambr. gr. 481]. **Y** is the source of **N** [Laur. 81,22] and of a lost MS **π**, which was the ancestor of **Ee** [Karlsruhe K. 508] and **Ha** [Haloander's *editio princeps* 1529]. See pp. 43-45, 47-49.

29. *Neapolitanus Girolamini C.F. 2.11* (olim XXII.1) 15th century; paper; 290 x 210 mm.; ff. III, 474, II; *Ench* 130^r-132^r; 36 lines; contains chs. 3, 5b, 5a, 9, 11, 12, 15, 17, 18, 19a, 19b, 22, 23, 27, 24, 25, 26, 28, 29¹⁻⁴, 31, 33⁹, 33¹², 34, 35, 38, 42, 39, 43, 46, 48a, 48b; siglum **Σ**. See Martini I 2, 397-415.

Σ derives from the same lost MS as **Ξ** [Vat. gr. 1858] and the lost source of **Δ** [Neap. II.C.37] and **Θ** [Vat. gr. 952]; thus **Σ** derives via **τ** and **ς** from **δ**; **Σ** is a primary witness with restricted independent value. See pp. 19-21, 25, 27-30.

30. *Oxoniensis Bodleianus 16991* (= D'Orville 113 = Auct. X 1.4, 11) ca. 1500 A.D.; paper; 210 x 156 mm.; ff. I, 336; *Ench* 157^r-167^r; 22-23 lines; siglum **Gg**. See Madan IV, 64-65.

Gg derives from **Ff** [Lond. Burney 80]. See p. 39.

31. *Oxoniensis Canonicianus gr. 23* end of the 14th century; paper; 172/176 x 118/124 mm.; ff. 136; *Ench* 132^v-134^v; 23-28 lines; contains chs. 11-21, 24², 10-11 (τίς-αὐτός),

24³, 15-18 (ὀρᾶτε-ἄξιόυτε), 29⁵⁻⁷, 30, 33⁴, 33⁵⁻⁶, 33⁹, 33¹⁰, 33¹¹, 33¹³⁻¹⁶, 34-37, 43, 45, 2-5, 48b, 1-6 (Σημεῖα-λαβεῖν), 51; siglum **Tt**. The selection from *Ench* begins at the top of f. 132^v, without any title. See Coxe, *Bodl.* III, col. 31-32.

Tt derives from the same source as **A** [Par. Suppl. gr. 1164], **C** [Ambr. gr. 481], **δ** and **Siδ**, although it shows traces of contamination with **T** [Athen. 373]; **Tt** is a primary witness. See pp. 19, 23-25.

32. *Oxoniensis Collegium Novum* 247

16th century (after 1519); <Gentian Hervet> (cf. Gamillscheg-Harlfinger I 49-50, nr. 47); ff. 131; *Ench* ff. 1^r-11^v; 25 lines; paper; 227/229 x 159/161 mm.; also contains *Simp*; siglum **Q**. Cardinal Reginald Pole was the first owner of **Q**. See Coxe, *Coll.* 89; Hadot, *Tradition* 20-22, 25-27, 103.

Q is a gemellus of **K** [Vat. Barb. gr. 76], and thus descends indirectly from **C** [Ambr. gr. 481]. See p. 45.

33. *Parisinus gr. 1054 (Fontebl.-Reg. 2992)*

14th-15th century; paper; 211 x 132 mm.; ff. III, 286, III; *Ench* and *Nil* ff. 180^v-182^v; 24-28 lines; siglum **Ss**; catalogued as containing excerpts from *Ench*; **Ss** has *Ench* 3, 5a and 5b, while its remaining contents belong to *Nil* (chs. 11, 13, 14, 15, 16, 17, 21, 24, 25, 26, 27, 28, 29, 30, 31a); cf. pp. 170-171. See Omont, *Inventaire* I 212.

In *Ench* 3, 5a and 5b **Ss** is related to **τ**. See pp. 30-31.

34. *Parisinus gr. 2072 (Colb. 4348, Regius 3114) (miscellaneus)*

first quarter of the 16th century; <Johannes Phroulas> (see Hadot, *Tradition* 12); paper; 208 x 145 mm.; ff. II, 282, V; *Ench* ff. 1^r-15^r; 24 lines; also contains *Simp*; siglum **E** (Schweighäuser's *Pe.*; for the lemmata in *Simp* Schweighäuser indicates this MS with the siglum *Pc.*). See Omont, *Inventaire* II 187; Hadot, *Tradition* 7-13, 16-20, 100-101.

E is a gemellus of **F** [Par. Suppl. gr. 1023]; their lost common ancestor, **λ**, is a gemellus of **J** [Vat. Pal. gr. 149], and thus derives indirectly from **C** [Ambr. gr. 481]. See pp. 43-44.

35. *Parisinus gr. 2122 (Bigot.-Reg. 3487, 2)*

16th century; <Manuel Probatres> (see Gamillscheg-Harlfinger II 135, nr. 350 (= I 254)); paper; 143 x 94 mm.; ff. IV, 40, XXIX; *Ench* 3^r-35^r; 16 lines; siglum **X** (Schweighäuser's *Pd.*). See Omont, *Inventaire* II 197.

X derives from **G** [Uppsal. gr. 25]. See pp. 63, 65-66.

36. *Parisinus gr. 2123* (*Teller. Rem.-Reg. 3487,3*)

second half of the 16th century; <Iacobos Episkopopoulos> (cf. Besançon 420); paper; 154 x 102 mm.; ff. VII, 38, IX; *Ench* ff. 1^r-38^r (= the whole MS); 15 lines; gilt-edged; siglum **Bb** (Schweighäuser's *Pf.*). See Omont, *Inventaire* II 197.

Bb derives from a lost apograph of **Ne** [ed. Paris 1540]. See pp. 61-62.

37. *Parisinus gr. 2124* (*Mazarin.-Reg. 3487*)

early 16th century (Dr. Chr. Förstel of the Bibliothèque Nationale writes me that the watermark is similar to Piccard, *Anker* V 214 (Görz 1511); the other watermarks of the same type shown by Piccard belong to the period 1501-1527); <Zacharias Kallierges> (see Gamillscheg-Harlfinger II 75, nr. 156 (= I 119)); paper; 166 x 120 mm.; ff. I, 18, I; *Ench* ff. 1^r-18^v (= the whole MS); 21 lines; siglum **U** (Schweighäuser's *Pg.*). See Omont, *Inventaire* II 197.

U is primarily based on **SiC** [Vat. gr. 327], but has undergone intensive contamination from a number of other MSS. See pp. 55-57.

38. *Parisinus gr. 3047* (*Medic.-Reg. 3357*)

A.D. 1420; Georgius Chrysococces (see Gamillscheg-Harlfinger II 56, nr. 95); paper; 219 x 140 mm.; ff. II, 200, I; *Ench* ff. 76^v-83^v; 25 lines; contains chs. 3, 5a, 5b, 11, 15, 19a, 19b, 22, 9, 10, 12, 17, 18, 23-29⁴, 31, 33⁹, 33¹², 18 (iterum), 34, 35, 38, 39, 42, 43, 46, 48a, 48b, 49, 51, 52; siglum **Φ**. See Omont, *Inventaire* III 99.

Φ is a gemellus of **Ω** [Vat. Urb. gr. 132]; the lost common ancestor of these two MSS is a gemellus of the lost source of **Π** [Laur. 31,37] and **Ψ** [Vat. gr. 1314], and thus is descended indirectly from **δ**; **Φ** is a primary witness with restricted independent value. See pp. 19-21, 25-27.

39. *Parisinus Suppl. gr. 200*

second half of the 16th century; <Iacobos Episkopopoulos> (cf. Besançon 420); paper; 161 x 107 mm.; ff. 30; watermark: monogram IG on a crowned escutcheon with the name I. Guérard (Briquet 9458); *Ench* ff. 1^r-30^r (= the whole MS); 15 lines; gilt-edged; siglum **Cc**. See Omont, *Inventaire* III 230.

Cc derives from a lost apograph of **Ne** [ed. Paris 1540]. See pp. 61-62.

40. *Parisinus Suppl. gr. 1023* (*Coisl. 332*)

first quarter of the 16th century; <Johannes Phroulas> (see Gamillscheg-Harlfinger II 106, nr. 248 (= I 189)); paper; 206 x 140 mm.; ff.

VI, 192; *Ench* ff. 1^r-15^r; 24 lines; also contains *Simp*; siglum **F**. See Astruc-Concasty III 105; Hadot, *Tradition* 7-13, 16-20, 101-102.

F is a gemellus of **E** [Par. gr. 2072]; their lost common ancestor, **λ**, is a gemellus of **J** [Vat. Pal. gr. 149], and thus derives indirectly from **C** [Ambr. gr. 481]. See pp. 43-44.

41. *Parisinus Suppl. gr. 1164 (olim Athous)*

early 14th century; *Ench* is written in two hands: the first scribe copied f. 22^r and the first part of f. 24^v, the second scribe the rest; all corrections and variant readings are due to the first scribe; paper; 275 x 190 mm.; ff. 48 (the blank folia 34 and 35 were inserted later); *Ench* 22^r-27^r; 33-35 lines; siglum **A**. See Astruc-Concasty III 328-330; Bühler 41-53, 315-327.

A is a gemellus of the common source of **Ww** [Vat. gr. 894] and **C** [Ambr. gr. 481], and thus a primary witness; it is the source of **H** [Laur. 55,7]. See pp. 19-21, 31-33.

42. *Parisinus Dupuy 902*

second half of the 16th century; <Iacobos Episkopopoulos> (cf. Besançon 420); paper; 163 x 106 mm.; ff. II, 39, I; *Ench* 1^r-39^v (= the whole MS); 15 lines; watermark: monogram IG on a crowned escutcheon with the name I. Guérard (Briquet 9458); gilt-edged; siglum **Dd**. See Dorez II 643.

Dd derives from a lost apograph of **Ne** [ed. Paris 1540]. See pp. 61-62.

43. *Parisinus Mazarineus 4459 (olim 1233)*

first half of the 16th century; the same scribe as **K** [Vat. Barb. gr. 76] and **M** [Vind. phil. gr. 234]; paper; 211 x 158 mm.; ff. I, 216; *Ench* ff. 1^r-17^v; 20 lines; also contains *Simp*; siglum **I**. The first folio of **I** is missing; the text of *Ench* starts at 2¹,4 [περιπί]πτων. See Molinier III 355; Hadot, *Tradition* 20-27, 104.

I derives from **K** [Vat. Barb. gr. 76]; it is the source of **M** [Vind. phil. gr. 234]. See pp. 46-47.

44. *Rome, Angelicus gr. 80*

15th century; paper; 280 x 220 mm.; ff. 282; *Ench* ff. 271^v-282^v; 23-24 lines; siglum **S**. See Franchi de' Cavalieri—Muccio 126-127 (= Samberger II 140-141).

S derives from **R** [Laur. 74,13]. See p. 36.

45. *Uppsalensis gr. 25*

16th century; paper; 134 x 88 mm.; ff. VI, 47; watermark Piccard, *Lilie*

950; *Ench* 1^r-40^r; 16 lines; acquired in 1817 from the auction of the library of E.M. Fant; siglum **G**. See Graux-Martin 339.

G derives from **Tr** [ed. Trincavelli, 1535]; **G** is the source of **V** [Bernensis 691], **W** [Laur. CS 163] and **X** [Par. gr. 2122]. See pp. 63-65.

46. *Vaticanus gr. 100 (olim 111; miscellaneous)*

14th-15th century; paper; 227 x 147 mm.; ff. IV, 298; *Ench* ff. 295^r-298^r; 35-39 lines; contains chs. 1, 2, 4, 6, 7, 10, 13, 14a, 14b, 16, 19-21, 29⁵⁻⁷, 30, 32, 33, 36, 37, 40, 41, 44, 45, 47, 50, 53; siglum **Vv**. See Mercati—Franchi de' Cavalieri 113-115.

Vv is a gemellus of **R** [Laur. 74,13]; the lost common ancestor of these two MSS derives from **Mm** [Athen. Benaki Museum 45]. See pp. 35-36.

47. *Vaticanus gr. 894 (olim 962)*

end of the 15th century; written in Florence (note on f. 43); paper; 212 x 148 mm.; ff. I, 120 (re vera 119); *Ench* ff. 110^v-113^r; 21 lines; contains chs. 8, 21, 33⁴⁻⁹, 33¹¹, 33¹³, 46, 5a, 5b, 18, 53, 35, 40, 48a, 53, 5a, 5b (chs. 5a, 5b and 53 twice); siglum **Ww**. See Schreiner 64-66.

Ww is a gemellus of **C** [Ambr. gr. 481], and thus a primary witness. See pp. 19, 32-33.

48. *Vaticanus gr. 952*

15th century; paper; 220 x 142 mm.; *Ench* ff. 51^v-65^v; 27-28 lines with many interlinear scholia; contains chs. 3, 5b, 5a, 9, 11, 12, 15, 17, 18, 19a, 19b, 22, 23, 27, 24, 25, 26, 28, 29¹, 33⁹, 33¹², 48b with scholia; siglum **Θ**.

Θ is a gemellus of **Δ** [Neap. II.C.37], and thus depends via **τ** and **ς** on **δ**; **Θ** is a primary witness with restricted independent value. See pp. 19-21, 25, 27-30.

49. *Vaticanus gr. 1314*

3/12/1449; <Andronikos Kallistos> (cf. Gamillscheg-Harlfinger I 35-36, nr. 18); paper; 219 x 140 mm.; ff. IV, 280; *Ench* ff. 216^v-220^v; 29 lines; contains chs. 3, 5a, 5b, 9, 10, 11, 12, 15, 17-19b, 22-29⁴, 31, 33⁹, 33¹², 34, 35, 38, 39, 42, 43, 46, 48a, 48b, 49, 51, 52; siglum **Ψ**.

Ψ is a gemellus of **Π** [Laur. 31,37]; the lost source of these MSS derives from **ϑ**, and thus from **δ**; **Ψ** is a primary witness with restricted independent value. See pp. 19-21, 25-26.

50. *Vaticanus gr. 1823 (miscellaneous)*

13th-16th century (the whole codex), 14th century (*Ench*); paper; 225 x 140 mm.; ff. 282; *Ench* ff. 136-139, 146-151, 140-145 (the folia are in disorder; the folio containing chs. 26-29^{4init} has got lost); 19-23 lines with scholia surrounding the text; contains chs. 3, 5a, 5b, 9, 11, 12, 15, 17, 18, 19a, 19b, 22-25, 29⁴ (starting at l. 22 ὠς), 31, 33⁹, 33¹², 34, 35, 38, 39, 42, 43, 46, 48a, 48b, 49, 51, 52 with scholia; siglum **Λ**. See Canart 224-240.

Λ is closely related to **Γγ** [Monac. gr. 529] and thus derives via **ς** from **δ**; **Λ** is a primary witness with restricted independent value. See pp. 19-21, 25, 27-30.

51. *Vaticanus gr. 1858 (miscellaneous)*

14th-16th century (the whole codex), first quarter of the 15th century (*Ench*); paper; 215 x 145 mm.; ff. I, 263; *Ench* ff. 148^r-152^r; 61-65 lines; contains chs. 3, 5b, 5a, 9, 11, 12, 15, 17, 18, 19a, 19b, 22, 23, 27, 24, 25, 26, 28, 29¹⁻⁴, 31, 33⁹, 33¹², 34, 35, 38, 42, 39, 43, 46, 48a, 48b with scholia; siglum **Ξ**. See Canart 356-358.

Ξ derives from the same lost MS as **Σ** [Neap. Girolamini C.F. 2.11] and the lost source of **Δ** [Neap. II.C.37] and **Θ** [Vat. gr. 952]; thus **Σ** derives via **τ** and **ς** from **δ**; **Ξ** is a primary witness with restricted independent value. See pp. 19-21, 25, 27-30.

52. *Vaticanus gr. 1862 (miscellaneous)*

15th-16th century (the whole codex), 16th century (*Ench*); paper; 170 x 120 mm.; ff. 159; *Ench* ff. 98^r-102^v (Canart remarks: "ordo restituendus: 101, 98-99, 102, 100"); 18 lines; contains chs. 24³-28, 30-31⁴, 47-49,5 ἔπεσθαι; siglum **Xx**. See Canart 375-384.

Xx is a gemellus of **Z** [Leid. Perizon. gr. O 5]; the lost source of these two MSS derives from the 1535 edition by Trincavelli (or one of its derivatives); there are cases of agreement with other late MSS. See p. 63.

53. *Vaticanus gr. 1950*

first half of the 14th century; oriental paper (ff. 394-396a occidental paper); 243 x 165 mm.; ff. III, 548; *Ench* 392^v-393^v; 27-29 lines; contains *Ench* 1-3, the rest of the Epicteteian text is *Par*, the transition from *Ench* to *Par* being indicated by a line of crosses after *Ench* 3 (the catalogue wrongly states that the whole text is *Par*); siglum **Yy**. The MS is nowadays bound in two volumes. See Canart 762-766.

Yy derives from a lost MS which was the ancestor of a number of primary MSS of the first family: **A** [Par. Suppl. gr. 1164], **C** [Ambr. gr. 481], **Ww** [Vat. gr. 894], and the eleven derivatives of **δ**; it is also possible that the source of **Yy** should be located between **AC** and **δ**. Thus **Yy** is a primary witness. See pp. 21-22.

54. *Vaticanus Barberinianus* gr. 4

early 14th century; paper; 128 x 85 mm.; ff. III, 187 (+ 186^a); f. 19^v contains *Ench* 33¹⁶; 18-30 lines (the folio containing the fragment from *Ench* has 23 lines); siglum **Uu**. See Capocci I 2-6.

Uu is a derivative or a gemellus of **T** [Athen. 373]. See p. 52.

55. *Vaticanus Barberinianus* gr. 76

16th century; the same scribe as **I** [Par. Mazar. 4459] and **M** [Vind. phil. gr. 234]; paper; 211 x 151 mm.; ff. I, 233; *Ench* 1^r-19^r; 20 lines; also contains *Simp*; siglum **K**. On f. 1^r there is an owner's note: Juan Bautista geafon (?); Diomelo D(on) fernando Aluia, De Castro en L(i)x(bo)a a. 1614. See Capocci I, 95-96; Hadot, *Tradition* 20-27, 103-104.

K is a gemellus of **Q** [Oxon. Coll. Nov. 247], and thus derives indirectly from **C** [Ambr. gr. 481]; it is the source of **I** [Par. Mazar. 4459]. See pp. 45-47.

56. *Vaticanus Palatinus* gr. 149

ca. 1500 A.D.; Emmanuel Zacharidès (subscription on fol. 163^v; cf. Gamillscheg-Harlfinger I 76-77, nr. 114); 213 x 151 mm.; ff. 318; *Ench* ff. 149^r-163^v; 22-23 lines; siglum **J**. See Stevenson, *Pal.* 80-81.

J is a gemellus of the lost common ancestor of **E** [Par. gr. 2072] and **F** [Par. Suppl. gr. 1023]; the lost common source of **JEF** derives indirectly from **C** [Ambr. gr. 481]. See p. 43.

57. *Vaticanus Urbinas* gr. 132

A.D. 1420 (subscription on f. 144^v); the same scribe as **Φ** [Par. gr. 3047], that is, Georgius Chrysococces; parchment; 184 x 110 mm.; ff. 144; *Ench* ff. 139^v-144^v; 19 lines; contains chs. 3, 5a, 5b, 11, 15, 19a, 19b, 22, 24-29¹, 31, 33⁹, 34, 35, 43, 48b, 42; siglum **Ω**. See Stornajolo 236-238.

Ω is a gemellus of **Φ** [Par. gr. 3047]; the lost common ancestor of these two MSS is a gemellus of the lost source of **Π** [Laur. 31,37] and **Ψ** [Vat. gr. 1314], and thus depends indirectly on **δ**; **Ω** is a primary witness with restricted independent value. See pp. 19-21, 25-27.

58. *Vindobonensis phil. gr. 37*

16th century; paper; 310 x 205/8 mm.; ff. I, 295; *Ench* ff. 165^r-171^v; 30 lines; also contains *Simp*; siglum **L**. See Hunger I 162-163; Hadot, *Tradition* 27-35, 105.

L is a gemellus of **Y** [Neap. III.E.29]; the lost source of these two MSS is descended indirectly from **C** [Ambr. gr. 481]. See pp. 43-45, 47-48.

59. *Vindobonensis phil. gr. 234*

16th century; the same scribe as **K** [Vat. Barb. gr. 76] and **I** [Par. Mazar. 4459]; paper; 210 x 150 mm.; ff. I, 227; *Ench* 1^r-18^v; 22 lines; also contains *Simp*; siglum **M**. See Hunger I 342-343; Hadot, *Tradition* 20-27, 104.

M derives from **I** [Par. Mazar. 4459]. See pp. 46-47.

Lost manuscripts

Argentoratensis Schweighäuseri: this MS contained both *Ench* and *Simp*; see Schweighäuser XCII-XCIV; Schweighäuser tells us that he bought the MS from the Huberiana section of the Basel Library, and that he gave it to the University Library at Strassburg. Here is Schweighäuser's description: "Constat foliis bombycinis nonaginta, majoris formae: eleganter & adcurate admodum emendateque sub finem seculi XV, ut mihi videtur, scriptus; literae initiales scite minio pictae. Subscripsit in fine nomen suum scriba verbis: 'Ελάχιστος Νικόλαος πανεύφημος, τάχα δὲ καὶ θύτης, καὶ ταύτην τὴν βίβλον ἐν Κρήτῃ ξυνέγραψεν, οὐκ ἄνευ δὲ μισθοῦ." Schweighäuser states that this MS is closely related to Par. gr. 2072 (my **E**). Schweighäuser uses the siglum *Arg.* for this MS; for the lemmata in *Simp*, however, he indicates it *Ax*. Schweighäuser reports an owner's note on the inside of the jacket: "Reverendo & clarissimo viro, Dn. M. Iohanni Rodolpho Wetstenio, Professori Graecae Linguae in Academia patria dignissimo, vetus hoc Graecanicae literaturae monumentum, in amicitiae monumentum D.D. Iohannes Iacobus Werenfels, Ecclesiae ad D. Martin. minister. 17 Februar. anno 1639." The MS got lost in a fire during the war of 1870.

Codex Gerdesianus: see p. 76.

Petropolitanus 150: destroyed by fire in Warsaw in the Second World War; Schenkl LX states "est cur suspiceris hunc librum affinitatis quodam vinculo coniunctum esse cum Meibomii Hafniensi".

Trabzond 1, Μονὴ Περίστερῶ: lost in the war of 1922; see Kolia 212. The subscription of this MS (quoted by Kolia) is the same as in **H**

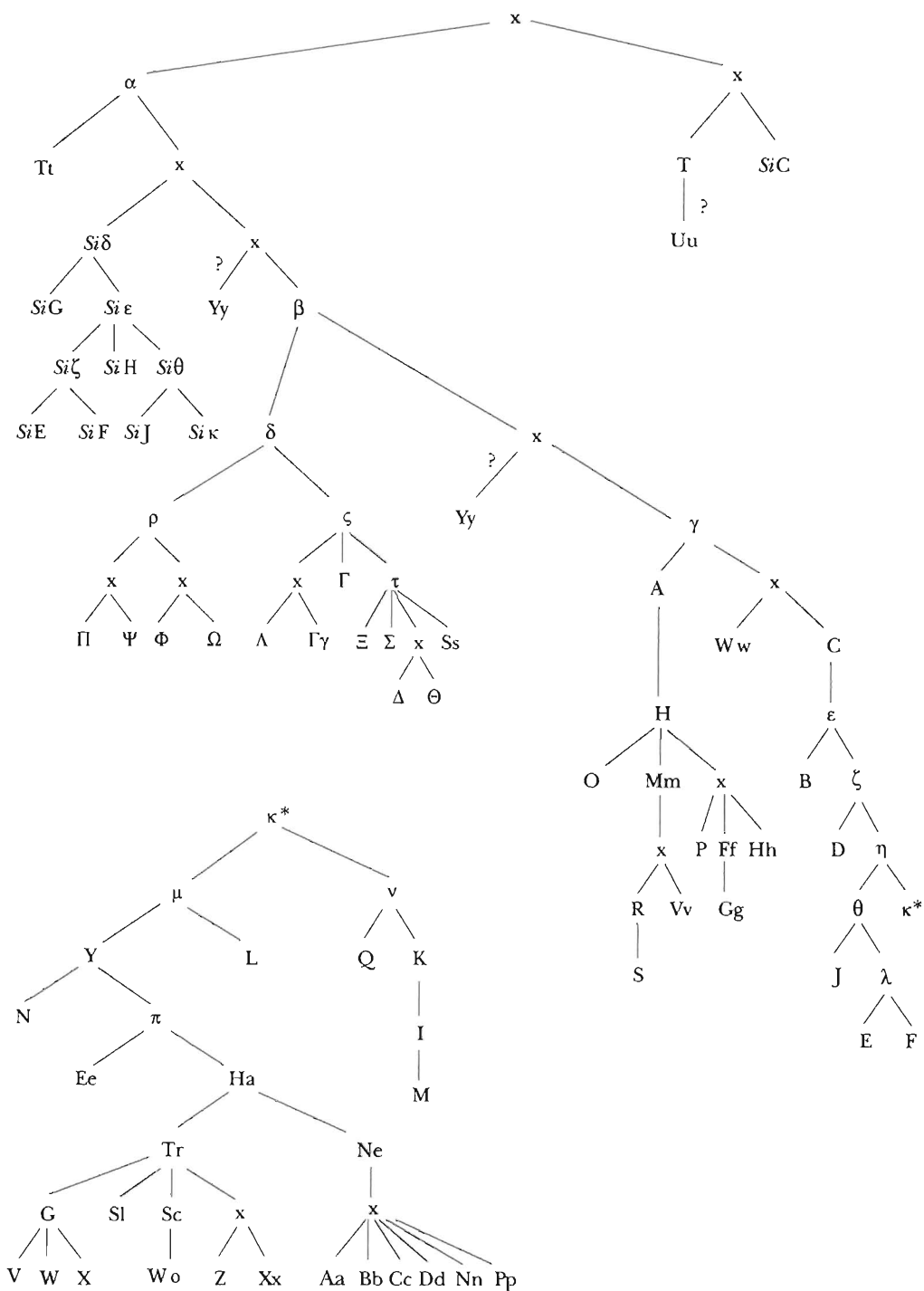
[Laur. 55,7] (and its derivatives **O** [Berol. gr. 175], **P** [Escor. gr. 39] and **Ff** [Lond. Burney 80]).

Taurinenses B.VI.49 (olim b.I.26) and B.VII.15 (olim b.I.20): lost in the fire of 1904.

Taurinensis C.VI.3 (olim c.I.42): partly destroyed in the fire of 1904; the folia which contained fragments of *Ench* (ff. 202-205) are lost.

Venetus Marcianus gr. App. cl. XI 13 must have contained *Ench* on some folia which have got lost (the twelfth quinio); see Hadot, *Tradition* 106.

Villebrune's MSS nrs. 7 and 8. Villebrune, p. 206, gives the following description: "7. Codex in Italia ante undecim annos collatus, membranaceus et antiquissimi aevi, cujus, et sequentis 8, mihi lectiones utendas reliquerat, tum juvenis, *Berger* Germanus. 7. m. Variarum lectiones hujus codicis. 8. Alter codex ab eodem collatus, non melioris notae."



CHAPTER TWO

THE AFFILIATION OF THE MANUSCRIPTS AND THE *EDITIO PRINCEPS* OF EPICTETUS' *ENCHEIRIDION*

As can be seen on the accompanying diagram (p. 18) the MSS of *Ench* are divided into two families. The first family consists of all the MSS with the exception of **T** [Atheniensis 373]¹, which (together with the supplemented lemmata in Simplicius' commentary as found in **SiC** [Vat. gr. 327]) represents the second family. The first family is accompanied by the supplemented lemmata in **Siδ**, the main representatives of which are **SiG** [Ven. Marc. gr. 261], **SiH** [Bonon. 2359] and **SiJ** [Par. gr. 1960].

The sixteenth-century editions after the *editio princeps* by Haloander (1529) and the MSS depending partly or completely on one or more editions will be discussed in a separate chapter; see pp. 58-85.

The first family

The first family is split into two sub-families. The first consists of only one MS, namely **Tt** [Oxon. Canon. gr. 23], which contains a selection from *Ench*; **Tt** will be discussed below (pp. 23-25). The second comprises all the other members of the first family.

The second sub-family consists of two branches. The first branch is represented by **A** [Par. Suppl. gr. 1164] and **C** [Ambr. gr. 481] (indicated by means of the collective siglum **γ**), which are the direct or indirect sources of the other MSS and the editions (**C**'s gemellus **Ww** [Vat. gr. 894], which contains a selection, will be discussed below; see pp. 32-33). The second branch consists of a group of eleven MSS (collective siglum **δ**) containing a selection from *Ench*: **Γ** [Dresd. Da 55], **Γγ** [Monac. gr. 529], **Δ** [Neap. II.C.37], **Θ** [Vat. gr. 952], **Λ** [Vat. gr. 1823], **Ξ** [Vat. gr. 1858], **Π** [Laur. 31,37], **Σ** [Neap. Girolamini C.F. 2.11], **Φ** [Par. gr. 3047], **Ψ** [Vat. gr. 1314], **Ω** [Vat. Urb. gr.

¹ **Uu** [Vat. Barb. gr. 4], which only contains ch. 33¹⁶, appears to be related to **T**; see p. 52.

132]². Here are a number of readings which prove that both branches derive from a common source, which I will indicate **β**:

5a,4	ἐκεῖνο τὸ δεινὸν ἐστὶν om. (et <i>Stob.</i>)
5a,4	ταρασσώμεθα] σπαραττώμεθα AC : σπαρασσώμεθα δ
9,1	δὲ] δὲ δόξα
12 ¹ ,1	ἐπιλογισμούς] διαλογισμούς
19b ² ,4	ἔχει] ἔξει
25 ³ ,13	ὄν om.
26,2	ἄλλου] τοῦ γείτονος ἄλλο (τοῦ γείτονος ἄλλου <i>Vat</i> ut vid.)
31 ² ,7	ἄρης ἀπὸ] ἀποστής (et <i>Nil Vat</i>)
33 ⁹ ,23	τὰ alterum om.
51 ² ,12	μέμνησο] καὶ μέμνησο

I have not noted errors which unmistakably find their origin in the misreading of majuscule script.

The **AC**-group and the group of selection MSS both have separative errors of their own. First, I will quote some readings peculiar to the selection MSS³:

5a,5	ἄλλον] ἄλλους
12 ² ,9	ὅτι] καὶ ὅτι
22,6	χώραν] τάξιν
24 ² ,9	πολίτας Ῥωμαίων] Ῥωμαίων πολίτας
25 ⁵ ,19	τὸ-εἰσόδου om.
26,4-5	ὅτε-κατεάγει] ὅταν-καταγῇ
31 ³ ,15	ὥσπερ] ὅθεν
33 ¹² ,33	μάλιστα] καὶ μάλιστα
42,7	ὅτι om.
46 ¹ ,4	ἀφηρήκει πανταχόθεν] πανταχόθεν ἀφηρήκει
48 ² ,6	καθισταμένων] καθεστώτων

In one place the reading of **δ** appears to result from conjectural emendation: at 31⁴,17-18 **ΓΔΛΞΣ** read καὶ πολυνείκην καὶ ἐτεοκλέα τοῦτ' ἐποίησε πολεμίους ἀλλήλοις. That the words πολεμίους ἀλλήλοις were interpolated is also suggested by the fact that **ΠΦΨΩ** have τοῦτο

² These MSS do not all have exactly the same contents: chs. 49, 51, 52 are only found in **ΛΠΦΨΓγ**; ch. 10 only occurs in **ΠΦΨ**; **Φ** has some irregularities in the order of the chapters; **Θ** and **Ω** miss a number of chapters (not the same ones) which are present in most other members of the group. **Γγ** only has chs. 43, 46, 48a, 48b, 49, 51, 52. Six of the MSS (**ΓΔΘΛΞ** and **Γγ**) have numerous glosses and scholia. Cf. the catalogue of MSS, pp. 3-17.

³ I will not specify those places where some members of the group do not join the rest, as a result of contamination or conjectural emendation.

πολεμίους ἀλλήλοις ἐποίησε, **ΓΔΛΞΣ** reading τοῦτ' ἐποίησε πολεμίους ἀλλήλοις.

Here are some characteristic readings of **AC** (= **γ**). I will also quote readings of **γ** in places where the selection MSS are absent, as these readings serve to separate **γ** from **T**. The places where the selection MSS are present are marked with an asterisk.

1 ⁴ ,12	τηλικούτων] τηλικούτου
2 ² ,10	οὐδέν om.
4,5	εὐθὺς ὅτι] ὅτι εὐθὺς
8,2	εὐροήσεις] εὖ ποιήσεις
*1 ² ,7	ἀπάθεια] εὐπάθεια
12 ² ,10	ἀλλ'] καὶ
*24 ⁵ ,27	ἀποτελεσθείς] ἀποτελεῖσθαι
30,5	τάξιν] πρᾶξιν
*31 ² ,11	μέμφεσθαί] μέμψασθαί
*31 ⁴ ,22	ἐπιμελεῖται] ἐπιμελεῖσθαι
32 ¹ ,2	αὐτὸ πευσόμενος] ἀποπευσόμενος
36,2-4	πρὸς-ἀξίαν om.
*39,2	τούτου] τούτοις
*39,3	ἐπὶ] ὑπὸ
40,3	συγκοιμῶνται] συγκοιμᾶσθαι
*48b ³ ,7	ἦρκεν] ἤρηκεν
53 ² ,6	καλῶς] κακῶς

In some cases the reading of **γ** appears to be based on conjectural emendation. Thus at 14a¹,3 **γ** omits the words οὕτω-ἀμαρτάνειν, as a result of which the words μωρὸς εἶ remain isolated: this problem is solved by the insertion of εἶ before θέλεις in line 2. At 26,2 **γ** has τοῦ γείτονος ἄλλο for ἄλλου; τοῦ γείτονος looks like a gloss on ἄλλου. At 53¹,1 **γ** has ἐπὶ παντὸς προχείρου εὐκτέον (**C**: εὐκταῖον **A**) ταῦτα: I guess that first πρόχειρον was corrupted into προχείρου (an easy slip after παντὸς); thus ἐκτέον ταῦτα became senseless, which lead to the conjecture εὐκτέον.

It should be stressed that it also possible that these readings were already in **β**, the common source of **γ** and **δ**, which is valid for all readings in those passages where **δ** is absent.

Yy [Vat. gr. 1950]

Yy contains only chs. 1-3 of *Ench*; after this it has the text of *Par* (siglum **PZ**, see pp. 230-231). In a number of places **Yy** agrees in error with **ACδ** (**δ** only has ch. 3 in common with **Yy**):

1 ⁴ ,12	τηλικούτων] τηλικούτου
1 ⁴ ,17	περιγίνεται] παραγίνεται

1 ⁵ ,21	ἐστιν-ἡμῖν alterum om.
3,1	χρεῖαν] χρεῖας (non ita ΠΦΨΩ)

On the other hand **AC** have separative errors against **Yy**:

1 ⁴ ,17	ἐλευθερία καὶ εὐδαιμονία] εὐδαιμονία καὶ ἐλευθερία
2 ² ,9	ἀτυχεῖν] εὐτυχεῖν
2 ² ,10	οὐδέν om.
3,1	παρεχόντων] παρασχόντων
3,3	ἀρξάμενος] ἀρχόμενος

δ has only one slight error against **Yy**, namely 3,3 σμικροτάτων] μικροτάτων (but, as I already stated, **Yy** and **δ** only have ch. 3 [five lines of text] in common). **Yy**, in its turn, has separative errors against **ACδ**; some instances:

1 ³ ,9	ὥσπερ ἐστίν, ἀλλότριον om.
1 ³ ,12	πείση] ποιήση
1 ⁴ ,17	μόνων] μόνον
3,4	καταφιλήης] καταφιλείς (et RS Π)
3,5	καταφιλείς] καταφιλήης

There are no separative errors of **ACδ** against **Yy**; therefore **Yy** may either be a gemellus of **AC** or of **ACδ**. Accordingly, **Yy** is a primary witness. In the places where **Yy** agrees in error with **ACδ** (just quoted above), the reading of **ACδYy** is not found in **Siδ**, which is a gemellus of the lost common source of **ACδYy**.

It is to be regretted that from *Ench* 4 on the scribe of **Yy** decided to copy *Par* instead of *Ench*: if he had continued to copy *Ench*, we could have reconstructed the readings of **β** in those places where **δ** is absent.

The lemmata in Siδ

The **ACδ(Yy)**-family is joined by the supplemented lemmata in **Siδ**, for which see pp. 100-102. I have noted the following cases of agreement between **Siδ** and **EAC(δ)**:

12 ² ,8	περιγίνεται] παραγίνεται (non ita AC)
16,3	εὐθὺς] εὐθὺς διαίρει παρὰ σεαυτῷ καὶ λέγε (et <i>Vat</i>)
19b ² ,3	ἀγαθοῦ] ἀπαθοῦς
22,7	θαυμάσονται] θαυμάσουσιν
29	habent (<i>Eδ</i> tantum 29 ¹⁻⁴ ; totum caput habent et <i>Nil Vat</i>)
33 ² ,4	παρακαλοῦντος] παρακολουθοῦντος (et <i>Vat</i> ; καλοῦν <i>SiG</i> ^{1*sl})

33 ¹⁰ ,28	συγκινεῖσθαι] ἐπικινεῖσθαι (et <i>Vat</i> ; συγ <i>SiG</i> ^{1*sl})
46 ² ,8	ἃ] ὁ
49,7	ἐξηγησόμενον] ἐξηγούμενον
49,12	ὅταν τις] τις ὅταν
51 ² ,13	ὅτι] ἔτι
52 ² ,11	ἀποδείκνυται] δεῖ ἀποδεικνύναι
53 ¹ ,1	πρόχειρα] προχείρου
53 ¹ ,2	ἄγου] ἄγε

On the other hand there are many places where *EACδ* have a separative error against *Siδ*; some instances:

5a,4	ἐκεῖνο τὸ δεινὸν ἐστὶν om.
9,1	δὲ] δὲ δόξα
12 ¹ ,1	ἐπιλογισμούς] διαλογισμούς
19b ² ,4	ἔχει] ἔξει
26,2	ἄλλου] τοῦ γείτονος ἄλλο

In the chapters where *Eδ* is absent, there are a number of errors of *AC*; some instances⁴:

1 ⁴ ,12	τηλικούτων] τηλικούτου
2 ² ,9	ἀτυχεῖν] εὐτυχεῖν
8,2	εὐροήσεις] εὖ ποιήσεις
12 ² ,10	ἀλλ'] καὶ
14a ¹ ,3	οὕτω-ἀμαρτάνειν om.

Siδ has separative readings of its own (see p. 101). The conclusion is that *Siδ* is a gemellus of *EACδ*, and must therefore be regarded as a primary witness to the text of *Ench*.

In *ACδSiδ* there is a tendency to add particles and pronouns; see for instance 51¹,3 ἔδει συμβάλλειν] ἔδει σε συμβάλλειν.

Tt [*Oxon. Canon. gr.* 23]

Tt contains only a selection from *Ench* (cf. pp. 9-10). It takes up a position between *ACδSiδ* and *T* [*Athen.* 373], sharing errors with both. The cases of agreement in error with the *ACδSiδ* group, however, are more striking than the agreements in error with *T*. Therefore, I think it most likely that *Tt* derives from the same source as *ACδSiδ*, and has been contaminated with a congener of *T*.

⁴ The instances quoted all occur in the earlier chapters, because from ch. 24 on the text of *Ench* in *SiH* is abbreviated, while *SJ* often agrees with *EAC* as a result of contamination.

First, I will list a number of readings common to **Tt** and the **ACδSiδ** group (in the places marked with an asterisk **δ** is present):

13,5	ἀλλ' ἀνάγκη-ἀμελήσαι] ἀλλὰ-ἀμελήσαι πᾶσα ἀνάγκη
16,1	ἴδης] ἴδης τινὰ
16,4	εὐθύς] εὐθύς διαίρει παρὰ σεαυτῷ καὶ λέγε
*18,2	λέγε] λέγε ὅτι
*19b ² ,3	ἀγαθοῦ] ἀπαθοῦς
33 ¹³ ,37	ἐντιναχθήσονται] ἐκτιναχθήσονται
36,4	κοινωνικὸν] κοινὸν
45,5	λαμβάνειν] καταλαμβάνειν
*51 ¹ ,3	ἔδει] ἔδει σε

Further, **Tt** has ch. 29⁵⁻⁷: **ACSiδ** have the whole of ch. 29, **Eδ** has sections 1-4; the whole chapter is absent from **T** and its gemellus **SiC** [Vat. gr. 327]. To my mind, ch. 29 is interpolated; see p. 127.

In a few places **Tt** agrees significantly with **Siδ**, esp. **SiG**; some instances:

12 ² ,10	καλῶς] καλῶς, ὅλως δὲ σοὶ καλῶς (et <i>Vat</i>)
29 ⁶ ,26-27	ὁμοίως ὀργίζεσθαι habent Tt SiG Nil Vat : om. ACSiJ
29 ⁷ ,36	περὶ habent Tt SiG Nil Vat : om. ACSiJ

On the other hand, **ACδSiδ** have a number of errors against **Tt**; some instances:

*12 ¹ ,5	καὶ om.
30,3	κακὸς πατήρ] πατήρ κακός
33 ¹¹ ,31	εἰκῇ] ἦκε
33 ¹³ ,39	ἐλθὼν om. (habet SiG)
*34,8	post αὐτοῦ add. καὶ ἡδὺ

In the following places **Tt** agrees in error with **T** (and sometimes with **SiC**, a gemellus of **T**, as well):

12 ² ,10	σὲ μὴ] ἐμὲ (et <i>Simp Stob.</i>)
24 ³ ,17	αὐτὰ ταῦτα] ταῦτα αὐτὰ
30,7	μὴ σὺ] σὺ μὴ
34,9	συνειδέναι] συνειδῆσαι (et SiG)
35,1	μηδέποτε] μηδεπώποτε (et SB Nil)
35,4	φεῦγε] φύγε (et SiC)
36,2	ἀπαξίαν] ἀναξίαν (et <i>Vat</i> ; ἀνα[4] SiC)
36,3	μείζω] μείζονα (et <i>Simp</i>)
43,1-3	λαβάς-λαβή] βλάβας-βλάβη
51 ² ,14	καὶ alterum om.

The reading at 34,7 shows beyond doubt that **Tt** has undergone contamination: εὐκαιρον **TSiC**: σοὶ καιρὸς **ACδSiδ**: εὐκαιρόν σοι **Tt**.

Tt has a large number of separative errors of its own; see for instance:

11,3-4	ἀλλὰ-ἀφελόμενος om.
14b ² ,3	φευγέτω] φθεγγέτω
19b ² ,3	ἦ] εὖ
29 ⁷ ,32	παιδία] παιδάρια
30,6	τί] ὅτι
33 ¹³ ,40	ιδιωτικὸν γὰρ] γὰρ ιδιωτικὸν
43,2	ὁ ἀδελφὸς ἐάν ἀδικῇ] ὅταν ἀδικεῖ (sic) ὁ ἀδελφὸς
48b ² ,2	ὄντος] ὄντα
51 ¹ ,1	βελτίστων] μεγίστων

My conclusion is that **Tt** is a gemellus of **ACδSδ**, which has undergone contamination with **T**. Thus **Tt** must be regarded as a primary witness.

In a few places **Tt** has been corrected by a later hand.

The selection MSS (δ)

The offspring of **δ** can be divided into two branches. The first of these is constituted by **Π** [Laur. 31,37], **Φ** [Par. gr. 3047], **Ψ** [Vat. gr. 1314], **Ω** [Vat. Urb. gr. 132]; collective siglum **ϑ**. The second by the other MSS: **Γ** [Dresd. Da 55], **Γγ** [Monac. gr. 529], **Δ** [Neap. II.C.37], **Θ** [Vat. gr. 952], **Λ** [Vat. gr. 1823], **Ξ** [Vat. gr. 1858], **Σ** [Neap. Girolamini C.F. 2.11]; collective siglum **ς**. Both groups of MSS have conjunctive errors, which have separative value against the other group. First I will list some readings peculiar to **ϑ**:

15,1	σε δεῖ] δεῖ σε
15,3	πόρρω] πόρρωθεν
17,4	γὰρ τοῦτ' om. (deest Ω)
24 ³ ,17	μᾶλλον om.
24 ⁴ ,24	αὐτὸς ἀνωφελὴς ἄν] ἄν αὐτὸς ἀνωφελὴς
25 ² ,5	ἔχειν om.
29 ² ,5	σκόπει] σκόπει καὶ (deest Ω)

In some places **ϑ** does not have errors found in **ς** and **AC**: 3,1 χρεῖαν habet **ϑ**: χρεῖας **AC** **ς**; 26,3 πρόχειρον habet **ϑ**: πρόχειρόν ἐστι **AC** **ς**; 49,12 ὅταν τις habet **ϑ** (deest **Ω**): τις ὅταν **AC** **ΛΓγ** (desunt **ΓΔΘΞΣ**); 51¹,3 συμβέβληκας habet **ϑ** (deest **Ω**): συμβέβηκας **AC** **ΛΓγ** (desunt **ΓΔΘΞΣ**). Such readings may be due to conjecture or coincidence, but they may also result from contamination.

Here are some distinctive readings of **ς**:

15,1	ὡς om.
17,2	βραχύ] βραχύν
24 ¹ ,3	δι' ἄλλον om.
24 ² ,8	τὸ om.
25 ⁴ ,17	εἰ om.
29 ³ ,15	εἶτα] νῦν δὲ
33 ¹² ,33	ἐν om.
39,4-6	γίνεται-ἔστιν om. (deest Θ)
46 ² ,11	ἔσω] ἔνδον (deest Θ)
48a ¹ ,2.4	προσδοκᾷ] προσδοκᾶν (deest Θ)

The four MSS **ΠΦΨΩ** are divided into two groups of two MSS, namely **ΠΨ** and **ΦΩ** (**Φ** and **Ω** have been copied by the same scribe). **ΠΨ** have four distinctive readings, three of which are very slight:

28,1	ἀπαντήσαντι] ἀπατήσαντι
31 ¹ ,6	ἐγκαλέσεις] ἐγκαλίσεις
42,3	τῷ alterum] τὸ
49,2	σεαυτὸν] σαυτὸν

ΦΩ have the following distinctive readings:

3,2	ὁποῖόν ἐστιν om.
31 ¹ ,1	τὸ om.
31 ² ,10	καὶ περιπίπτης οἷς οὐ θέλεις om.
31 ⁵ ,24	ἐπισεσυρμένως] ἐπισηρμένως
33 ⁹ ,23	γὰρ] καὶ
33 ⁹ ,23	προσόντα μοι] μοι προσόντα
34,3	παρὰ] περὶ
48b ² ,2	οὐδενὶ] οὐδένα
48b ³ ,8	μετατέθεικεν] μετατέθηκεν

Π and **Ψ** are gemelli, as appears from the fact that they both have separative errors against each other; **Π** has only two errors against **Ψ**:

34,8	αὐτοῦ] αὐτὸ
51 ³ ,13	Ὀλύμπια] ὀλύπια

Some instances of readings peculiar to **Ψ**:

11,4	διὰ τίνος σε ὁ δοὺς] ὁ δοὺς γάρ σε (conjecture?)
24 ³ ,17	μὴ om.
29 ² ,6	ἀκόλουθα] ἐπόμενα (glossema)
31 ⁴ ,22	ἐν] ὡς ἐν
42,5	ψεῦδος] ψεύδει
48b ² ,3	ἐμποδισθῇ] ἐμπλησθῇ

Φ and **Ω**, too, are gemelli, as is shown by their distinctive readings; first I will list the few separative errors of **Φ**:

25 ⁴ ,16	εἴ σοι λυσιτελεῖ ὅσον πωλεῖται] ὅσον πωλεῖται εἴ σοι λυσιτελεῖ
---------------------	--

26,6 εἵποι] εἶπη
 31⁴,19-20 διὰ τοῦτο ὁ ἔμπορος om.

Φ has been contaminated from *Par*, witness the addition of οἱ ἄρτοι ἀπόλλυνται before ἐπίλεγε at 12²,7.

The errors of Ω are the following:

19b²,3 ἐν om.
 24⁴,23 πιστὸν om.
 25¹,4 σὺ om.
 27,2 γίνεται] τίθεται
 48b²,3 τι alterum om.

The common source of the other MSS, ζ, appears to have had double readings in some places; see for instance 46²,9 οἶσθα] ἦσθα Δ^{1mg}ΛΞΣ (deest Θ, lectio Γ et Γγ non constat).

Λ has the following errors against the other members of the group:

11,4 τίνος] τί
 18,5 ἀποβαίνῃ] ἀποβαίνοι
 24³,15 δὲ] δαι (sic, sine accentu)
 34,9 ἀντιτίθει] ἀντιτίθη
 38,2 στρέψῃς] στρέψεις
 46¹,1 εἶπῃς] εἶποις
 46²,9 εἶπη] εἵποι
 48b³,8 ἅπαντα] ἅπαντας
 52²,8 δὲ om. (desunt ΓΔΘΛΣ)

Most of these readings do not tell us very much, but the readings at 11,4 and 48b³,8 are conclusive: Λ cannot be considered the source of the other MSS.

Γγ, which contains only chs. 43, 46, 48a, 48b, 49, 51, 52, is closely related to Λ, but it is hard, if not impossible, to determine its position within the group more specifically, because in ch. 48a and 48b Γγ is flatly illegible, while in chs. 49, 51, 52 ΓΔΘΛΣ are absent. The only conjunctive error of Λ and Γγ in the parts where all MSS are present (with the exception of Θ) is 46²,9 εἶπη] εἵποι; although this is a very slight error, it seems to suggest that Λ and Γγ derive from a common ancestor. Here are the other readings found in Λ and Γγ exclusively:

49,9 τὸ om. (vix legibile in Γγ)
 49,12 εἶπη μοι] εἵπομι
 52²,8 ἡμεῖς] καὶ ἡμεῖς
 52²,9 ἡμῖν om.
 52²,11 οὐ om.
 52²,11 ἔχομεν] οὐκ ἔχομεν Γγ^t Λ^{1mg}

Γγ has two errors of its own (51^{1,6} ῥαθυμήσης] ῥαθυμήσεις and 51^{3,17} γε εἶναι om. (nisi fallor)), while **Λ** omits 49,9 τὸ. Therefore I conclude that **Λ** and **Γγ** are gemelli. Another indication of the close relationship of **Λ** and **Γγ** is constituted by the fact that in both MSS the selection from *Ench* is followed by what is remarkably called ἐπικτήτου ἐγχειρίδιον δεύτερον, a selection from the *Meditations* of Marcus Aurelius⁵.

Γ (which in many places is hardly legible, cf. pp. 4-5) too has some readings of its own, which separate it from the other MSS:

11,1	εἵπης] εἵποις
12 ^{2,8}	προῖκα δὲ οὐδὲν περιγίνεται om. (et Λ ^{ac1})
24 ^{2,10}	οὐχι] οὐ
24 ^{2,11}	ἔχει] σχῆ
25 ^{3,11}	λάβη] λάβοι
25 ^{3,11}	λάβης] λάβοις
31 ^{3,11}	γὰρ om.
42,1	τίς σε] τις εἷς σε
46 ^{2,10}	φέροντα] ἡγουν οὐκ ἐξεμοῦντα χόρτον s.l.

In Boter, *Translations* 173-174, I have shown that **Γ** (or a lost relative of **Γ**) is one of the two MSS used by Politian for his translation of *Ench*.

The remaining four MSS **ΔΘΞΣ** (collective siglum **τ**) clearly stand apart against the others, as is shown by the large number of their conjunctive errors (about 50) which separate them from the other MSS; some instances:

3,1-2	ἡ στεργομένων om.
9,1-2	ἐὰν μὴ αὐτὴ θέλῃ om.
12 ^{2,8}	προῖκα] ἄνευ δόσεως προῖκα (glossema)
19b ^{2,1}	Ὅρα] ὄρα οὖν
24 ^{1,3}	δύνασαι] δύναμαι
25 ^{1,3}	αὐτῶν ἐκεῖνος] αὐτὸς ἐκείνων
25 ^{4,14}	ὅσου] πόσου
35,1	μηδέποτε] μήποτε
39,4	ὑπὲρ om. (deest Θ)
43,2	ὁ] ὁ οὖν (deest Θ)
46 ^{2,10}	χόρτον φέροντα om. (deest Θ)

In a few places **τ** does not have an error found in the other members of the group (and in **AC** as well): 9,1 οὐ] δόξα, οὐ **AC ΓΛρ** (deest **Ω**); 25^{3,13} ὄν om. **AC ΓΛΠΨ**: habet **τ** (et **ΦΩ**). These divergencies may well result from contamination or conjectural emendation. The following readings look like conjectures: 25^{4,16} ὅσου πωλεῖται] τὸ

⁵ Cf. Farquharson I, xxxiii.

πωλούμενον; 26,8 ἐγὼ] ἐγὼ βοᾷ. At 25³,11-12 **τ** has ἔχειν ἔλαττον for ἔλαττον ἔχειν with **A**.

Ξ has only two errors of its own, the first of which is quite negligible:

31 ⁴ ,18	τυραννίδα] τυρανίδα
34,9	ἀντιτίθει] ἀντίθει

As will be illustrated below, **ΔΘ** go back to a lost common ancestor. It is very difficult indeed to establish the relationship between **Ξ** on the one hand and **ΔΘ** and **Σ** on the other. Either **Ξ** is the source of a lost common ancestor of **ΔΘ** and **Σ**, or **ΔΘ**, **Ξ** and **Σ** go back to a lost MS (**τ**) independently⁶.

The following observations plead for the derivation of **ΔΘΣ** from **Ξ**: 1. **Ξ** has only one serious error against the other three, which might have been restored *ope ingenii* (ἀντίθει for ἀντιτίθει); 2. at 3,5 **ΔΘΣ** add αὐτοῦ after ἀποθανόντος.

On the other hand, there are the following arguments against the derivation of **ΔΘΣ** from **Ξ**: 1. apart from the addition of αὐτοῦ at 3,5 **ΔΘΣ** do not share conjunctive errors; 2. at 42,1 **ΞΣΔ**^{1mg} have καλῶς for the second κακῶς (**Δ** has κακῶς in the text; **Θ** is absent): this situation can be explained more easily by supposing that **τ** had a variant reading καλῶς, which found its way into the text of **Ξ** and **Σ** and into the margin of **Δ**, than by assuming that **Δ** was contaminated independently⁷ (we have already seen that **τ** contained conjectures in a few places); 3. although **Ξ**'s error ἀντίθει is only slight, it is an error all the same; 4. at 48b²,1 **ΓΘΛΞ** have σημείον (with *Nil*), whereas **ΔΣ** read σημεία (with the other witnesses); the agreement between **Δ** and **Σ** here can be explained by assuming that the source of **ΔΘΞΣ** had both readings; on the other hand, it is hard to account for on the hypothesis that **ΔΘ** and **Σ** derive from **Ξ**.

With much hesitation I have opted for the second hypothesis; in this way the risk of unduly discarding primary witnesses is avoided. With regard to the addition of αὐτοῦ at 3,5 I assume that this reading already was in **τ**, but was neglected by **Ξ**⁸.

⁶ The possibility that **ΔΘ** and **Σ** go back to **Ξ** independently is refuted by their common reading αὐτοῦ at 3,5 (see below) and by their reading καλούμενον in the title (see below, n. 8): if **Ξ**, being the source of **ΔΘ** and **Σ**, had λεγόμενον in the title, it is excluded that both **ΔΘ** and **Σ** changed this *independently* into καλούμενον.

⁷ In **Ξ** and **Δ**^{mg} there is a gloss ἥτοι ἐπαινή above καλῶς λέγη, whereas in the text **Δ** has the gloss ἥτοι ὑβρίζη above κακῶς λέγη.

⁸ There are a few cases that could be explained on either hypothesis. **ΔΘΞΣ** have the title γνωμολόγιον ἐπικτήτου τὸ καλούμενον ἐγχειρίδιον, but **Ξ** has λεγόμενον

Δ and **Θ** have a few errors in common; in combination with the fact that each of the two has separative errors against the other, this shows that they are gemelli, deriving from a lost common ancestor. First I will quote the conjunctive errors of **ΔΘ**:

5a,3	Σωκράτει] σωκράτη
11,5	μέχρι] ἄχρι
24 ³ ,15	ὕμεῖς om.
25 ⁴ ,15	θεραπείας πωλεῖ om.

Δ has only three errors of its own:

15,6	παρατεθέντων] παρατεθέντω
24 ¹ ,6	ἐν om.
33 ⁹ ,23	ἐπεὶ om.

Θ has a lot of separative errors, many of which concern the orthography; some instances:

12 ¹ ,3	ἄλυπον] ἄλουπον
12 ² ,6	οἰνάριον] ἰνάριον
12 ² ,9	ποιῆσαι] ποιῇ
24 ¹ ,6	ἔση] ἔστι
24 ² ,10	ἐτέρῳ] αἰτέρω
48b ³ ,8	ἀνειμένη] ἀγγειμή (sic)

At 24¹,3 **ΔΘ** omit the words δι' ἄλλον οὐ μᾶλλον; **Θ** has μᾶλον (sic) after δύνασαι, and thus reads οὐ δύνασαι μᾶλον ἐν κακῷ εἶναι ἢ ἐν αἰσχροῷ; the addition of μᾶλον may well result from conjectural emendation.

Σ has the following separative errors:

29 ² ,4	θέλεις] μέλει σοι ΔΞ : μέλλει σοι Σ (deest Θ)
29 ³ ,13	παιδία] παιδεῖα
29 ³ ,14	μονομάχους] μονάχους
29 ³ ,15	μονομάχος] μονάχος
34,4	ἔπειτα] εἶτα
46 ¹ ,4	ἀφηρήκει πανταχόθεν Σωκράτης] καὶ σωκράτης πανταχόθεν ἀφηρήκει Σ : πανταχόθεν ἀφηρήκει καὶ σωκράτης ΓΔΛΞΠΦΨΓ

Ss [Par. gr. 1054], which contains *Ench* 3, 5a and 5b, is related to **τ**, as appears from the following readings:

instead of καλούμενον: neither καλούμενον nor λεγόμενον is certain to be the original reading. At 3,5 **ΔΘΞ**^{sl} read καταφιλῶ: this too may well be explained by assuming that καταφιλῶ stood in the common source of **ΔΘΞΣ**, came into the text of **ΔΘ**, above the line in **Ξ**, and was neglected by **Σ**; but **ΔΘ** could also have accepted the reading of **Ξ**^{sl}.

3,1-2	ἢ στεργομένων om. Ss ΔΘΞΣ
3,5	καταφιλείς] καταφιλω Ss ΔΘΞ ^{sl}
3,5	γάρ] γὰρ αὐτοῦ Ss ΔΘΣ Ha
5a,3	διότι] ὅτι Ss ΔΘΞΣ Tr etc.

For the rest of its Epictetean contents Par. gr. 1054 has the text of *Nil*; see pp. 170-171.

The AC-group (γ)

The offspring of γ can be divided into two branches: the first one is constituted by **A** and its derivatives, the second by **C** and its descendants. That **A** and **C** are gemelli, is proved by the fact that both MSS have separative errors against each other. First I will quote a number of readings peculiar to **A**:

7,7	καὶ] ἢ (et Si C <i>Vat</i>)
25 ³ ,11-12	ἔλαττον ἔχειν] ἔχειν ἔλαττον (et τ <i>Vat</i>)
29 ³ ,13	τὸ] τῷ
31 ⁴ ,17	μὴ om.
32 ² ,5	μάντιν] μάτιν
33 ⁷ ,16	παραλάμβανε] παραλαμβάνει (-ειν C)
33 ¹⁴ ,43	τὸ-ἐστι om.
40,1	ὑπὸ] ἀπὸ (et SG)
40,5	ἄλλω] ἄλλο
48a ¹ ,2	φιλοσόφου] φιλολόφου (sic)

The text of **A** has been written by two scribes (cf. Bühler 50-51); their hands look very similar, but nevertheless they can be clearly distinguished. The first scribe copied f. 22^r (1¹,1 τῶν — 4,4 ἀσφαλέστερον) and the first half of f. 24^v (29³,13-736 ἔρχου-ιδιώτου); the second scribe copied the rest. The corrections and marginal additions were probably all written by the first scribe, also in those parts of the text that were copied by the second scribe. Because the two scribes apparently worked from the same source, I have not distinguished them in reporting the readings of **A** and **A**^{pc}.

Here are some of the distinctive readings of **C**:

2 ² ,9	τε om.
4,3	ἀπορραίνοντας] ἀπορρέοντας
7,3	κοχλίδιον] μοχλίδιον
11,4	διὰ τίνος] διότι
13,5	τοῦ prius] τὸν
19b ² ,2	συναρπασθείς] συνεπαρθείς
21,1	τὰ ἄλλα om.

31 ³ ,11	τοῦτο] τὸ
42,4	καὶ om.
46 ² ,11	ἔφαγεν] ἔφαγον
49,13	μή om.

In **C** I have not noted substantial corrections or additions by later hands, although at 33¹⁰,29 the change of ὅσα into ὅσω (nisi fallor) seems to have been made by a later hand.

Both **A** and **C** have a number of descendants. Before discussing the affiliation of these MSS I will pay attention to **Ww** [Vat. gr. 894]. Subsequently I will first deal with the offspring of **A**, then with the derivatives of **C**.

Ww [Vat. gr. 894], which contains a selection from *Ench*, proves to be a gemellus of **C** (for the contents of **Ww** see p. 13). It is certain that **Ww** belongs to the group **ACδ**, as appears from the following readings:

5a,4	ἐκεῖνο τὸ δεινὸν ἐστὶν om. Ww ACδ
8,1	θέλε] θέλειν Ww AC (deest δ)
8,2	εὐροήσεις] εὖ ποιήσεις Ww AC (deest δ)
18,4	μου om. Ww ACδ
33 ⁵ ,12	ἐνόντων] ὄντων Ww AC (deest δ)
33 ⁸ ,19	ὦν] ὡς Ww AC (deest δ)

The comparison of **Ww** with **AC** on the one hand and **δ** on the other is complicated by the fact that there are only a few passages in **Ww** where **δ** is present (chs. 18, 33⁹, 46). Even so, **δ** has the following separative errors against **Ww** (and **AC**):

18,3	σωματίῳ] σώματί
33 ⁹ ,24	ταῦτα μόνα] μόνα ταῦτα
46 ¹ ,4	ἀφηρήκει πανταχόθεν Σωκράτης] πανταχόθεν ἀφηρήκει καὶ σωκράτης
46 ¹ ,5-6	ὥστε-παρορώμενος om.

At 33⁹,23 **Ww** omits γὰρ with **δ** against **AC**. On the other hand, **Ww** agrees in error with **AC** at 5a,3 τοῦ om. **Ww AC**: habet **δ**; and at 18,2-3 οὐδὲν ἐμοὶ] ἐμοὶ οὐδὲν **AC Ww**; there are no separative errors of **AC** against **Ww**. In a few places **Ww** agrees in error with **C**:

33 ⁷ ,16	παραλάμβανε] παραλαμβάνειν
53 ¹ ,2	καὶ alterum om.

C has one separative error against **Ww**, namely 46²,11 ἔφαγεν] ἔφαγον. Therefore **Ww** cannot derive from **C**, and must be regarded as a gemellus of **C**.

There is occasional agreement between **Ww** and other MSS; I think that such cases should be regarded as coincidental; some instances:

5b,2	ἡργμένου] ἡργμένον (et S)
46 ¹ ,3	μη] μηδὲ (et U)
46 ² ,9	δηχθῆς] δειχθῆς (et ΣΨ JM)

Ww has some separative errors of its own; some instances:

5b,1	ἄλλοις] τοῖς ἄλλοις
18,3	ἢ prius] ἐν
33 ⁴ ,10	γέλως] ἔλω (sic)
33 ⁶ ,16	ὦν om.

Ww is a primary source of restricted value.

The descendants of A

The only derivative of **A** that goes back to **A** *via recta* is **H** [Laur. 55,7]. **H** follows **A** almost everywhere; the only places where **H** does not take over a reading in **A** are 32¹,5 μάντιν] μάτιν **A**; 41,1 'Αφύϊας] εὐφυνὲς **A**: ἀφυνὲς **H**; 48a¹,2 φιλοσόφου] φιλολόφου **A**. The two errors at 32¹,5 and 48a¹,2 are of course very easily corrected; at 41,1 εὐ is written *per ligaturam* in **A**, and could also be interpreted as ἄ.

It is remarkable that in a number of places **A**^{pc} agrees with **H**^{pc}. Thus in three places the stem κατεαγ- is changed into καταγ- (*per rasuram*) in both **A** and **H** (3,3; 26,2.4); at 29¹,3 both MSS originally had ἡϋξεις, which was changed into ἡξεις (sic) by erasing the υ. It is possible that the same scribe erased a letter in both MSS simultaneously; alternatively, the letters may have been erased in both MSS independently.

Here are some separative errors of **H**:

11,1	αὐτό om.
17,3	σε om.
25 ¹ ,5	ἡμῖν] ὑμῖν
25 ⁴ ,16	ὅσου] ὅσον
29 ⁵ ,22	ὁποῖόν] ποῖον
31 ² ,9	τι] τοι
31 ⁵ ,23	καὶ alterum om.
33 ¹⁴ ,44	συμβεβηκότων] συμβενηκότων (item 16,4 συμβενηκὸς et 51 ¹ ,3 συμβένηκας)
47,1	ἡρμοσμένος] ἡρμοσμένως

H has been intensively corrected and provided with variant readings. These are usually written with dark brown ink (which does not always have the same shade as the ink of the text), but some readings are written in red ink (I have inspected **H** *in situ*). Even so, I believe that

both types of readings were introduced by the scribe himself, after the copying of the text. The red ink is not only used for readings which are clearly intended as glosses (such as 20,4 διατριβῆς] σχολῆς s.l.), but also for variant readings (for instance 1³,12 οὐδὲ] οὐ, add. δὲ s.l. minio).

Many of the variant readings in **H** come from *Nil*, but I have not been able to single out one of the extant MSS of *Nil* as the source of these readings in **H**; some instances:

1 ¹ ,3	δόξαι] δόξα H ^{pc} <i>Nil</i>
1 ³ ,11	οὐχ] οὐδένα H ^{sl} <i>Nil</i>
1 ⁴ ,15	ἄρχειν et πλουτεῖν signis transposuit H (sicut <i>Nil</i>)
14a ¹ ,3	οὕτω-ἁμαρτάνειν om. (et AC): add. in mg. H οὕτω καὶ τὸν παῖδα ἐὰν θελήσης μὴ ἁμαρτάνειν (= <i>Nil</i>)
18,6	ὠφεληθῆναι ἀπ' αὐτοῦ] αὐτὸ καλῶς θέσθαι H ^{mg} <i>Nil</i>
24 ⁵ ,25	τὸν] σεαυτὸν H ^{pc} <i>Nil</i>

A few other readings look like glosses; see for instance:

6,2	οἰστὸν] ὑπομονητὸν H ^{sl} : καρτερικὸν H ^{mg}
20,4	διατριβῆς] σχολῆς H ^{sl}

A third group of variant readings has the appearance of being conjectures; some instances:

1 ⁴ ,13	τὰ μὲν ἀφιέναι] τὰ μὲν ἐφιέναι (et AC): τῶν μὲν ἐφίεσθαι H ^{pc}
4,5	λούσασθαι] καὶ λούσασθαι H ^{sl}
5b,2	ἡργμένου] ἀρχομένου H ^{sl}
7,6	καὶ prius del. H ^{pc}
15,3	πόρρω] πόρρωθεν H ^{sl}
24 ⁴ ,24	post αὐτὸς add. τοιοῦτος ὢν H ^{mg}
36,4	ἀπαξίαν] ἀταξίαν H ^{pc}

The number of corrections and variant readings strongly diminishes after ch. 29.

H is the source of three MSS: **O** [Berol. gr. 175], **Mm** [Athen. Benaki Museum 45 (T.A. 16)] and the lost common source of **P** [Escor. gr. 39 (R.III.5)], **Ff** [Lond. Burney 80] and **Hh** [Edinb. Univ. Libr. 234]. These MSS follow **H** closely, although some obvious orthographical errors in **H** are tacitly corrected in the derivatives of **H**; see for instance 1³,6 μέμνησο] μέμνοσο **H**; 16,4 συμβεβηκός] συμβευηκός **H**. **H**'s derivatives also reproduce the corrections and variant readings added in **H** after the text was copied; see for instance 24⁴,24 αὐτὸς] αὐτὸς τοιοῦτος ὢν **H**^{mg} **OMmPffHh**; 36,4 ἀπαξίαν] ἀταξίαν **H**^{pc}

OMmPffHh. But sometimes a correction in **H** is overlooked or neglected by one or more of the derivatives; see for instance 29^{1,3} τῶν ἐξῆς ἐντεθυμημένος habent **H^{PC}** (signis transpositionis additis s.l.) **OMm**: ἐντεθυμημένος τῶν ἐξῆς **HPffHh**; 29^{2,9} ἰατρῶ **H^{PC}** **OPffHh**: ἰατρὸν **H^{ac}** **Mm** (sed in **H** cum ἰατρῶ tum ἰατρὸν intellegi potest).

All three derivatives of **H** have separative errors of their own. First I will quote some readings peculiar to **O** [Berol. gr. 175]:

1 ⁴ ,13	μετρίως om.
1 ⁵ ,21	οὐκ om.
7,8	ἐκεῖνα] ἐκεῖνο
12 ¹ ,2	διατροφάς] διατριβάς
28,3	ἐὰν λοιδορήσῃται] ἐνλοιδορήσῃται
33 ³ ,8	οὖν om.
33 ¹⁰ ,28	παντελῶς] παντελῶ
36,6	τὴν om.
40,2	ἄλλο om.

The second derivative of **H** is **Mm** [Athen. Benaki Museum 45 (T.A. 16)]; here are some separative errors of **Mm**:

1 ¹ ,2	ὄρεξις om.
14a ¹ ,4	μωρὸς] ἡλίθιος
24 ⁴ ,19	ἀβοήθητος ἔσται πάλιν] πάλιν ἔσται ἀβοήθητος
26,4-5	τοιούτων-κατεάγη om.
33 ¹⁰ ,31	εἰς] δι'
48a ¹ ,2-3	ἄλλ'-βλάβην om.
53 ¹ ,3	εἰμι] ἐστὶ

In some cases the scribe of **Mm** appears to notice an error made by himself: thus at 30,1 **Mm** has καταμετρεῖται for παραμετρεῖται, but adds παρα above the line; at 25³,11 the second μὴ is written above the line.

Mm is the source of the lost common ancestor of **Vv** [Vat. gr. 100], which contains a selection from *Ench* (see p. 13), and **R** [Laur. 74,13]; the existence of this lost MS is proved by the conjunctive errors of **Vv** and **R**:

21,3	ἐνθυμηθήσῃ] ἐνθυμήσῃ
33 ¹¹ ,31	μὴ εἰκῇ om. (vix legibile in Mm)
33 ¹⁵ ,45	ἱκανὸς] ἱκανὴν
53 ¹ ,2	σὺ] σὴ
53 ³ ,8	τοῖς θεοῖς om.

Vv and **R** follow **Mm** closely, but in a number of cases they correct an error in **Mm**; because in some of these cases the error of **Mm** is also found in **H** (and often in **A** as well), this does not argue against the dependence of **VvR** on **Mm**; some instances:

1 ⁵ ,20	τούτω habent VvR : τοῦτο Mm (et A^{ac}H)
2 ² ,10	τῷ habet R : τὸ Mm (et H): om. Vv
10,4	λοιδορία habent VvR : λοιδορίαν Mm (et ACH)
12 ² ,7	πωλεῖται habet R (deest Vv): ἐπωλεῖται Mm
49,9	ἐξηγεῖσθαι habet R (deest Vv): ἐξηγήσαι Mm
52 ² ,9	ἐκείνόν] habet R (deest Vv): ἐκείνων Mm (et ACH)

Such cases may be explained either by conjectural emendation or by contamination. Conjecture can be seen at work at 33¹¹,31 εἰς ἀκροάσεις] διακροάσεις (sic) **Mm**: δι' ἀκροάσεις **VvR**. **Mm** omits 48a¹, 2-3 ἀλλ'-βλάβην as the result of *le saut du même au même*; **VvR** omit the words 3-4 ἐξ ἑαυτοῦ προσδοκᾶ, which are redundant without ἀλλ'-βλάβην, as well. Contamination is certain at 33¹²,33 συμβάλλειν] συμβουλεύειν **R**^{1mg} (et **ΘΛΞΣ**; deest **Vv**).

Vv has the following separative errors:

1 ⁵ ,18	εὐθὺς] εὐθεις
14b ² ,3-4	μήτε φευγέτω τῶν ἐπ' ἄλλοις] τῶν ἐπ' ἄλλοις μήτε φευγέτω
297,35	φιλοτεχνεῖν] φιλοσοφεῖν
53 ⁴ ,9	δύνανται] δύναται

Here are the separative errors of **R**:

3,1	ἐκάστου] ἐκάστω (et Sα)
17,3	ἵνα] ἕνα
24 ¹ ,5	ἐφ'] εἰς
24 ⁵ ,24-25	φησὶν ἔξω χώραν] φησὶ χώραν ἔξω
25 ² ,8	ταῦτα om.
29 ⁴ ,21	οὕτω δύνανται] δύνανται οὕτως
31 ¹ ,2	ἐκεῖνό ἐστιν] ἐστὶν ἐκεῖνο

All the separative errors of **R** are found in places where **Vv** is absent; therefore one might tend to assume that **Vv** depends on **R**, instead of being its gemellus, but this is contradicted by the situation at 47,1, where **Mm** and **Vv** have ἡρμοσμένως (with **H**), while **R** has the correct reading ἡρμοσμένος.

R is the source of **S** [Rom. Ang. gr. 80]; **S** follows **R** closely, and adds a large number of errors of its own; some instances:

1 ³ ,7	ἴδια] αἰδία
2 ² ,10	ἀφορμᾶν] ἐφορμᾶν
7,4-7	πάντα-καλέσῃ om.
24 ² ,11	ἄ] ὁ
30,8	τότε δὲ] τόδε
33 ³ ,8	οἰός] οἷς
42,6	ὀρμώμενος] ὀρώμενος
50,2	παραβῆς] παραλάβης

The third derivative of **H** is the lost common ancestor of **P** [Escor. gr. 39 (R.III.5)], **Ff** [Lond. Burney 80] and **Hh** [Edinb. Univ. Libr. 234]. These MSS follow **H^{pc}** closely, and have a number of conjunctive errors. Some instances:

6,4	ὡσθ' ὅταν] ἀλλ' οὖν Pff : ἀλλ' οὖν ἂν τὰ Hh
24 ¹ ,5	τοῦτ'] τοῖς Pff : illegibile in Hh
24 ¹ ,5	δὲ] δὲ σὲ P^{ac} (σὲ del. P^{pc}) Ff^{ac} (ut vid.): δὲ σὺ Ff^{pc}Hh
29 ⁵ ,25	ὁσφὺν] σφὺν (Ff^{ac})
33 ¹⁰ ,29	γεγεννημένων] γεννημένων
33 ¹² ,33	μέλλης] θέλης PHh : θέλλεις (sic) Ff
48b ² ,5	ἀπολογεῖται] ἀπολείται
49,12	ἐρυθριῶ] ἐρυθριῶς

The source of **PffHh** contained at least some of the variant readings in **H**; see for instance 15,6 παρατεθέντων **H^{pc}**: προσενεχθέντων **H^{lsl}P^{lmg}Hh^t**. In some isolated cases two of the three MSS **PffHh** agree against the third one: 22,7 θαυμάσονται habet **Hh**: om. **Pff**; 31³,15 καὶ om. **PHh**: habet **Ff**.

The three MSS **P**, **Ff** and **Hh** all have separative errors of their own. **P** has a large number of separative errors (about thirty); some instances:

1 ¹ ,3	δὲ] μὲν
10,3	καλήν] καλὸν
10,5	συναρπάσουσιν] συναρτάσουσιν
16,1	ἀποδημοῦντος] δημοῦντος
24 ³ ,15	ὀρᾶτε] ὀρᾶτε δὲ
31 ² ,8	καὶ ἐν τοῖς ἐφ' ἡμῖν om.
46 ² ,10	χόρτον] χόρτου
51 ¹ ,7	προσέξεις] προσέχεις

P has a large number of corrections and variant readings. Some of these have been added at the same time when the text was copied, and come from **P**'s exemplar (as is shown by the fact that they also occur in **H**); see for instance 11,5 διδῶ **P^c**: διδῶται **P^{lmg}** (ita et **H**); 15,6 (quoted above). Other readings appear to have been added by the scribe after the text had been copied (but I have not seen **P in situ**). Some of these readings are borrowed from other MSS, such as 33¹⁴,43 τὸ-ἔστι om. (et **AH**): add. in margine **P^l**.

Further, there are many references to Politian's translation. For many individual words Politian's translation has been added (e.g. 2²,6 ἄρρον: *aufer* s.l.). In other places the scribe tries to translate Politian's Latin back into Greek; see for instance 22,4 μὴ om., *Polit. legit* σὺ δὲ ὁφρὺν μὲν μὴ ἔχε in margine. At 33²,5 **P** reads ἥξομεν (with almost all

the other witnesses), but in the margin **P**¹ adds λέξον: this reading may well be based on Politian's *dic quidem* (the principal source of Politian's translation, *SiC* [Vat. gr. 327], does have λέξον μὲν).

In a number of places **P** has additions by a later hand. Thus **P** omits 36,2-4 πρὸς-ἀξίαν (with **ACH**); the words are added in the margin with some remarkable variant readings which recur in the margins of the editions by Schegk (1554) and Wolf (1560), but are not found in other MSS (apart from late MSS deriving from editions): 2 συμπεπλεγμένον] συμπεπλεγμένον ἢ συνημμένον; 3 τὴν μείζω μερίδα ἐκλέξασθαι] τῶν προκειμένων τὰ μείζονα ἐλεῖν. Remarkably enough, there are some cases of agreement with Stobaeus: 33^{1,2} ἀνθρώποις] ἑτέροις **P**^{2mg} Stob.; 33^{2,4} παρακαλοῦντος] παρακολουθοῦντος **P**¹: καλοῦντος **P**^{2mg} Stob. Other readings do not occur elsewhere, for instance 34,2-3 ἀλλ' ἐκδεξάσθω] γρ. μηδὲ δεξάσθω **P**^{2mg}.

Ff has only a few errors of its own:

13,4	τὴν-ἔχουσιν om.
20,3	σε] γε
33 ^{8,19}	πρὸ γάμου] πρὸς γάμον
33 ^{8,20}	γίνου] τίνου
49,8	παρηγγελμένοις] παραγγελμένοις
49,10	ἀπετελέσθην] ἐπετελέσθην
52 ^{1,1}	ὁ alterum] ἡ

Ff has a number of corrections and variant readings added by a later hand; these appear to be derived from **Q** [Oxon. Coll. Nov. 247], as is shown by the case of 2^{2,6} ἄρον] ἄξον **Q** **Ff**^{2mg}: this reading is not found in other MSS.

A collation of **Ff** is found in Leidensis Perizonianus gr. O 3⁹, ff. 1^r-8^v. The collator used an edition related to the edition published in Rotterdam (1654), as appears from 31^{4,22} ἐκκλίνειν] τοῦ ἐκκλίνειν; this provides us with a *terminus post quem* for the collation. Some instances of readings recorded in the collation: at 1^{5,22} the MS reads ἐμέ, and has σε in the margin; at 3,3 the MS reads καταγείσης, and has κατεαγείσης in the margin; at 31^{2,9} the MS has τοι for τι, with a dot below the ο; at 31^{4,17} the MS omits μὴ, which is added above the line by a later hand etc.: all these readings are found in **Ff** as they are described in the Leiden MS.

⁹ See De Meyier, *Per.* 114-115; the MS, a *miscellaneus*, belongs to the 17th-18th centuries, is executed on paper, measures 165 x 105 mm. and has 44 folia. With regard to the collation of *Ench* De Meyier remarks that from fol. 4^v on (*Ench* 28) the collation is written in the hand of Perizonius.

Ff is the source of **Gg** [Oxon. Bodl. 16991]. **Gg** follows **Ff** closely (that is, **Ff** as corrected by **Ff**²), but in some cases an error in **Ff** is corrected in **Gg**, probably as a result of conjectural emendation. I will quote some instances. At 22,7 **Ff** reads θαυμάζονται for θαυμάσονται (with **P**), while **Gg** has θαυμάσονται, an easy correction after the immediately preceding word ὕστερον. At 33⁸,20 **Ff** has τίνου for γίνου; the second hand in **Ff** has drawn a line below νου, to show that there was something wrong with the word; **Gg** reads τινος in the text, and has τίνου in the margin (by the first hand). **Gg** has some 20 errors; in some cases the scribe noticed an error he had made, and corrected it himself. I will quote some instances:

1 ⁴ ,17	ἐλευθερία καὶ om.
10,5	οὕτως om.
15,2	κοσμίως om.
21,3	ἐνθυμηθήσῃ] ἐνθυμηθύσῃ
27,1	σκοπὸς] σκότος (σκοπὸς Gg ^{1mg})
29 ¹ ,3	προθύμως om.
34,4	ὄν] οὐ
38,2	βλάβῃς] βλάβας (η Gg ^{1sl})
51 ¹ ,8	λήσεις] λύσεις
52 ² ,8	ἐν] οὐ (ἐν Gg ^{1sl})

Some variant readings in **Gg** appear to be conjectures. Thus at 6,4 **Gg** reads ἀλλ' οὖν for ὥσθ' ὅταν (with **PFfHh**), and adds ἄν οὖν in the margin; at 31⁴,18 **Gg** adds πρὸς ἀλλήλους φιλονεικεῖν after ἐποίησε; at 36,4 **Gg** has ου above οἶον (= οἴου). Other variant readings may be derived from another MS, such as 44,2 ἐγὼ σου ἄρα κρείττων alterum om. (et **H**): add. **Gg**^{1mg}.

Finally, there is **Hh**, which has an enormous number of separative errors, many of them concerning orthography; some instances:

21-2,4.7	φύσιν] φύσιν
6,3	λέγῃς] λέγεις (sic)
20,3	σε-ἡρέθισε om.
24 ¹ ,4	αἰσχροῦ] σχρῶ
27,1	πρὸς om.
46 ¹ ,3	δεῖ] δεῖ ἐσθίειν
47,4	διψῶν] ἰψῶν
49,8	ὑπολείπεται] δέιπεται

In a number of places **Hh** agrees with printed editions. Thus at 4,1 **Hh** has ὑπόμνησον for ὑπομίνησκε with the editions; at 7,9 **Hh** has ὁ before γέρων with the edition Paris 1540 [**Ne**]; at 29¹,2 τὴν μὲν πρώτην **Hh** has the variant reading οὗτι μὲν πρὸς τοῦτο in the margin, which is

also found in **Ne**. In a few cases a variant reading in **Hh** is not found elsewhere: 45,5 λαμβάνειν] γρ. καταβαλεῖν **Hh**^{1mg}; 49,4 καὶ ταύτη] ἀλλὰ ταύτην **Hh**^{1mg}. **Hh** has the Greek text on the left pages, and Politian's translation on the right pages; the text of Politian's translation is taken from one of the editions of this text (cf. Boter, *Translations* 167, n. 24).

The descendants of C

C is the source of a lost MS (**ε**), which served as the exemplar of **B** [Laur. Redianus 15] and **ζ**, the common ancestor of **D** [Monac. gr. 567] and **η**, the source of seven MSS: **E** [Par. gr. 2072], **F** [Par. Suppl. gr. 1023], **J** [Vat. Pal. gr. 149], **K** [Vat. Barb. gr. 76], **L** [Vind. phil. gr. 37], **Q** [Oxon. Coll. Nov. 247], **Y** [Neap. III.E.29]. Here are some characteristic readings of **ε**:

13,1	τῶν] τοῦ
13,5	τοῦ prius] τὸν
24 ³ ,14	τὰ prius—ἀγαθὰ alterum om.
29 ⁷ ,33	οὐ] οὖν
31 ¹ ,5	ὑπὸ] ἐπὶ (deest D)
32 ¹ ,1	τί om.
42,5	ἄν-συμπεπλεγμένον om.
44,3	συνακτικοί] συνακτοί
49,9	τὸ om. (habet D)
51 ² ,14	καὶ alterum—καὶ tertium] ἥ-ἥ AC : ἥ-ἥ καὶ ε

ε follows **C** faithfully, although at 33⁷,17 **ε** has οἰκετίαν against **C**'s οἰκετεῖαν. But among the derivatives of **ε** there are a lot of irregularities. However, these do not constitute an argument against the dependence of these MSS from **ε** and **C**, because in many cases the reading of **C** is found in **A** as well (and therefore in **γ**, the common ancestor of **AC**). The explanation is to be sought in conjectural emendation, in contamination, or in both. The places where the individual derivatives of **ε** do not follow the readings of their congeners and exemplar will be mentioned in the discussion of these MSS.

ε has two derivatives, **B** and **ζ**. Each of these MSS has separative errors against the other. First I will discuss **B**. **B** has the following errors of its own:

2 ² ,9	τε] οὐκ
15,6	καὶ om.
23,2	ἔνστασιν] ἔνταξιν
29 ³ ,14	μὲν om.
33 ² ,4	ποτε om.

35,2	ὀφθῆναι om.
38,2	πόδα] πόδα σου
43,3	ἐκεῖθεν] ἐγγύθεν
49,10	τί] τί ἢ

There are many places where **B** agrees with **SiJ** [Par. gr. 1960], for which see pp. 108-109; both **B** and **SiJ** were copied by Antonios Damilas. Some instances:

14a ¹ ,6	δύνασαι] οὐ δύνασαι B Siε (the source of SiJ)
25 ¹ ,1	εἰ προετιμήθη] ἐὰν προτιμηθῇ B S
26,8	ἀκούσαντες] ἀκούοντες B ^{ac2} SiJ (et SiC)
29 ² ,7	πεμμάτων] πραγμάτων B SiJ
32 ² ,6	τρέμων] φέρων B SiJ
33 ² ,4	ἀλλὰ] ἀλλὰ καὶ B SiJ
50,1	προτίθεσαι] προτίθεται B ^l SiJ ^{lmg} ; προστίθεται SiJ ^l

For a fuller discussion of the relationship between **B** and **SiJ** see the chapter on the Simplicius MSS, pp. 108-109.

The contact of **B** with **SiJ** also accounts for those places where **B** does not agree with its congeners. I will give some instances of places where **B** disagrees with **C** or **AC**:

5a,4	ἐκεῖνο τὸ δεινὸν ἐστὶν habet B : om. AC (et ε ; del. B ²)
19b ² ,2	συναρπασθεὶς habet B : συνεπαρθεὶς C (et ε)
19b ² ,4	ἔχει habet B : ἔξει AC (et ε)
23,1	βούλεσθαι habet B : βουλεύσασθαι AC (et ε)
33 ⁵ ,12	ἐόντων habet B : ὄντων AC (et ε)
53 ³ ,8	ὦ κρίτων habet B : ὡς κρείττων AC (et ε , B ^{2pc})

B has been intensively corrected and provided with variant readings. Some scholars maintain that Politian has added marginal notes in **B**, but this is rather improbable, because **B** was copied in Crete *ca.* 1490, while Politian worked on *Ench* in 1479 (and died in 1494)¹⁰. The source of the corrections and variant readings is **R** [Laur. 74,13]; **R**'s derivative **S** [Rom. Ang. gr. 80] is less likely, because of the case of 24⁵,24-25, where **B**² and **R** have φησὶ χώραν ἔξω, while **S** has φησὶ χώραν ἔχω; further, there is not one single case of agreement between **B**² and **S**, while **S** has many separative errors. The dependence of **B**² on **R** is illustrated by the following cases:

17,3	ἴνα] ἔνα B ^{2mg} RS
24 ¹ ,5	ἐφ'] εἰς B ^{2sl} RS
28-29 ¹	om. RS : hoc totum non erat ibi B ^{2mg}
32 ² ,5-6	εἰ-ἀποβησόμενον om. MmRS : hoc non erat in alio codice B ^{2mg}

¹⁰ See Oliver, *Politian* 197-203; Boter, *Translations* 159, 168.

48b ³ ,9	δοκῆ] ἡ B ^{2mg} MmRS
53 ¹ ,3	εἰμι] ἐστὶ B ^{2mg} MmRS

Here are some characteristic readings of ζ, **B**'s gemellus:

5a,2	ἐπεὶ om.
15,5	ἔση] ἐποίησε
15,9	ἦσαν om.
19b ² ,1	μέγα δυνάμενον] μεγαλοδυνάμενον
26,8	πάσχομεν] παράσχομεν
33 ¹³ ,36	τινα] τινας
46 ² ,8	ἔπεψας] ἔπεμψας
51 ² ,12	ἀγών] ἀγαγών (non ita J)

ζ is the source of **D** [Mon. gr. 567] and η, as appears from the fact that each of them has separative errors against the other. First I will discuss **D**. **D** has very many errors of its own (more than sixty); here are some instances:

1 ¹ ,2-3	ὅσα-λόγῳ om. (in margine λείπεται D ²)
6,5-6	ἐπάρθητι-ἀγαθῶ om.
16,1	πένθει] πένθεσι
24 ² ,9	πολίτας] πολιτείας
25 ³ ,10	τις om.
32 ³ ,15	συγκινδυνεύσαι] κινδυνεύειν
48b ² ,5	ψέγη] γράψη
48b ² ,6	κινήσαι] νικῆσαι
53 ¹ ,2	ἄγου] εἴ γε

In the following places **D** does not follow the reading of **AC**, **C** or **Bη**:

14,13	ἀφιέναι habet D : ἐφιέναι AC Bη
15,21	πότερον habet D : πότερα AC BJ
9,2	αὐτὴ habet D : αὐτὸ C BEFSj ^{ling}
17,1	οἴου habet D : οἶον C Bη
25 ² ,8	προϊέμενος habet D : προέμενος AC Bη
33 ¹ ,1	τάξιν habet D : τάξιν AC η
36,4	δεῖ habet D : δὴ AC Bη : μὴ Y
41,1	Ἀφύϊας] εὐφυὲς AC EFJ : φυϊας DY
49,9	τὸ om. Bη
49,13	ὅμοια habet D : ὅμοι Bη

In some of these cases the correction in **D** may result from conjectural emendation or may just be slips of the pen, resulting by coincidence into a correct reading (**D** has countless errors). The only significant cases of agreement between **D** and other MSS I have found are 13,6 δοῦλα ἐλεύθερα] ἐλεύθερα δοῦλα **D Sα** and 7,8 τρέχε] τρέχειν **D Siε**. A later hand has added the chapter numbers (in Latin script) in the margin; twice there is the note λείπει (or λείπεται, the ending being written *per compendium*) added by a later hand (11¹,2-3; 15,21);

there are no substantial corrections or variant readings added by later hands. The initials of the chapters, which should have been rubricated, are omitted.

η is the source of two MSS: **ϑ** (the lost common ancestor of **J** [Vat. Pal. gr. 149] and **λ**, which is the common source of **E** [Par. gr. 2072] and **F** [Par. Suppl. gr. 1023]) and **κ** (the lost exemplar of **LY** [Vind. Phil. gr. 37 and Neap. III.E.29] and **KQ** [Vat. Barb. gr. 76 and Oxon. Coll. Nov. 247]). Here are some of the characteristic readings of **η**:

15,8	ἡράκλειτος] ἡρακλείτης J : ἡρακλήτης EF κ
24 ³ ,13	ἄξιοῦτε] ἄξιοῦται
24 ³ ,15	ἐστε] ἐσται (non ita Q)
25 ² ,6	τῶ] τῶν (non ita Y)
25 ³ ,10	τις] τι
25 ⁵ ,18	ἀνασχέσθαι] ἀναχέσθαι (non ita QY)
33 ⁶ ,13	ἐντετάσθω] ἐντετάσσω (non ita E)
46 ² ,11	πέψαντα] πέμψαντα (sed deest D)

η may have had double readings; for instance, at 7,9 **AC EFKMQ** read εἰ for ἦς, while **DJY** have ἦ.

The two derivatives of **η** have separative errors against each other. Some errors of **ϑ**:

7,6	βολβαρίου] βολβάριον
22,6	καταγελῶντές] καταγελῶντα
23,3	δοκεῖν] δοκεῖ
29 ² ,10	ἁγῶνι] ἁγόνι
32 ² ,6	ἀποβησόμενον] ἀποβισόμενον
32 ² ,9	σοι om.
33 ⁶ ,12	διακρούου] διακρούων (non ita E)
52 ¹ ,4	βεβαιωτικὸς] βεβαιωτικὸς

ϑ is the source of **J** and **λ**. First I will quote some of the numerous errors of **J**:

1 ³ ,6	δοῦλα om. (add. post ἐλεύθερα J ²)
10,1	προσπιπτόντων] προσπτόντων
12 ¹ ,2	κολάσω] κολᾶ
24 ⁴ ,20	ὑποδήματα] ὑποδείγματα
40,1	Αἰ] καὶ (κ rubricatum)
48b ² ,5	ἄρρωστοι] ἄρρωστοι (sic)
48b ²⁻³ ,7-8	ἐξ-μετατέθεικεν om.
51 ¹ ,9	ζῶν] ζητῶν

At 1³,6 the word δοῦλα has been added by a second hand; at 1⁵,20 there is a marginal note of which only the letters οῦς are left (the rest is cut off). In the first three chapters Politian's chapter headings have been added in the margin by a later hand.

The second derivative of **Θ** is **λ**, which is the source of **E** and **F**; both these MSS were copied by Johannes Phroulas. Some conjunctives errors of **EF**:

1 ^{3,7}	ταραχθήση] ταραχθήσεις
24 ^{1,4}	αἰσχροῦ] αἰσχροῶ
25 ^{2,5}	ἴσον] ἴσων
28,1	ἡγανάκτεις] ἡγανάκτης
32 ^{1,2}	οἶδας] εἶδας
33 ^{1,1}	τύπον] τύπων
33 ^{9,21}	ἀπαγγείλη] ἀπαγκείλη
42,6	τούτων] τούτω (τούτου J)
46 ^{2,11}	ἐπιδεικνύει] ἐπιδικνύει

λ contained some variant readings, as at 26,8 πάσχομεν] παράσχομεν **EF** (et **DJx**), πάσχομεν in marg. **E¹F¹**.

The two descendants of **λ**, **E** and **F**, are gemelli, as appears from the fact that each of the two has separative errors of its own. First I will list some readings peculiar to **E**:

10,5	ἐπιζόμενόν] ἐνθιζόμενόν
11,5	ἀλλοτρίων] ἀλλοτρίον (sic)
24 ^{3,14}	περιποιήσηθε] περιποιήσησθαι (sic)
29 ^{3,12}	ἄν] ἄλλ'
31 ^{2,8}	τὸ alterum] τὶ
31 ^{5,23}	καὶ alterum] ἥ
33 ^{7,18}	τρυφήν] τροφήν
40,2	ὀρώσαι] ἐρώσαι vel ἐρώσαι

In some cases the first letter of a new chapter has not been rubricated, e.g. 36,1 (Ω)ς, 44,1 (Ο)ῦτοι, 45,1 (Λ)ούεται.

Some separative errors of **F**:

5b ^{2,2}	κακῶς] κακᾶ
24 ^{2,10}	οὐχὶ] οὐχὴ
31 ^{5,25}	γλίσχρωσ] γλύσχωσ
41,3	παρέργω] πανέργω
48b ^{2,6}	τῶν] ζῶν
53 ^{1,1}	παντὸς] παντοῖ

The second derivative of **η** is **κ**, the source of **LY** and **KQ**. Here are some of **κ**'s many errors:

2 ^{1,2}	περιπεσεῖν] πεσεῖν
5a,5	ἥ λυπώμεθα om.
7,2	καὶ prius om.
16,7	στενάξης] συνεπιστενάξης
30,7	ἔξει] ἥξει
32 ^{2,6}	τὸ om.
33 ^{7,16}	ψιλῆς] ψυχῆς
46 ^{2,11}	ἔρια] ἔριον

In a dozen places **x** does not follow the wrong reading of **AC**, **C**, **ε** or **ζ**; some instances:

14 ¹ ,13	ἀφιέναι habet x (et D): ἐφιέναι AC BEFJ
9,1	οὐ habet x : δόξα οὐ (vel οὐ/οὔ) AC BDEFJ
9,3	εὐρήσεις habet x : εὐρίσκεις AC BDEF : εὐρήσκεις J
13,1	ἐκτὸς habet x : ἐντὸς AC BDEFJ
33 ⁶ ,13	ὑπορρυῆς habet x : ἀπορρυῆς AC BDEFJ
48b ³ ,7	ἦρκεν] ἦρηκεν AC BDEFJ : εἶρηκεν x

Some of these readings may result from conjectural emendation (e.g. 13,1; 48b³,7), but for others contamination is the more likely explanation (e.g. 9,1; 33⁶,13).

x is the source of **μ** (the source of **L** [Vind. Phil. gr. 37] and **Y** [Neap. III.E.29]) and **v** (the source of **K** [Vat. Barb. gr. 76] and **Q** [Oxon. Coll. Nov. 247]). I have found only one error common to **L** and **Y**, namely 29³,16 πίθηκος] πίθηκες; therefore **μ** is a very accurate transcript¹¹. In **v**, on the other hand, I have noted some 15 characteristic readings; I will quote a number of these:

14a ¹ ,6	δύνασαι] δύνασθαι
20,3-4	ὑπὸ-διατριβῆς om.
24 ³ ,16	καὶ αἰδήμονα om.
31 ¹ ,2	διοικούντων] οἰκούντων
48b ² ,5	περίεισι δὲ om.
49,3	σεμνυνεῖται] σεαυτὸν ὅτι εἰ μὴ

v is the source of **Q** and **K**; both MSS have separative errors of their own. Here are some errors of **Q**:

22,6	ἄρον] ἄξον
22,9	ἀτυχεῖν] εὖχειν, eu punctis notavit, ἀτυ s.l. Q ¹
32 ¹ ,3	εἶπερ] εἰ
33 ³ ,8	μέταγε] μετά τε
49,6	ἀλλ'-γεγραμμένα bis deinceps, alterum del. Q ¹
52 ¹ ,5	μάχη] ἡ μάχη
53 ³ ,8	ταύτη alterum] ταῦτα

In a number of places the first hand has added variant readings. Some of these may serve to correct an error the scribe noticed himself, e.g. at 22,9. Other readings may derive from other MSS; see for instance 35,4 τί] μὴ **Q**^{1mg} **U SiC** (and the derivatives of **SiC**).

¹¹ In Simplicius' commentary too, there are, in 13 pages of Dübner's edition, only two errors common to **L** and **Y** (plus **SP**, which does not have *Ench.*, as a result of the loss of a quinio); one of these is very slight, the other concerns a significant addition. See Hadot, *Tradition* 27.

K, the second derivative of **v**, has the following separative errors:

3,2	ἐπιλέγειν] ἀπιλέγειν
4,3	ἐνσειομένων] ἐγκρονομένων (ἐγκρονομένων AC Vat)
11,4	ἀπήτησε] ἀπήτισε
24 ³ ,12	δύναμαι] δυνάμεναι
25 ² ,8	ἄπληστος] ἄπλειστος
31 ³ ,12-13	φεύγειν-αὐτῶν bis deinceps
33 ³ ,8	ἄν] ἐν
33 ⁷ ,18	περίγραφε] περιγράφομεν
41,4	ἐπιστροφή] ἐπίστροφον (ἐπίστροφος Q)

In Simplicius' commentary **K** is a gemellus of **M** [Vind. phil. gr. 234], which is the source of **I** [Par. Mazar. 4459]; see Hadot, *Tradition* 20-27. The text of *Ench* has been written by the same scribe in all three MSS; this is also true for Simplicius' commentary in **K** and **M**, but in **I** four scribes have been at work in *Simp*.

In *Ench* **K** has only two slight errors against **IM**, namely 25³,11 θρίδακας] δρίδακας and 29³,18 εἰκῇ] εἰμή (sic, nisi fallor). **IM** share the characteristic readings of **K**, just quoted above. The correction of the *vox nihili* δρίδακας is facilitated by the fact that the word θρίδακες is also found a few lines before; and the correction of εἰμή (if this is really **K**'s reading) into εἰκῇ is not too difficult either. Therefore I do not think that these two errors are sufficient to separate **K** from **I**, and accordingly I believe that in *Ench* **K** is the source of **I**.

The relationship between **I** and **M** in *Ench*, too, is different from that in *Simp*. While it is certain that in *Simp* **M** is the source of **I** (see Hadot 23-24), in *Ench* it is the other way round. Hadot points out that **I** has some omissions which correspond to one line of text in **M**; the reverse situation is found in *Ench*: at 32³,14 **M** omits δίδονται-ὥστε, which fills one line in **I**¹². **I** has only three slight errors against **M**:

4,2	ἀπίης] ἀπίνης
13,1	ὑπόμεινον] ὑπόμινον
29 ⁴ ,21	φιλοσοφεῖν] φιλοσοφον (sic, nisi fallor)

Further, at 5b,3 **M** has the correct ἄλλω against ἄλω in **IK**. To my mind, these errors in **I** are not sufficient to separate **I** from **M**.

Here are some errors of **I** and **M** against **K**:

¹² At 15,4 **M** omits μέχρις-τέκνα; in **I** the text of is written as follows:

τὴν ὄρεξιν. ἀλλὰ περίμενε, μέχρι ἂν γένηται
κατασέ. οὕτω πρὸς τέκνα. οὕτω πρὸς γυναῖ
κα. οὕτω πρὸς ἀρχάς. οὕτω πρὸς πλοῦτον. καὶ

Here too the omission in **M** seems to result from *parablepsis*.

9,1	Νόσος om.
14a ¹ ,2	εἶ] εἶναι
19a ¹ ,1	δύνασαι] δύνασθαι
26,1	καταμαθεῖν] αὐτὰ μαθεῖν
33 ⁹ ,22	λέγει] λέγειν
46 ² ,7	ἐμπίπτει] ἐμπίπτει
53 ¹ ,4	ἦν] ἦ

Some of **M**'s errors:

12 ² ,6	οἰνάριον] ὀράνιον (ὀνάριον IKQ)
32 ³ ,14	δίδονται-ὥστε om.
33 ¹³ ,39	καθήκη] καθημέρα
33 ¹⁴ ,42	ἡδύ] ἦ εὖ
46 ² ,8	μέγας] μὴ
48b ² ,6	τῶν] τῷ

How is the discrepancy between *Ench* and *Simp* with regard to the relationship of **IKM** to be explained? In all three MSS *Ench* comes first. Therefore the scribe must first have copied **K** from his exemplar, subsequently he copied **I** from **K**, and then **M** from **I**. When he started to copy *Simp*, he first did so in **K**; but, departing from the procedure followed in *Ench*, he then copied *Simp* from his original exemplar in **M**. Then he started to copy *Simp* in **I**, this time using **M** as his exemplar; further, he got the help of three other scribes (see Hadot 104). Thus it appears that he worked on the three MSS simultaneously.

The second derivative of **κ** is **μ**, the source of **L** [Vind. Phil. gr. 37] and **Y** [Neap. III.E.29]. It has already been remarked that these two MSS only have one error in common, to wit 29³,18 πίθηκος] πίθηκες. Each of the two MSS has separative errors against the other. First I will list a few of **L**'s errors:

4,7	ἔργου] ἔργον
15,2	μετάλαβε] μετάβαλε
29 ⁵ ,23	δύνασαι] δύνασθαι
33 ⁶ ,13	προσοχή] προδοχή
46 ¹ ,5	βουλόμενοι] βουλόμενον

In six places (all of them in the opening chapters) I have noted variant readings added by the first hand; some instances:

14,15	post πλουτεῖν add. καὶ οἰκονομεῖν in margine
2 ² ,8	ὀρέγη] ἂν τε γὰρ τύχης ἂν τε μὴ τύχης in margine et ὀρέγη punctis notatum
8,2	εὐροήσεις] εὖ ποιήσεις (et AC etc.): εὐροήσεις in margine

The variant reading at 8,2 must have been borrowed from another MS; readings like 1⁴,15 and 2²,8 are not found elsewhere, and therefore probably result from conjectural emendation.

Y has a large number of separative errors (more than sixty); many of these concern the orthography. Some instances:

2 ¹ ,3	ἐκκλίσει] ἐπικλίσει
4,6	ἔχουσιν om.
17,3	ἴνα] καὶ ἴνα
31 ⁴ ,17	Ἑτεοκλέα] ἑτεροκλέα
33 ⁶ ,13	προσοχή] προσευχή
36,4	δεῖ] μὴ
46 ¹ ,3	ἐν om.

Y is the source of two MSS: **N** [Laur. 81,22] and **π** (the source of **Ee** [Karlsruhe K. 508] and **Ha** [Haloander's 1529 *editio princeps* of the complete *Encheiridion*]). That **N** and **π** are gemelli is proved by their separative errors. I will first quote some errors of **N**:

3,4	ταραχθήσῃ] ταχθείσῃ
12 ¹ ,2	διατροφάς] διατροφῶς
12 ² ,7-8	ἀπάθεια-καλῆς om.
18,1	συναρπαζέτω σε] συναρπαζέτωσαν
24 ⁴ ,24	σὺ] ὅς (sic)
31 ⁵ ,23	τὰ om.
50,3	οὐκέτι] οὐκ

N follows **Y** very closely, and copies even the most absurd errors in **Y**, like 29¹,3 ἐντεθυμημένος] ἐντευθυμημένος. There are only three places where **N** corrects an error in **Y**:

12 ² ,6	οἰνάριον habet N : ὀνάριον Y (et L IKQ)
33 ⁷ ,17	οἰκετείαν] οἰκετίαν N : οἰκετήαν Y (with a diaeresis on the η)
53 ¹ ,1	ἐκτέον (sic) habet N : εὐκτέον Y (et AC etc.)

The corrections at 12²,6 and 33⁷,17 are very easy; at 53¹,1 the ligature εὔ in **Y** could easily be mistaken for ε, but ἐκτέον may also be a felicitous conjecture by the scribe of **N**. In the earlier chapters there are a few variant readings, added by a second hand; see for instance 2¹,3 ὀρέξει] ξεως (= ὀρέξεως) **N**^{2mg}; 4,1 ὑπομίμνησκε] ὑπομίμνη, add. σκε **N**^{2mg}.

The second derivative of **Y** is **π**, the source of **Ee** and **Ha**¹³. First I will

¹³ For **Ha** see Schweighäuser XIX-XXI; Oldfather nr. 249.

list some conjunctive errors of **Ee** and **Ha**, in order to show that they derive from the same source:

1 ⁵ ,19	αὐτὴν om.
3,4	παιδίον] παιδία
25 ⁵ ,19	τῶν om.
29 ³ ,13	ἀναστροφῇ] ἀναστρεφῇ
33 ³ ,8	καὶ om.
47,3	ὔδωρ om.
51 ² ,11	ἢ prius] καὶ

In a number of places **Y** has an error which does not recur in **Ee** and **Ha**; however, all these cases either concern the orthography or can be easily corrected by means of conjecture; in fact, in some cases it is beyond any doubt that the reading of **Ee** and **Ha** is an emendation of **Y**'s reading. Some instances:

7,3	τετάσθαι] τάτεσθαι Y : τάττεσθαι π (conjecture)
16,1	κλαίοντα habet π : κλέοντα Y
29 ⁶ ,26	ἐσθίειν habet π : αἰσθίειν Y
32 ³ ,18	τούτοις habet π : τοὺς τοῖς (sic) Y
34,6	ἀποσχόμενος] ἀποχόμενος Y : ἀπεχόμενος π (conjecture)
49,3	χρύσιππος habet π : χρίσιππος Y

In such cases the scribe of **π** (or possibly one of his predecessors) may have corrected an error in **Y** *currente calamo*. It happens occasionally that **Ee** has the wrong reading of **Y** in the text, and adds the correct reading in the margin (in the first hand), while **Ha** has **Ee**'s marginal reading in the text. Some instances:

12 ² ,6	κλέπτεται habet Ha : κλέπτε YEe ^t , add. ται Ee ^{1mg}
15,9	ἦσαν om. YEe ^t : habent Ee ^{1mg} Ha
49,13	ὅμοια habet Ha : ὅμοι YEe ^t , add. α Ee ^{1mg}

The explanation is that **π** contained variant readings, which were incorporated in the text of **Ha**, and found their way into the margin of **Ee** (it will be shown below that **Ha** cannot derive from **Ee**). In a few cases **Ee** reverses the text reading and the variant reading in his source, e.g. 24³,15 ὑμεῖς habet **Ee**^t (et **Ha**): ἡμεῖς **YEe**^{1mg}. I have not been able to trace the source of the corrections in **π**. Some of them may result from conjectural emendation, as they are not found elsewhere; see for instance 15,3 παρέρχεται] παρέχεται **Ee**^{1mg}; 32¹,1 μὲν] μὲν ὡς **Ee**^{1mg}**Ha**.

That **Ee** and **Ha** are gemelli is proved by their separative errors. First I will list some readings peculiar to **Ee**:

2 ^{1,5}	νόσον] νόσω
7,8	τρέχε] τρέχεσθαι
22,7	σου] σε
29 ³ ,18	ἦλθες om.
31 ¹ ,6	μέμψη ποτε] ποτε μέμψη
48b ² ,4	παρ'] πρὸς
53 ¹ ,4	ἄοκνος] οὐκ ἄοκνος

Another proof that **Ha** cannot derive from **Ee** is constituted by the case of 32²,9-10: here **Ee** omits ἔρχου-συμβούλους, which is present in **Ha**; but **Ha** omits the word σοι with **Y**, which shows that **Ha** did not receive the phrase through contamination, but took it over directly from its exemplar.

Ha has some forty characteristic readings, many of which are clearly conjectures. First I will list some obvious errors:

2 ¹ ,3	περιρίπτων] παραρίπτων
12 ² ,6	τὸ om.
18,5	ἀποβαίνει] ἀποβάνει
20,3-4	τῆς φαντασίας] τῇ φαντασίᾳ
36,6	παρὰκειμένων] παρὰκειμένον (sic)
46 ² ,10	ἄρχη] ἡρξες

Here are some readings which result from conjectural emendation:

2 ¹ ,2	περιπεσεῖν] πεσεῖν x : ἐμπεσεῖν Ha
4,1	ὑπομίμνησκε] ὑπομίμνη Y^{Ee} : ὑπόμνησον Ha
7,4	κἄν καλέσῃ om. Y^{Ee} : καὶ τότε Ha
26,8	πάσχομεν] παρὰσχομεν ξ : παρέσχομεν Ha
29 ⁷ ,32	μὴ πρόσαγε] πρόσαγε Y : πρόσεχε Ha
33 ³ ,8	τοὺς σοὺς λόγους καὶ] τοὺς σοὺς λόγους Ee (om. καὶ): τοῖς σοῖς λόγοις Ha
33 ⁸ ,21	αὐτὸς] αὐτὸ AC : αὐτῷ Ha
46 ² ,12	τὰ θεωρήματα] ταχέως ῥήματα Ha
48a ¹ ,2-4	ἀλλ'-προσδοκᾷ om. Ee : ἀλλ' ἐκ ἐκτὸς προσδοκᾷ Ha

The fact that there are so many (often very intelligent) conjectures in **Ha** also accounts for the places where **Y^{Ee}** have an error against **Ha**. Apart from the places just mentioned, this happens in some forty cases; some instances:

2 ¹ ,3	ἐκκλίσσει habet Ha : ἐπικλίσσει Y^{Ee}
15,8	Ἡράκλειτος (sic) habet Ha : Ἡρακλήτης η
31 ⁴ ,17	Ετεοκλέα (sic) habet Ha : ἑτεροκλέα Y^{Ee}
36,5	μὴ om. Y^{Ee} : οὐ Ha
51 ² ,12	ἀγών habet Ha : ἀγαγὼν ξ

Most of these cases can easily be explained as conjectures, but in some cases it is hard to believe that **Ha** arrived at a reading *ope ingenii*, as at 53³,8 ὦ Κρίτων habet **Ha**: ὡς κρείττων **AC**; but here the editor

may have been put on the right scent by the immediately following quotation from Plato's *Apology*. At any rate, I have not noted systematic agreement between **Ha** and one or more MSS, so that I think it unlikely that Haloander consulted other sources than (a MS related to) **π**. In two places a lacuna is indicated: 36,2-4 πρὸς-ἀξίαν om. (et **AC**), *λείπει* in textu; 42,5 ἄν-συμπεπλεγμένον om. (et **ε**), * in textu. For both omissions Haloander gives a tentative restoration in an additional note on the very last page¹⁴.

In a few cases it is possible that Haloander translated Politian's Latin back into Greek (**Ha** also contains this translation): 24¹,4 ἦ om. **Ha**, non vertit Pol.; 29⁷,33 post Καίσαρος add. γένῃ **Ha**: *fias* Pol.¹⁵ But here the agreement may well be coincidental.

*The second family: T [Atheniensis 373] and
the lemmata in SiC [Vat. gr. 327]*

T has suffered gravely from moisture, and is in many places hard to decipher or even quite illegible. I have studied **T** *in situ*, noting that in some places the original was even more difficult to read than the microfilm I have consulted. Even so, it has been possible to establish the reading of **T** almost everywhere. In a number of places the initial of the first word of a new chapter has not been rubricated.

Here are some readings which occur in **T** alone:

1 ⁴ ,15	ἄρχειν καὶ πλουτεῖν] ἀρχὴν καὶ πλοῦτον
4,7	ὡσάύτως] οὕτως
7,4(bis).7	καλέσῃ] κελεύσῃ
15,9	ἀξίως] ἀξιοχρέως
24 ¹ ,4	ἀρχῆς] τῆς ἀρχῆς
25 ² ,7	οὖν om.
31 ² ,10	ὅταν-περιπίπτῃς om.

¹⁴ Haloander states that he noticed the omissions when he corrected the proofs for the second time; they were caused *librarij incuria*. For the omission in ch. 36 Haloander suggests: πρὸς δὲ τὸ συμπεπλεγμένον (sive mavis, συνημμένον) ἀπαξίαν. οὕτω καὶ τῶν προκειμένων τὰ μείζονα ἐλεῖν, πρὸς μὲν τὸ σῶμα μεγάλην ἔχει ἀξίαν: πρὸς δὲ τὸ κοινὸν ἐν ἐστιάσει. (sic enim legendum, non ἐσθιάσει). For the omission in ch. 42 he proposes: καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον, ἐὰν ψευδὲς νομίση τις, οὐ τὸ συμπεπλεγμένον βλάπτεται, ἀλλ' ὁ ἐξαπατηθεὶς. As Schweighäuser remarks (note ad 36,4) Haloander's additions are based upon Politian's translation (which is also printed in Haloander's edition).

¹⁵ The passage 29⁵⁻⁷ does not belong to Politian's translation, but was incorporated into it from Perotti's translation by Beroaldus; see Oliver, *Politian*, ad loc.; Boter, *Translations* 170.

33 ¹ ,1	ἥδη] εἶδους
33 ⁶ ,16	τύχη] τυγχάνη
33 ⁸ ,18	ἀφροδίσια] ἀφροδισίων
33 ⁸ ,21	αὐτὸς οὐ χρῆ] οὐ χρῶμαι αὐτὸς
33 ¹⁴ ,42	μεμνήσθαι] μνησθῆναι
39,4	ὑπερβῆς] ἐκβῆς
39,6	ὄρος] κόρος
49,3	ἀσαφῶς] σοφῶς
53 ¹ ,2	καὶ alterum] δ'

T has undergone contamination, as appears from 4,3 τοὺς ἐνσειομένους *SiC Nil*: τοὺς ἐγκρουομένους **AC Vat**: τοὺς ἐκκρουομένους **δ**: τοὺς ἐνσειομένους τοὺς ἐγκρουομένους **T**.

A number of readings peculiar to **T** appear to be conjectures (see for instance 33⁸,21; 49,3; 53¹,2). Sometimes **T** has a verb in another tense than the rest of the tradition (e.g. 33⁶,16; 33¹⁴,42). I have not noted errors which undoubtedly find their origin in the misreading of uncial script.

At 36,1 **T** has τὸ εἰ ἡμέρα ἐστὶ νῦξ οὐκ ἔστι, which appears to be based on *Simp* LIV 18-19.

Uu [Vat. Barb. gr. 4], which only contains 33¹⁶, appears to be related to **T**. In this small fragment **Uu** has two variant readings which are also found in **T**:

33 ¹⁶ ,47	τι] τί σοι
33 ¹⁶ ,49	καὶ σκυθροπάσαι om. (et <i>SiC Par</i>)

From ch. 3 on¹⁶, the text of the supplemented lemmata in Simplicius' commentary as they are found in *SiC* [Vat. gr. 327], for which see pp. 97-98, is related to **ET**, as is shown by the conjunctive errors of these MSS; these are the following:

12 ² ,9	μῆ] καὶ μῆ (et <i>Stob.</i>)
15,4-5	οὕτω πρὸς γυναῖκα om. (nec legisse videtur <i>Simp</i> XXIII 8)
16,5	τὸ περὶ τούτων om. (et <i>Stob.</i>)
18,5	ἐγὼ om. (et <i>Par</i>)
19b,4	οὐ πρύτανις om.
23,3	τῷ] τὸ (et <i>Nil Par</i>)
25 ⁴ ,17	προίεσθαι] προέσθαι (et <i>Par</i>)
32 ¹ ,2	ὥς om.
31 ³ ,13	καὶ τεθναμακέναι om.
32 ² ,6	πρόσει] προσελεύση
32 ³ ,15	μαντεύεσθαι] μαντεύου
33 ¹⁶ ,49	καὶ σκυθροπάσαι om. (et <i>Par</i>)

¹⁶ Instead of *Ench* 1-2 *SiC* has *Par* 1-4; see pp. 97-98.

34,6	λοιδορήσῃ] λοιδορῇ (λοιδóρει Tt Nil)
34,7	χαίρῃσεις] χαίρεις T (et <i>Stob. Par</i>): χαίροις SiC
34,7	ἐπαινέσεις] ἐπαινείς T Stob. : ἐπαινῆς SiC
35,4	φεῦγε] φύγε (et Tt)
36,2	ἀπαξίαν] ἀναξίαν (et Tt Vat)
39,4	ὑπερβῆς] ἐκβῆς T : ἐκβῆ SiC
45,3	πρὶν ἢ] δίχα (et <i>Vat</i>)
45,3	διαγνῶναι] τοῦ γνῶναι (et <i>Nil Vat</i>)

Both **T** and **SiC** have many separative errors of their own. A number of readings characteristic of **T** have already been quoted above (see pp. 51-52); in these cases **T** is not accompanied by **SiC**.

The number of separative errors of **SiC** is enormous; there are many *voces nihili*: some instances:

4,5	ᾠψῃ] ἔψῃ
7,5	ἀφιέναι] ἄφες
10,1	ἐπιστρέφων] ἐπιστρεῖ
10,5-6	οὐ συναρπάσουσιν αἱ φαντασίαι] αἱ φαντασίαι οὐσαι πράσουσιν
15,2	μετάλαβε] κατάλαβε
31 ¹ ,2	ὥς] τῶν
33 ⁶ ,14	ὁ ἐταῖρος] νεώτερος
36,6	τὸν] τὸ σῶμα
37,1	πρόσωπον] ἄσωπον
48b ³ ,7	ἐκκλησιν] ἐκκλησίαν
49,4	τί βούλομαι] τίλλομαι

I conclude that **SiC** must be regarded as a gemellus of **ET**, and therefore as a primary witness to the text of *Ench.*

In a number of cases the reading of **ET** and **SiC** appears to result from conjectural emendation, for instance 32³,17 μαντεύεσθαι] μαντεύου.

In **SiC** there are a few traces of contamination with *Par*; I have noted the following cases:

7,8	ἅπαντα om.
7,10	καλοῦντος] καλούμενος
7,10	ἐλλίπης] ἐλλίπης καὶ δεδεμένος βληθήσῃ· ὁ γὰρ ἐκὼν μὴ ἐπόμενος ἀνάγκῃ τοῦτο πείσεται
13,4	τὰ ἐκτὸς] τοῖς ἐκτὸς ἀρέσκειν
18,5	ἐγὼ om.
26,2	πρὸς ἀλλήλους om.
33 ² ,3	ἔστω] ἔστω σοι
33 ² ,7	ἢ ἐπαινοῦντα om.
33 ⁶ ,15-16	κἂν-καθαρός om.

Some of these agreements may be coincidental (e.g. 18,5; 33²,7), but others can only be explained as the result of contamination (e.g. 7,10;

13,4). Contamination also accounts for those places where *SiC* does not share an error of the first family and **T**, for instance 7,8 μηδὲ *SiC* *Simp Nil Par Stob.*: μηδὲν **ACSiδ T** *Vat.*

In some cases the reading of *SiC* may be the result of conjectural emendation; see for instance:

4,7	ἔργου] ἔργου οὐ διαμαρτήσεις
6,4	χρήσις] εἰ χρήσις
18,2	διαίρει] διάκρινε
19b ² ,3	οὔτε] ἔνθα οὔτε
33 ⁸ ,21	χρη] κέχρησαι
33 ¹³ ,37	έντιναχθήσονται] οὐκ ἀνοιχθήσονται

In many places *SiC* omits one or more words, leaving a blank of a few letters; see for instance 20,4-5 διατριβῆς τύχης] δια[4]κατέχης; 28,3 ἵνα om.; 33¹³,36 φοιτᾶς om. From ch. 33¹⁰ on, *SiC* omits considerable portions of text, leaving large blanks; there are the following cases:

33 ¹⁰ ,26-31	καὶ-θέαν om.
33 ¹² ,33-36	υ]περοχῇ-ἐμπεσόντι om. (i.e. <i>SiC</i> does have the initial υ (without spiritus) of the word ὑπεροχῇ)
40,2-6	ὁ]ρῶσαι-αἰδήμονες om.
41,2-4	ἐσθίειν-ἐπιστροφή om.
43,2-5	ἐὰν-ἐστιν om.
44,2.3-5	2 ἐγώ ² -κρείττων, 3-5 ἐγώ-λέξις om.
46 ¹⁻² ,3-13	συμποσίω-ἔργα om.
47,3-5	κἂν-εἵπης om.
48b ² ,2-3	οὐδένα-ἐγκαλεῖ om.
49,4-14	καταμαθεῖν-λόγοις om.
51 ¹⁻³ ,2-17	λόγον-βιοῦν om.
52 ² ,9-11	τοῦ-ἔχομεν om.
53 ¹⁻⁴ ,2-9	ἄγου-οὔ om. (here there is no blank)

In the case of omissions of words indicated by a blank one naturally thinks of the possibility that the exemplar was damaged and therefore had become illegible. But for the larger omissions this explanation will not do: it would be too much of a coincidence if in almost all these cases the beginning lines of the chapters would have been preserved, while the rest would have been destroyed. What seems more likely to me is that in an ancestor of *SiC* the lemmata were cut short intentionally¹⁷. That the omissions are not due to the source

¹⁷ This phenomenon is also noted in some of the derivatives of *SiC*; see p. 104. For cases as 33¹²,33-36, where the lemma breaks off within a word, cf. **E** [Par. gr. 2072] and **F** [Par. Suppl. gr. 1023], where the same phenomenon is observed; see for instance 4,1-3 ὅταν-βαλ[ανείω] **F**; 51¹,1-2 εἰς-δια[ροῦντα] **E**.

from which *SiC* took the additional portions of text of *Ench* appears from the omission at 33¹², 33-36, where the omission starts with υ]περοχῇ: the words ὑπεροχῇ δοκούντων are found in the lemma in **ABD**. The blanks in *SiC* may result from the observation of the scribe of *SiC* (or one of its ancestors) that the text of *Ench* was too short in comparison to Simplicius' commentary; further, the abridged lemmata may have been ended with a note as κτέ. That the length of the blanks left in *SiC* was established conjecturally seems to be suggested by the blank at 52², 9-11, where the scribe leaves more space than necessary for the omitted text.

Hadot, *Tradition* 49-53, devotes a long section to Johannes Rhosos' activity as a corrector; in *SiC* Rhosos makes a few corrections in the text (esp. in the first chapter) and adds alternative versions of *Ench* 1⁵ and 2.

U [Parisinus gr. 2124]

U [Par. gr. 2124], which belongs to the early sixteenth century, cannot be placed in the stemma of the MSS of *Ench*, because it primarily derives from *SiC* [Vat. gr. 327], for which see above (pp. 52-55), and pp. 97-98; even so, I will discuss the MS in this chapter. Here are some places where **U** agrees with *SiC* and its derivatives:

1 ³ ,8	μόνον] μόνον μόνον (<i>SiC</i> ²)
2 ² ,9	ἀτυχεῖν] ἀποτυγχάνειν
11,5	τοῦ om.
15,2	γέγονέ τι] εἰ γέγονε
17,2	διδάσκαλος] διδάσκων
25 ² ,9	αὐτὰ] τὰ αὐτὰ
31 ⁴ ,19	λοιδορεῖ] λοιδορεῖται
35,4	τί] μὴ
38,3	παραφυλάσσωμεν] παραφυλαττώμεθα

Of the derivatives of *SiC*, *SiV* [Perus. gr. 173] and *SiX* [Vat. Ross. 1023] can be discarded as the source of **U**, because of 7,6: **U** and *SiC* have οἱ ἐν for ἐν, *SiX* has ἡ ἐν, while *SiV* only has ἐν (with its source *SiU*^{pc} [Lond. Add. 10064]). The situation at 1³,12 makes it probable that *SiC* itself (or otherwise *SiT* [Vat. Pal. gr. 276]) was the source of **U**: **U** has οὐδὲ γὰρ βλαβερὸν τι πείσῃ in the text, while the first hand adds in the margin βλάψαι γὰρ σε οὐδεὶς δύναται, which is the reading of *SiC*^T: at the bottom of the page *SiC*² has οὐδεὶς σε βλάψει· ἐχθρὸν οὐχ ἔξεις, omitting βλάψαι γὰρ σε οὐδεὶς δύναται; the others follow *SiC*².

In many places the first hand in **U** adds variant readings, sometimes with the formula ἐν ἄλλω; these readings are either found in **SiC** or in other sources.

U has undergone intensive contamination. In many places **U** agrees with the **AC**-group; this is also true for those passages where **SiC** is absent (e.g. the greater part of ch. 49). A plausible candidate for having been the source of **U** is **B** [Laur. Red. 15]; see the following places:

25 ^{1,2}	συμβουλίαν] συμβουλὴν
44,1	ἀσύντακτοι] ἀσύντακτοι U B ^{2mg} (RS SBZ)
49,13	δύνωμαι] δύναμαι U B (EFRS SijV)
51 ^{1,1}	ἔτι] οὖν U ^{mg} B (S multi [et SSa])

B would also account for a great many readings in **U** which occur in other MSS of the **AC**-group as well; see for instance:

9,3	εὐρήσεις] εὐρίσκεις
12 ^{2,7}	ἀπάθεια] εὐπάθεια
13,1	ἐκτὸς] ἐντὸς
40,3	συγκοιμῶνται] συγκοιμᾶσθαι
40,6	αἰδήμονες] αἰδήμονες ἐν σωφροσύνῃ

At 1³,10-11 **U**'s reading may stem from **H** [Laur. 55,7]: οὐκ ἐγκαλέσεις τινί] οὐδὲ ἐγκαλέσεις οὐδενί **U H**^{mg} **O**^{mg} (**NiI**).

Some instances of agreement with other MSS:

1 ^{1,2}	ἡμέτερα] ἡμέτερά ἐστιν USD
15,21	τι om. U Si X
29 ^{3,12}	ταῦτα] ταῦτα πάντα U ΠΦΨ
29 ^{3,18}	τι] τοῦργον U ^{1mg} ΓΔΞΣ
33 ^{13,37}	ὅτι ἀποκλεισθήσῃ om. U SiSR
35,4	τί] μὴ U : τί μὴ Q ^{1sl}
46 ^{2,11}	ἔσω] ἔνδον U ΓΔΛΞΣΓγ
51 ^{1,6}	νῦν] τοίνυν ΛΓγΠΦΨ : τοίνυν νῦν U
53 ^{1,1}	πρόχειρα] πρόχειρου AC : πρόχειρον U SiWX

At 29^{7,32} **U**¹ adds εχε above πρόσαγε (= πρόσεχε); this is in all probability a conjecture, because **U** omits the first μὴ in 29^{7,32} (with many other MSS). The reading πρόσεχε is also found in **Ha** [Haloander's *editio princeps*]; the conjecture may have been made by Haloander independently (**Ha** too omits the second μὴ).

U has many characteristic readings of its own; some of these may result from conjectural emendation. See for instance:

2 ^{1,3}	ἀτυχής] ἀποτυχής (ἀτυ U ^{1sl})
4,5	ἄψη] ἄπτου U ^{1mg}
4,8	ἔσται] ἔστω U ^{1sl}
11,4	σε] δέ σε

28,1	μὲν] γὰρ
33 ⁷ ,16	ψιλῆς om.
33 ¹³ ,40	τοσούτου] τοσούτου ἄξιος
49,2	Χρυσίππου] τοῦ χρυσίππου
51 ¹ ,2	ἐν om.
51 ¹ ,8	post ἄλλ' add. ὥς U ^{ls}
53 ² ,6	καλῶς] ἐκὼν

CHAPTER THREE

THE EDITIONS AFTER THE *EDITIO PRINCEPS* AND THE MANUSCRIPTS RELATED TO THE EDITIONS

In this chapter I will discuss the editions published after Haloander's *editio princeps* of 1529 (**Ha**; Oldfather nr. 249) for which see pp. 48-51. Because of the enormous number of editions, I will not mention each and every edition, but concentrate on the most important ones. The importance can lie in the use made of the sources (MSS, earlier editions, Christian adaptations etc.) or in the influence on later editions. For the sixteenth-century editions, however, I have not applied these principles too rigidly. It is obvious that my account chiefly follows Schweighäuser's discussion (pp. XIX-LXXXV), but in many cases I have corrected or expanded Schweighäuser's report. I will also pay attention to the MSS related to the editions.

From Haloander to Wolf

The first Basel edition, published in 1531 by A. Cratander (**Cr**; Oldfather nr. 250), copies the text of Haloander; see Schweighäuser XX-XXI. In **Cr** the preface by Haloander is omitted, in order to conceal the dependence of **Cr** on **Ha**. Schweighäuser states that the text of **Cr** follows **Ha** so closely "ut nonnisi rarissime discrimen aliquod, illudque in re minuta (...) intercedat". As an instance of a *lectio singularis* in **Cr**, he notes that at 12^{2,6} **Cr** reads ἐκχεῖτε for ἐκχεῖται. I have not deemed it necessary to collate **Cr** myself.

The edition by V. Trincavelli¹ (**Tr**; Oldfather nr. 29) is primarily based on Haloander's edition², as appears from the fact that **Tr** adopts many of the readings first found in **Ha**; thus **Tr** has **Ha**'s conjectures quoted above (see p. 50), with the exception of 26,8 and

¹ This edition also contains the *Dissertations*, of which it is the *editio princeps*. See Schweighäuser XXII-XXVI.

² Schweighäuser XXV wrongly believes that **Ha** and **Tr** have a common source.

48a¹,2-4. There is a slight indication that Trincavelli consulted **Cr**: at 12²,6 both **Cr** and **Tr** read ἐκχεῖτε for ἐκχεῖται.

Although the dependence of **Tr** on **Ha** (whether or not via **Cr**) can be regarded as certain, there are many places (about eighty) where **Tr** departs from **Ha**; these must be explained by contamination of **Tr** from various sources. These sources can be identified as **SiSa** [the *editio princeps* of Simplicius' commentary, 1528], one of the three MSS **Π** [Laur. 31,37], **Φ** [Par. gr. 3047], **Ψ** [Vat. gr. 1314]³, and **SiS** [Ven. Marc. gr. 253] or its derivative **SiR** [Par. gr. 1959]. In some cases it is impossible to tell whether **Tr** borrowed a reading from **ΠΦΨ** or **SiSa**, because it is found in both sources (**SiSa** has been contaminated with **Σ** [Neap. Girolamini C.F. 2.11], a relative of **ΠΦΨ**; see pp. 25-30). First I will list some readings common to **Tr** and **ΠΦΨ**:

5a,5	ἄλλον] ἄλλους δ
22,6	χώραν] τάξιν δ (et SiSa)
24 ³ ,17	μᾶλλον om. ΠΦΨΩ
29 ¹ ,4	ἀποστήσῃ] αἰσχυνθήσῃ δ (et SiSa)
29 ² ,5	σκόπει] σκόπει καὶ ΠΦΨ
29 ³ ,12	ταῦτα] ταῦτα πάντα δ
34,1-2	καθάπερ ἐπὶ τῶν ἄλλων om. δ (et SiSa)
48b ² ,6	καθισταμένων] καθεστῶτων δ
52 ¹ ,3	πόθεν ὅτι] πῶς δ

In the following places there is agreement between **Tr** and **SiSa**:

19b ² ,6	τοῦτο] ταῦτα
53 ³ ,8	Ἄλλ' ὃ Κρίτων] ἀλλὰ καὶ τὸ τρίτον (et SiEFGHJ)

Although these are only two places, the reading at 53³,8 proves beyond doubt that Trincavelli consulted **SiSa**; moreover, in many places where **Tr** agrees with **ΠΦΨ**, the same reading is also found in **SiSa** (see above).

Finally, there are some places where **Tr** shares a reading with **SiG** [Ven. Marc. gr. 261] and its derivative **SiS** [Ven. Marc. gr. 253], which in its turn is the source of **SiR** [Par. gr. 1959]:

12 ² ,10	μὴ om. (et SiC)
48b ³ ,7	ἐξ] ἀφ'
51 ¹ ,6-7	ὑπερθέσεις ἐξ ὑπερθέσεων ποιῇ] μεθ' ὑπερθέσεως ποιῆς Ha : προθέσεις ἐκ προθέσεως ποιῆς SiGRS : ὑπερθέσεις ἐξ ὑπερθέσεων ποιῆς, προθέσεις ἐκ προθέσεων Tr
51 ² ,12	ὁ om.
53 ¹ ,5	κακὸς γένόμενος om. Tr SiR (habent SiGS)

The case of 53¹,5 shows that Trincavelli probably consulted **SiR**.

³ **ΠΦΨ** ultimately derive from **δ**.

Tr has a number of errors of its own, many of which concern orthography; some instances:

5a,4	ἐμποδιζόμεθα] ἐμποδιζόμεθα
14a ¹ ,3	παῖδα] πααῖδα
21,3	ἐνθυμηθήσῃ] ἐνθημηθήσῃ
29 ² ,6	τοῦ ἔργου] τῶν ἔργων
31 ⁴ ,17	Πολυνείκην] πολυνίκην
33 ⁸ ,19	καθαρευτέον] καθαρευθέον
34,9	σεαντῷ om.
48b ³ ,7	ἦρκεν] εἴρηκεν x (et Ha): ἦρχεν Tr
51 ¹ ,4	ῖνα] ἦν

Another edition that depends on **Ha** was published by C. Neobarius in Paris in 1540 (**Ne**; Oldfather nr. 284)⁴; the dependence of **Ne** on **Ha** is shown by the fact that **Ne** copies a number of the characteristic readings of **Ha**, for instance **Ha**'s conjectures at 2¹,2; 4,1; 7,4; 29⁷,32 (quoted above, p. 50). That **Ne** is descended from **Ha**, and not from **Tr**, is proved by the fact that **Ne** does not reproduce any of the characteristic readings of **Tr**, and has some readings in common with **Ha** against **Tr**, e.g. **Ha**'s reading παρέσχομεν at 26,8. **Ne** has been contaminated from various sources, and in addition contains a number of conjectures. In some cases **Ne** has a double reading; see for instance 7,4 κἂν καλέσῃ] καὶ τότε **Ha**: κἂν καλέσῃ τότε **Ne**; 13,5 τοῦ prius] τὸν **Ha**: τὸν τοῦ **Ne**.

In the first place, **Ne** seems to have used (a derivative of) **H** [Laur. 55,7]; see for instance:

2 ¹ ,3	μὲν] μὲν οὖν Ne H^{pc}
5a,5	ἄλλον] ἄλλον μηδένα Ne H^{mg} (<i>Nil</i>)
6,5	τηνικαῦτα] τηνικαῦτα εὐλόγως Ne H^{sl} (<i>Nil</i>)
24 ¹ ,5	ἔτι τοῦτ'] ἐπὶ τούτοις Ne H^{pc}

In the second place, **SiSa** seems to have been consulted by the editor of **Ne**; see for instance:

24 ⁴ ,18	ὅσον ἐπ' ἐμοί, φησὶν] φησὶν ὅσον ἐπ' ἐμοὶ Ne SiSa (et ΔΘΞΣ ⁵)
25 ⁴ ,16	ὅσου πωλεῖται] τὸ πωλούμενον Ne SiSa (et ΔΘΞΣ)
31 ¹ ,4	πᾶσι] ἐν πᾶσι Ne SiSa (et ΔΣ)
39,3	φέρεισθαι] σε φέρεσθαι Ne SiSa (et ΔΛΣ)

⁴ Schweighäuser XXVI, note *), declares that he has not been able to consult the editions published in Paris in 1540 and 1552.

⁵ In the chapter on the MSS of Simplicius' commentary it is demonstrated that **SiSa** has been contaminated with **Σ** [Neap. Girolamini C.F. 2.11]; see pp. 106-107.

In the third place, there are a few important cases of agreement with **SiG** [Ven. Marc. gr. 261] and its derivatives:

25 ⁵ ,18	ἐπαινέσαι] κολακεῦσαι Ne SiG
25 ⁵ ,19	εἰσόδου] εἰσόδου παροινιῶν Ne SiG ^{il}

Further, there are two cases of agreement with **SiC** [Vat. gr. 327] and its derivatives:

33 ² ,4	ἥξομεν] λέξον μὲν Ne SiC
52 ¹ ,3	πόθεν om. Ne SiC

Some readings in **Ne** are found in more than one of these sources, so that it is impossible to establish whence **Ne** took them; see for instance:

6,5	ἐπάρθητι habent Ne SiCG : ἐπαρθήση Ha
7,2	ἀναλέξει] ἀναλέξασθαι Ne SiCGSa
15,7	ἀλλ'] ἀλλὰ καὶ Ne SiGSa
23,2	ἀπώλεσας τὴν ἔνστασιν] τὴν ἔνστασιν ἀπώλεσας Ne SiCGSa

Ne has a number of characteristic readings. Some of these are simply errors; see for instance:

21,3	οὐδέποτε] ποτε
24 ¹ ,1	Οὔτοί] Οἴτοί
29 ⁵ ,22	ἐπίσκεψαι] ἐπίσκεψε
29 ⁷ ,35-36	φιλοτεχνεῖν-ἔξω om.
52 ² ,9	ἔστιν om.

Some other readings look like conjectures; these may be partly based on Politian's translation; see for instance:

29 ¹ ,2-3	τὴν-ἥξεις] οὔτι μὲν πρὸς τοῦτο προθύμως ἄρξεις Ne : <i>nunquam ipsam prompte aggrediaris</i> Pol
29 ² ,10	βαλεῖν] λαβεῖν Ha : βαλεῖν δ : βαλαβεῖν ⁶ Ne (et Gg): <i>vulnerari</i> Pol
46 ¹ ,2	τὰ] τι: <i>aliquid</i> Pol

Ne is the source of no less than six MSS, all written by the same scribe (Iakobos Episkopopoulos) and all very similar in execution⁷: **Aa** [Besançon 420], **Bb** [Par. gr. 2123], **Cc** [Par. Suppl. gr. 200], **Dd** [Par. Dupuy 902], **Nn** [Edinburgh Univ. Lib. 3076] and **Pp** [Lond. Add. 11887]. These MSS follow **Ne** very closely, copying even such absurd readings as 24¹,1 Οὔτοί] Οἴτοί. The six MSS have a number of conjunctive errors; see for instance:

⁶ This is a *vox nihili*, probably echoing βλάπτειν.

⁷ All these MSS are gilt-edged, and measure about 160 x 110 mm.

4,9	ἀλλὰ καὶ] ἀλλ' καὶ (sic)
14b ² ,2	περιποιήσαι] περιποῖν σαί τι (sic)
26,3	ὅτι om.
33 ⁹ ,23	ἀποκρίνου-ἐπεὶ om.
35,4	ἐπιπλήζοντας] ἐπιπλήζοντας
45,2	πίνει] πείνει

Each of the six MSS has separative errors against the others, while there are no groups of two or more MSS with conjunctive errors; this shows that the six MSS go back independently to a lost derivative of **Ne**. For each MS I will quote a few characteristic readings.

Some readings from **Aa**:

23,1	γένηται] γένητο
24 ¹ ,4	οὖν om.
31 ⁵ ,24	μὴ om.
51 ¹ ,3	οἷς] εἷς (nisi fallor)

Some readings from **Bb**:

22,9	τινος] τινον
17,2	βραχύ om.
31 ¹ ,2	ἐστίν om.
33 ² ,3-4	δὲ-παρκαλοῦντος om.

Some readings from **Cc**:

15,6	συμπότης] συμότης
32 ² ,7	ἦ] εἶ
46 ¹ ,1	φιλόσοφον] φιλόσοφος
47,4	περιλάμβανε] περιλάβανε

Some readings from **Dd**:

22,6	καταγελῶντές] καταγελῶντέ
24 ³ ,15	καὶ alterum om.
26,6	εἵποιν] εἵποις
36,2	δὲ om.

Some readings from **Nn**:

2 ² ,9	τινος-ἡμῖν om.
11,4	δέ σοι] δέσει
25 ² ,8	ἀνθ' ὧν] ἀνθεῶ
29 ³ ,14	σαλπίζει] σαλπίζῃ

Some readings from **Pp**:

10,4	εὐρήσεις] εὐρήσις (sic)
18,6	ἀπ' om.
24 ³ ,18	πράσσειν] πάσσειν
46 ² ,13	αὐτῶν] ἀπῶν

The edition published in Paris in 1564 ("apud Andream Wechelum"; Oldfather nr. 125, **We**) is also based on **Ne**. **We** follows **Ne** very closely, and adopts almost all the readings peculiar to **Ne**, even *voces nihili* as 24¹,1 Οὔτοι] οἴτοι. In a very few cases **We** corrects an error in **Ne**, for instance 22,4 μὴ habet **We**: μὲ **Ne**; in the first of the three epigrams quoted in **Ne** (Schenkl test. XL), **Ne** has κάτθεο, whereas **We** reads ἐνικάτθεο.

There are three sixteenth-century MSS which have been contaminated to such a degree that it is impossible to assign them a well-defined place in the stemma: the first of these is **G** [Uppsal. gr. 25], which is the source of **V** [Bern. 691], **W** [Laur. CS 163] and **X** [Par. gr. 2122]; the other two are **Z** [Leid. Periz. gr. O 5] and **Xx** [Vat. gr. 1862], which must have a lost common source. These MSS show many points of contact with the editions, esp. **Tr**, which is the reason to discuss them here.

First I will deal with **ZXx** (**Xx** contains only chs. 24³-28, 30-31⁴ and 47-49,5). That these two MSS derive from a common source, is proved by their conjunctive errors:

25 ¹ ,4	μὴ] μόνον (et SiC)
25 ² ,6-7	ὁ μὴ παραπέμπων τῷ παραπέμποντι om.
25 ² ,9	πιπράσκονται] πιπράσκειται
25 ³ ,12	ἔχειν] ἔχων
48b ³ ,9	τε] δέ τε (et Bac ² SiJ)

In a number of places **ZXx** agree with one or more of the editions; some instances:

24 ³ ,13	δείκνυε] δεικνύετε (et Ha etc.)
24 ³ ,13	τὰ om. (et SiSa)
24 ³ ,17	αὐτὰ ταῦτα] αὐτὸ (et SiSa ETr etc.)
25 ² ,5	ἔχειν om. (et Tr etc.)
25 ³ ,12	τὸν om. (et Ha etc.)
48b ³ ,7	ἦρκεν] εἴρηκεν (et HaSc ^{mg})

Xx has four separative errors of its own:

24 ⁴ ,21	σκυτέα] σκητέα
26,4	ὅταν om.
30,8	τότε] πότε
30,10	εὐρήσεις] ὀρίσεις

Z has one separative error against **Xx**, namely 31¹,5 ὑπὸ] ἀπὸ; this shows that the MSS are gemelli. Some separative errors of **Z** outside the passages where **Xx** is present:

1 ² ,4	φύσει om.
12 ² ,8	ἐνθυμοῦ] εὐθυμοῦ (ἐνθυμοῦ Z ^{2mg})
19b ² ,6	τῶν] ὧν
51 ² ,10	φαινόμενον om.

Some cases of agreement between **Z** and editions:

1 ⁴ ,13	μετρίως] οὐδὲ μετρίως (et Ha etc.)
51 ² ,13	οὐκέτι om. (et Tr etc.)

Z shows agreement with a number of other MSS: **SiC** [Vat. gr. 327] and its derivatives, **G** [Uppsal. gr. 25] and its derivatives, and **U** [Par. gr. 2124]; here are some instances:

1 ⁴ ,14	post παρὸν add. καὶ προηγουμένως ἑαυτοῦ (σεαυτοῦ Z) ἐπιμελείσθαι (et U SiC Par)
1 ⁴ ,15	post πλουτεῖν add. καὶ τοὺς οἰκέτας ἐπανορθοῦν (et U SiC Par)
32 ² ,6	πρόσει] προσελεύση (et U TSiC)
33 ¹³ ,37	ἐντιναχθήσονται] οὐκ ἀνοιχθήσονται (et U SiC)
41,3	ἀποπατεῖν om. (et G)
49,9	αὐτὸ τοῦτο] τὸ αὐτὸ τοῦτο Z : τὸ αὐτὸ G

According to De Meyier, **Z** was owned by D. Heinsius. **Z** appears to have been consulted by Salmasius: Relandus, in his 1711 edition, published Salmasius' notes, which he found in a copy of the 1595 Geneva edition (*Notae breves atque Emendationes Cl. Salmasii in Manuale Epicteti*, pp. 33-48)⁸; in a number of places the reading noted by Salmasius is found in **Z** exclusively (sometimes in **Z**'s gemellus **Xx** as well). Some instances:

4,1	ὑπομίμνησκε] ὑπόμνησο
11,5	διδῶται] διαδῶ
25 ² ,6-7	ὁ μὴ παραπέμπων τῷ παραπέμποντι om. (et Xx)
36,3-5	καὶ-ἔχει om.
51 ² ,10	φαινόμενον om.

The second MS to be discussed together with the editions is **G**. Here are the places where **G** agrees with **Ha** (and later editions):

3,3	στέργω] στέργεις
7,1	εἰ ἐξέλθοις] ἂν ἐξέλθῃς
24 ³ ,13	δείκνυε] δεικνύετε
25 ³ ,12	τὸν om.
36,5	μη] οὐ

In the following places **G** agrees with **Tr** against **Ha**:

⁸ Cf. Schweighäuser LXV, with note **).

15,1	σε δεῖ] δεῖ σε
17,3	ὑποκρίνασθαί] ὑποκρίνεσθαί
51 ¹ ,6	νῦν] τοίνυν
51 ¹ ,6-7	ὑπερθέσεις ἐξ ὑπερθέσεων ποιῇ] ὑπερθέσεις ἐξ ὑπερθέσεων ποιῆς, προθέσεις ἐκ προθέσεων (μεθ' ὑπερθέσεως ποιῆς Ha)

Besides, there are many places where **GHaTr** or **GTr** agree with other MSS.

At 46¹,4 **G** agrees with **SiSa** ἀφηρήκει πανταχόθεν Σωκράτης] καὶ σωκράτης πανταχόθεν ἀφηρήκει. In addition, there are quite a lot of places where there is agreement between **G SiSa** and other possible sources of contamination, such as **Siδ**.

G shares many remarkable readings with *Vat*; some instances:

7,10	post ἐλλίπης add. καὶ δεδεμένος βληθῆς. ὁ γὰρ ἐκὼν μὴ ἐπόμενος, ἄκων ἀνάγκη τοῦτο πείσεται (et <i>Par</i>)
8,1-2	τὰ γινόμενα] τὰ γινόμενα γίνεσθαι
17,4	ιδιώτην] ιδιώτην, μόνον εὐφυῶς
30,7	ἄλλος om.
36,3	ἐκλέξασθαι] ἐκδέξασθαι
44,3	εἰμι om.

In many other places the reading of **G Vat** occurs in other MSS as well (**T**, **SiC**, **SiG**). There are also a few cases of agreement with **HP^c** [Laur. 55,7] and its derivatives:

1 ⁵ ,20	τούτοις om.
6,5	τηνικαῦτα] τηνικαῦτα εὐλόγως
24 ⁵ ,25	τὸν] σεαυτὸν
48b ³ ,7	ἦρκεν] ἤρηκεν
49,12	μοι alterum om.

G has a few separative readings of its own; some of these may well be conjectures. Some instances:

1 ² ,4	ἐλεύθερα] ἐλεύθερα εὐσθενῇ
1 ⁵ ,22	τὸ διότι] τόδε ὅτι
12 ² ,5	ἄρξαι] ἄρξον
39,2-4	ὡς-ὑπερβῆς om.
46 ² ,9	τότε om.

G is the source of the MSS **V** [Bern. 691], **W** [Laur. CS 163] and **X** [Par. gr. 2122]. These MSS derive from **G** independently, because they do not have conjunctive errors, while each of them has separative errors against the others. First I will quote some errors of **V**:

4,3	ἀπορραίνοντας] ἀπορρεύοντας
16,6	τύχη] τύχης

24 ³ ,15	ὕμεις] ἡμεῖς
33 ¹ ,1	φυλάξεις] φυλάξας
45,3	πρὶν ἢ] πλὴν

Some errors of **W**:

2 ² ,7	ἐφ' ἡμῖν alterum] οὐκ ἐφ' ἡμῖν
28,2	σὺ om.
33 ¹² ,35	τοῦ om.
48b ² ,1	ψέγει] ψέγειν

Some errors of **X**:

33 ¹¹ ,31	ἀκροάσεις] ἀκρόασιν
34,10	νενικηκότι] νενηκηκότι
36,5	ἔχει] ἔχειν
36,5	ἐτέρῳ] ἐταίρῳ

I have not been able to consult the edition by H. Verlenius, published in Louvain 1550 (**Ve**; Oldfather nr. 318); Oldfather states that the text of *Ench* is a reprint of Haloander's text.

The Paris edition of *Ench* by Jac. Tusanus, published by M. Juvenis, appeared in 1552 (**Tu**; Oldfather nr. 316). The title runs *Ἐγχειρίδιον Ἐπικτήτου, multis in locis a Jacobo Tusano (...) castigatum*; the formula *multis in locis castigatum* recalls the qualification *mille in locis castigatum* in the title of the 1540 Paris edition (**Ne**); Oldfather remarks that *multis* "looks like a more modest expression". Indeed **Tu** is closely related to **Ne**, but Oldfather and Zanta (*apud* Oldfather) are wrong in assuming that **Tu** is a mere reprint of **Ne** (see Oldfather *ad* nr. 316). **Tu** takes over many readings peculiar to **Ne**; some instances:

5a,2	καὶ om.
7,9	γέρων] ὁ γέρων
21,3	οὐδέποτε] ποτε
28,2	ὅτι] ὅτε
30,4	ὁ] ὁ δὲ
49,3	σεμνυνεῖται] σεμνύνεσθαι

But **Tu** does not follow **Ne** everywhere. Some of the absurd misprints in **Ne** are removed in **Tu**, cf.:

22,4	μὴ habet Tu : μὲ Ne
24 ¹ ,1	Οὔτοί habet Tu : Οἴτοί Ne

There are also cases where **Tu** corrects a more substantial error or variant reading in **Ne**; some instances:

32 ¹ ,1	μὲν habet Tu : om. Ne
36,2	συμπλεγμένον habet Tu : συνημμένον Ne

Moreover, **Tu** has a number of variant readings in the margin; some of these appear to have been borrowed from **SiSa**; others can be traced to **H^{pc}** or one of its derivatives **O** or **P**. Some instances:

3,3	στέργης-στέργω] σείρης-σειείς Tu^{mg} : σείρης-σειώ Siδ
4,5	λούσασθαι] καὶ λούσασθαι Tu^{mg} H^{pc} (et eius apographa)
15,6	παρατεθέντων] προσενεχθέντων Tu^{mg} H^{sl} O^{sl} P^{sl} <i>Nil</i>
36,1	Ὡς τὸ «ἡμέρα ἐστὶ» καὶ «νύξ ἐστὶ»] ὥς τὸ ἦτοι ἡμέρα ἢ νύξ ἐστὶ Tu^{mg} S

At 2¹,2, where **Tu** has ἐμπεσεῖν for περιπεσεῖν with the other early editions, there is a marginal addition περιπεσεῖν (sic) περιπίπτειν (sic): περιπίπτειν is the reading of *Nil*.

Although I have not made a full collation of **Tu**, I did notice a printing error at 29¹,3, where **Tu** has τὸν instead of τῶν.

The copy of **Tu** which is preserved in the Bibliothèque Nationale in Paris (which I have consulted on microfilm) contains many MS notes and corrections. Remarkably, these notes are partly copied from **Ne**. For instance, at 33²,3 **Ne** has καὶ σπανίως ἢ δὴ for σπανίως δέ; the latter reading is found in **Tu**, but it was brought into accordance with **Ne**'s reading by the anonymous reader of the BN copy of **Tu**.

The year 1554 saw the publication of two editions of *Ench*, the first being the one by Th. Naogeorgus, published at Strassburg (**Na**; Oldfather nr. 283). Schweighäuser XXVI-XXVIII states that the Greek text of **Na** is based on **Ha**, which is correct. **Na** also contains a new Latin translation, and explanatory notes. With regard to the places where **Na** departs from **Ha**, Schweighäuser states that these result from comparison with Politian's translation or from conjectural emendation. Schweighäuser XXVIII, note *), mentions some places where Naogeorgus prints a conjecture of his own invention. I am quoting some instances, in order to give an impression of Naogeorgus' methods of emending the text:

30,4	ἀλλὰ πρὸς πατέρα] ἀλλὰ μὴ πρὸς πατέρα Na
31 ⁴ ,18	ἐποίησε] ἐποίησε στασιάζειν (<i>inter se discordare</i> Politianus)
31 ⁴ ,21	ἐπιμελεῖται] ἐπιμελίσθαι Ha : ἐπιμελήσεται Na
33 ¹³ ,37	ἐντιναχθήσονται] ἐκτιναχθήσονται Ha : οὐκ ἐκτιναχθήσονται Na (ex Politiani versione <i>ut tibi fores non pateant</i> , secundum Schweighäuser)
33 ¹³ ,40	διαβεβλημένον] διαβεβλημένου Ha : διαπεπληγμένου Na

34,2	ἐκδεξάσθω] ἐξετάσθω Na
41,3	ἀποπατεῖν] περιπατεῖν Na
41,3	ὀχεύειν om., sed in versione <i>vehi</i> dat (= ὀχεῖσθαι) ⁹

At 34,8 **Na** agrees with Stobaeus: μὴ ἡττήσῃ σε] ἵνα σου μὴ κρατήσῃ.

Na has quite a number of (printing) errors; some instances:

2 ¹ ,11	ὑπεξαίρέσεως] ὑπεζαιρέσεως
14a ¹ ,2	μὴ] πῇ
25 ³ ,10	θρίδακες] θρίθακες
45,2	ταχέως] ταχέον
47,3	ὔδωρ om. (fortasse consulto)
52 ¹ ,4	διαρθρωτικός] διαριθμητικός Ha : διαρυθμητικός Na

The second edition published in 1554 is the famous edition by J. Schegk (**Sc**; Oldfather nr. 14)¹⁰. This edition contains *Ench*, a number of fragments and the *Dissertations*. It also contains Politian's translation of *Ench*, and Schegk's own Latin translation of the *Dissertations*. The text of **Sc** mainly follows **Tr** (Trincavelli), but in a number of places **Sc** corrects a printing error in **Tr**, for instance 25²,9 βουλήσῃ habet **Sc**: βουλείσῃ **Tr**; 33⁶,14 ἰδιωτισμόν habet **Sc**: ἰδιοτισμόν **Tr**.

In the margin we find many variant readings borrowed from **Ha**. Besides, there are a few marginal readings which are not found before **Sc**, and which therefore must be considered as Schegk's conjectures; some of these may be based on Politian's translation:

1 ⁵ ,19	εἶ] ἐστὶ (Politianus: disce considerare imaginationem esse illam neque id omnino esse quod videtur)
24 ⁴ ,20	οὐδὲ alterum] καὶ
29 ⁷ ,33	οὐ] οὖν Sc ^t (et HaTr): οὐ μὴ Sc ^{mg} (versio Perotti in editionibus versionis Politiani inserta: haec invicem nequaquam conveniunt)
32 ³ ,18	αἰρεῖ ὁ λόγος] ἐνὶ λόγος Sc ^t (et HaTr): ἐνὶ λόγῳ Sc ^{mg}
33 ⁶ ,13	προσοχή] προσευχή Sc ^t (et HaTr): προσοχή Sc ^{mg}
53 ¹ ,4	ἔψομαί] ἔψωμαι (sic) Sc ^{mg}

I have noted the following printing errors in **Sc**:

1 ¹ ,2	ἔκκλησις] ἔκκλησις
1 ³ ,6	οὖν] οὐ

⁹ From the readings in ch. 41 it appears that Naogeorgus not only aimed at emending the text where he judged it corrupt, but also at expurgating it in passages where he thought his readers might be scandalized.

¹⁰ The Latinized name of this scholar is variously reported as Scheggius, Schegkianus or Schekianus. See Oldfather nr. 14; Schweighäuser XXVIII-XXIX.

2 ¹ ,5	ἐκκλίνεις] ἐκκλίνης
51 ² ,12	προσάγεται] προσάγεται

Sc prints a number of fragments as a sequel to *Ench* (ΤΑ ΕΦΕΞΗΣ, ΕΚ ΤΩΝ ΕΚΛΟΓΩΝ Αποφθεγμάτων Ιωάννου τοῦ Στοβαίου); these fragments are borrowed from Verlenius' 1550 edition. In both editions the chapter numbers continue those of *Ench*.

In 1555 the Salamanca edition of *Ench* and the *Dissertations* was published (**Sl**; Oldfather nr. 10); the editorial work was done by J. Ferandus. It used to be assumed that **Sl** depends on **Sc**¹¹, but Oldfather nr. 10 expresses his doubts, remarking that the fragments in **Sc** (borrowed from **Ve** [Verlenius]) are not found in **Sl**. On the basis of the comparison of **Sl** with the earlier editions, I believe that Oldfather's doubts are justified: I think that **Sl** depends on **Tr**. **Sl** does not adopt any of the numerous marginal readings in **Sc**; moreover, in a few places **Sl** agrees with **Tr** against **Sc**:

1 ¹ ,4	οὐχ habet Sc : οὐκ TrSl
19b ² ,4	τε habent TrSl : δε Sc (et Ha)
24 ⁴ ,24	αὐτὸς ἀνωφελὴς ἂν habet Sc (et Ha): ἂν αὐτὸς ἀνωφελὴς TrSl
51 ² ,12	ὁ habet Sc (et Ha): om. TrSl

In a number of places **Sl** corrects an error in **Tr**. Although in many of these places **Sl** agrees with **Sc** against **Tr**, I do not think that this pleads against the dependence of **Sl** on **Tr**, because there are also a number of places where **Sl** corrects an error in **Tr** which recurs in **Sc**; some instances of this latter group of readings:

39,2	φυλάξεις habet Sl : φυλάξης HaTrSc
50,1	ἀσεβήσων] ἀσεβῆ HaTrSc : ἀσεβῆς Sl
53 ⁴ ,9	δύνανται habet Sl : δύναται HaTrSc

In at least one place Ferandus has consulted another edition: at 53¹,5 **Tr** and **Sc**^t omit the words κακὸς γένόμενος; the words are found in **Sl** (and in **HaSc**^{mg}). At 31³,15 **Sl** omits τῇ with **Ha** against **TrSc**, but this may well be coincidental.

Sl has a few variant readings in the margin:

22,8	προσλήψη] προσοφλήσεις
29 ⁴ ,20	εὐ Σωκράτης in textu: Εὐφράτης in margine (ex <i>Diss.</i>)

¹¹ Schweighäuser XXXI, note *), also states "Ex Basileensi hac altera editione expressa est Salmanticensis, quae anno MDLV prodiit", but Schweighäuser has not seen this edition himself.

33 ⁵ ,11	παραιτήσαι] παραιτήσεαι
46 ² ,10	φέροντα] φαγόντα

Further, it should be noted that **Sl** contains the three epigrams which are also found in **Ha** and **Ne** (Schenkl test. XL, XLI, XXXVI), but neither in **Tr** nor in **Sc**. In line 1 of the first epigram (Schenkl test. XL) **Ne** has **κάτθεο** for **ἐνικάτθεο**, which is the reading of **Ha** and **Sl**; therefore it is probable that Ferandus used **Ha** as his secondary source.

The last important sixteenth-century edition is the one by H. Wolf (**Wo**; Oldfather nr. 35), which comprises *Ench*, Wolf's Latin translation of *Simp* and the Greek text of the *Dissertations* in three volumes. The first volume, containing *Ench*, appeared in 1560¹².

The text of *Ench* is accompanied by Wolf's own Latin translation and by critical and explanatory notes. In the note to ch. 1 Wolf mentions his sources: the Latin translations by Politian and Naogeorgus, and five editions of the Greek text (**SiSa**, **Ha**, **Tr**, **Sc**, **Na**). In contrast to the other editions (which have 62 chapters) Wolf divides the text into 79 chapters: "Sumus autem ea distinctione capitum usi, quae lectoris & meditationi & memoriae commodatura videbatur".

With regard to the Greek text Schweighäuser XXXV states: "Et *Contextum* quidem ad exemplum maxime editionis Ven. 2. [**Tr**] vel Bas. 2. [**Sc**] (quas inter se eatenus non differre dictum est) exprimendum curavit". **Wo** reproduces two of the four errors peculiar to **Sc**, namely 2¹,5 ἐκκλίνεις] ἐκκλίνης and 51²,12 προσάγεται] προσάγεται; this shows that Wolf primarily relied on **Sc**. Further, **Wo** usually reproduces the marginal variant readings in **Sc**. At 2²,9 **Wo** has δ' for τε with **Na**, whereas **HaTrSc** omit τε.

Apart from the places where Wolf adopts readings from other editions than **Sc**, there are also places where Wolf's readings are not found in one of the editions consulted by him; these readings either translate Politian's or Naogeorgus' Latin back into Greek or are conjectures made by Wolf himself. Some instances:

4,7	ἄν ἢ Wo (γένηται om. HaTrNaScWo)
30,4	ἀλλὰ] οὐκ (sic), ἀλλὰ Wo (ἀλλὰ μὴ Na)
31 ² ,7	δὲ habet Wo ^{mg} : τε HaTrNaScWo ^l SiSa (vero Pol.)
32 ² ,6	τὸ om. Ha etc.: habet Wo

¹² See Oldfather, *Contributions and Supplement*, nr. 35; Schweighäuser XXXI-XXXIV.

48b³,7 ἦρκεν] εἴρηκεν **HaNaSc**^{mg}: ἦρχεν **TrSc^tWo^t**: εἴρυκεν **Wo**^{mg}
 49,6 ἔρχομαι] ἔρχη **Wo**^{mg} (ἔρχου **Sc**^{mg})

Wo contains a few (printing) errors:

1⁴,17 εὐδαιμονία] εὐδαιμωνία
 24³,17 μὴ δι'] μηδ'
 28,3 λοιδορήσῃται] λοδορήσῃται
 38,4 ἀψόμεθα] ἀψώμεθα
 51³,17 ὀφείλεις] ὠφείλεις

The editions after Schegk and Wolf up to Schweighäuser

The editions by Schegk and Wolf provided the standard for the vulgate of *Ench*, until Schweighäuser's *editio maior* (1798), which in its turn was the basis for all the editions up to the present one. In a few cases editors consulted one or more MSS, but as a rule they contented themselves with copying a previous edition, sometimes adding readings from other editions or emending the text by conjectural emendation. And it goes without saying that the process of corruption continued steadily.

Schweighäuser XXXV-LXXXV gives a circumstantial discussion of the editions between Wolf's edition and his own one. It is not my intention to repeat this discussion, but I will give a concise summary, here and there correcting Schweighäuser's account.

The edition published in 1566 in Paris ("ex officina Thomae Brumennij in Clauso Brunello, sub signo olivae") is not mentioned by Schweighäuser (**Br**; Oldfather nr. 126)¹³. At first sight it seems to be based on **Ne**; this appears from the fact that both editions add *Mille in locis castigatum* after the title ΕΓΧΕΙΡΙΔΙΟΝ ΕΠΙΚΤΗΤΟΥ. For **Ne** this qualification is fully justified, but in **Br** it is only boasting. **Br** reproduces the *Vita Epicteti* from *Suda* as **Ne** has it; further, the headings of the three epigrams are exactly the same as those in **Ne**, even with regard to the typography¹⁴. But here the similarity stops, because **Br** copies the text of **Sc**, which it follows without taking account of the marginal readings in **Sc**. **Br** copies three (slight) separative errors of **Sc** (and **Wo**) against **Tr**: 1¹,2 ἔκκλησις] ἔκκλησις

¹³ A reprint of this edition appeared in 1567 (Oldfather nr. 127).

¹⁴ Thus in the heading of the third epigram the words ΕΚ ΒΙΒΛΙΟΥ ΤΡΙΤΟΥ are printed in upper case, whereas the rest (τῶν ἐπιγράμμάτων, εἰς Ἐπίκτητον, λεωνίδου) is cast in lower case.

(non ita **Wo**); 2^{1,5} ἐκκλίνεις] ἐκκλίνης; 51^{2,12} προσάγεται] προσάγεται¹⁵. That **Br** is based on **Sc** and not on **Wo**, appears from the reading at 31^{3,17} πολυνείκην habet **Wo**: πολυνίκην **ScBr** (et **Tr**). **Br** adds some printing errors of its own; some instances:

3,3	στέργω] στέργης (στέργεις Ha etc.)
7,5	ἐμβληθῆς] ἐκβλιθῆς (ἐκβληθῆς Ha etc.)
20,3	τοιγαροῦν] τοιγαρροῦν
31 ^{4,21}	ἐπιμελεῖται] ἐπιμεῖλται
33 ^{13,39}	καθήκη] καθήηη

In ch. VIII (pp. XXXV-XLI) Schweighäuser discusses the “Editionis Basileensis secundae sequaces” (*Basileensis secunda* = **Sc**). He starts with the Plantin editions, the first of which was published in 1578 (**Pl**; Oldfather nr. 128). However, a closer inspection of Plantin’s text shows that it is not exclusively based on **Sc**, but also draws on **Wo**. The influence of **Wo** already appears from the chapter division: like **Wo**, **Pl** divides the text into 79 chapters; **Pl** also reproduces Wolf’s Latin translation. Further, Schweighäuser’s statement (p. XXXVI, note *) “nec ullas alias, nisi quas editio Bas. 2. offerebat, lectiones marginales habent editiones Plantinianae” proves to be false: at 48b^{2,7}, where **ScWoPl** have ἦρχεν for ἦρκεν in the text, **Sc** adds εἶρηκεν in the margin (with **Ha**), whereas **Wo** and **Pl** have the variant reading εἵρυκεν; similarly, at 49,6 **Sc** adds ἔρχου in the margin (for ἔρχομαι), against ἔρχη in the margins of **Wo** and **Pl**. At 2^{2,9} **Sc** omits τε (with the other editions, except **Ne**), for which **Wo** and **Pl** have δ’ (with **Na**); at 33^{13,40} **WoPl** read τοσούτου, while **Sc** has τοσοῦτον. **Pl** corrects the printing errors which occur in either **Sc** or **Wo** alone, but the two errors common to both editions (2^{1,5} ἐκκλίνεις] ἐκκλίνης; 51^{2,12} προσάγεται] προσάγεται) recur in **Pl**.

In 1607 an edition “ex officina Plantiniana Raphelengii” was published in Leiden (**Ra**; I have consulted the reprint of 1616; Oldfather nrs. 136, 141, 142); the minute size of this edition and its reprints suits the *Encheiridion* in the most literal sense. The text is not quite identical to that of the earlier Plantin editions. Some instances of deviations of **Ra** from **Pl**:

15,4	μέχρις habet Ra (Wo): μέχρι Pl (Sc)
32 ^{2,6}	τὸ habet Ra ¹⁶ (Wo): om. Pl (Sc)

¹⁵ **Sc**’s error 1^{3,6} οὖν] οὐ is corrected in **Br**.

¹⁶ Schweighäuser XXXVIII, note *), remarks that this reading recurs for the first time since **Wo** in the Maire editions; he states the same about 39,2 φυλάξεις] φυλάξης **ScPl**. In both cases the reading of the Maire editions is already found in **Ra**.

33⁸,19 καθαρευτέον habet **Ra** (**Wo**): καθαρευθέον **Pl** (**Sc**)
 34,3 παρὰ habet **Ra** (**Wo**): περὶ **Pl** (**Sc**)

Many places in **Ra** are marked by means of an asterisk or a crux, but no variant readings are given. The reason for this practice is given in a note to the “Benivulus Lector” on the last page [248]¹⁷.

Another series of editions, published by J. Maire, is initiated with the 1627 edition¹⁸ (**Ma**; Oldfather nrs. 145 and 146). Schweighäuser XXXVIII-XXXIX notes that the text of the 1634 Maire edition (**Ms**; Oldfather nr. 152; I have not seen this edition myself) is based on **Ra**; the same goes for **Ma**. Hence, like **Pl** and **Ra**, the Maire editions do not follow **Sc** in all respects either. Like **Pl** and **Ra**, **Ma** and **Ms** have Wolf’s chapter division into 79 chapters, and print Wolf’s Latin translation. The reading δ’ for τε at 2²,9 (found in **Na Wo** and **Pl Ra**) recurs in **Ma**, while **Sc** omits the word altogether. **Ma** follows **Ra** in the smallest details; thus the asterisks and cruces in **Ra** recur in **Ma**, together with the note to the reader which explains their use.

Ms is not quite identical with **Ma**. For instance, the note explaining the use of the asterisks and cruces is absent from **Ms**. Instead, **Ms** contains notes by Jo. D. Snecanus, which are largely based on Wolf’s edition, and contain a few conjectures; these notes recur in the later Maire editions. Further, there are some new readings, which recur in many later editions; see for instance 37,1 τ[ι] τὸ **Ms**¹⁹. The later Maire editions (from 1646 on) have borrowed material from Heinsius’ 1639/1640 edition; see below, pp. 76-77.

Other editions dependent on **Sc**, according to Schweighäuser XXXIX-XLI, are the 1589 Lyon edition (**To**, published by Tornaesius; Oldfather nr. 132), and the editions published in Geneva in 1595 and 1600 (**Ge**, by E. Vignon; Oldfather nrs. 15-21).

With regard to the edition by Tornaesius Schweighäuser XXXIX notes: “cum Plantiniana pleniore mire convenit Tornaesiana, quae & contextum Enchiridii & Lectiones marginales sive ex eadem illa

¹⁷ *Asterisci passim in textu Graeco notati corruptelam aliquam vocis praecedentis sequentisve, aut varietatem quandam lectionis designant: quod signo isto indicandum singulis locis esse iudicavimus: sed voces ipsas variantes enumerare, aut meliorem lectionem ascribere nolimus; ne nimia sua mole Enchiridii modum excederet istud volumen.*

¹⁸ Schweighäuser mentions the 1634 edition (Oldfather nr. 152) as the earliest Maire edition.

¹⁹ Schweighäuser XXXIX, n. *), also mentions 33¹³,36 τ[ι]να[ν] τ[ι]νος, but in fact this reading already occurs in **Ra** (at least in the 1616 edition).

Plantiniana, sive pariter atque illa ex ipsa Bas. 2. descriptas exhibet.” Because **To** usually agrees with **Pl** in places where **Pl** sides with **Wo** against **Sc**, the first hypothesis must be correct. Moreover, both **Pl** and **To** have a Latin *Vita Epicteti* which is not found in **Sc** or **Wo**.

The Geneva editions follow the text of **Sc** very closely, according to Schweighäuser XLI. As an instance of disagreement between **Sc** and **Ge** Schweighäuser mentions 29⁷,33, where **Sc** (and the other editions) read οὖν, while **Ge** has οὐ (Schweighäuser plausibly suggests that this correction results from comparison with Politian’s translation²⁰ (which is printed in **Ge**) *nequaquam convenient*). Further, **Ge** has a new chapter division. I have not seen **Ge** myself.

In chapter IX of the introduction (pp. XLI-XLIV), Schweighäuser mentions three editions which derive from **Wo**, namely the Cologne edition of 1595/1596 (**Co**; Oldfather nrs. 38 and 38a), the Cambridge edition of 1655 (**Ca**; Oldfather nr. 40), and the London edition of 1670 (**Lo**; Oldfather nr. 42). The Cologne edition follows **Wo** faithfully; it has the same disposition as **Wo** (three volumes bound in one), and about the same title. In **Co**, the variant readings, which in **Wo** are found in the margin, are added in the text in square brackets, placed before the word(s) in question; as Schweighäuser notes, this has led to much confusion in later editions²¹.

The Cambridge edition is a copy of **Co**, as the editor states himself (see Schweighäuser XLIII). But in a few places **Ca** introduces a better reading; Schweighäuser mentions 7,6 βολβαρίου **Ca**: βολβίου **Co**; 29²,10 βαλεῖν **Co**: βλαβεῖν **Ca**; both these readings are also found in Heinsius’ edition. **Lo**, finally, follows **Ca** so closely that Schweighäuser XLIV states that it “peraeque *Cantabrigiensis altera* potuisset nominari”; it has the Greek and Latin text of *Simp* from Heinsius’ edition (**Ca** omits Wolf’s translation of *Simp*).

In chapter X (pp. XLIV-XLVIII) Schweighäuser gives a circumstantial account of D. Heinsius’ edition of *Simp*, in which the lemmata of *Ench*

²⁰ It has already been noted that *Ench* 29⁵⁻⁷ is absent from Politian’s translation, but was incorporated from Perotti’s translation into the *editio princeps* of Politian’s translation (see p. 51, n. 15).

²¹ Schweighäuser XLII, note **), mentions some instances, a.o. the beginning of ch. 5a, which in **Co** is printed as follows: Ταράσσει τοὺς ἀνθρώπους, οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα. οἷον θάνατος οὐδὲν [δεινόν, καὶ διότι,] δεινόν, ἐπεὶ καὶ σωκράτει ἄν ἐφαίνετο· ἀλλὰ τὸ δόγμα τὸ περὶ θανάτου, [ὅταν ἐμποδισζώμ. (sic) ἢ σπαραττώμεθα.] ὅτι δεινόν. ὅταν οὖν ἐμποδισζώμεθα, ἢ ταραττώμεθα, μηδέποτε ἄλλους αἰτιώμεθα κτέ.

differ substantially from those in *SiSa*, which is the primary source of Heinsius' edition. A first edition appeared in 1639²²; in 1640 it was reprinted with Salmasius' extensive notes (*He*; Oldfather nr. 812). From the prefaces by Heinsius and Salmasius it appears that the two scholars were not on very good terms, because Heinsius is accused of plagiarism by Salmasius²³. This charge is based on the prefaces by Heinsius and the "typographus"; the latter claims that he has obtained a *codicem cum Nansiano Ms. collatum*²⁴; Salmasius maintains that this is only a mystification on Heinsius' part, in order to conceal that he adorned himself with borrowed plumes.

The text of the lemmata of *Ench* in *He* is a conflation of *SiSa* and *Wo* (or a derivative of *Wo*), with a number of readings borrowed from other sources, and a number of unique readings. For the influence of *Wo* see 30,4 ἀλλὰ] οὐκ, ἀλλὰ *Wo*: οὐκ· ἀλλὰ *He*. Some readings are also found in *Ne* [Paris 1540]: see for instance 16,3 εὐθὺς] εὐθὺς διαίρει παρὰ σεαυτῶ καὶ *NeHe*: εὐθὺς διαίρει παρὰ σεαυτῶ καὶ λέγε *SiSa*: εὐθὺς διαίρει παρὰ σεαυτῶ καὶ λέγειν *Ha* etc.; 29²,10 βαλεῖν] βλαβεῖν *NeHe* (et *Na*): λαβεῖν *HaSc^{mg}Wo^{mg}*; 36,4 φυλάξαι] μὴ φυλάσσειν *NeHe*. *He* has a number of readings not found elsewhere; some instances:

1 ⁵ ,18	φαντασίᾳ τραχείᾳ] τραχείᾳ καὶ φαντασίᾳ
4,5	εὐθὺς om.
10,5	οὐ συναρπάσουσιν] οὐχ ἄρπάσουσιν
26,3	ποτήριον] ποτήριον ἢ ἄλλο τι
46 ¹ ,5	βουλόμενοι om.
52 ² ,4	τούτων om.

There is no saying whether such readings are borrowed from another source (*i.e.* the *codex Nansianus*) or represent Heinsius' conjectures; some of them may just be errors.

He is the source of *Kk* [Cantabr. li.vi.41]. *Kk* agrees with *He* in all the places just quoted for *He*. On the other hand, *Kk* does not share the distinctive readings of Maire 1646 and its followers (see below, pp. 76-77). *Kk* has some errors of its own; some instances:

²² The only copy of this edition known to Oldfather (nr. 811a) is preserved in the Leiden University Library (location number 432 G1).

²³ For more information on the quarrel between Heinsius and Salmasius see Schweighäuser XLVII-XLVIII; Hadot, *Simplicius* 177.

²⁴ Hadot, *Simplicius* 177, in her account of the affair, states that the *typographus* claims "qu'il a pu se procurer un manuscrit qui avait été collationné avec celui de Nansius"; however, in the 16th-18th centuries the word *codex* is used both for MSS and for printed books; if a MS is meant, this is usually stated explicitly.

24 ³ ,11	ἵνα] ἵνα δὲ
24 ³ ,17	ὧν] ὦ
31 ³ ,12-13	φεύγειν-αὐτῶν om.

In some places **Kk** has been corrected; for instance at 29³,18 **Kk** reads περιδεύσας with **He**, but adds a supralinear ο; at 32¹,5 **Kk** has καὶ for ἦ with **He**, but καὶ is deleted, and ἦ added in the margin. The corrections are probably due to the first hand.

Cl. Salmasius, in his preface to **He**, states that he had been working on the text of *Ench* himself²⁵; this work was never published, but traces of Salmasius' work can be seen in his notes in a copy of the 1595 Geneva edition; these notes are published in Relandus' 1711 edition (pp. 33-48). It has already been illustrated that in many cases Salmasius' notes agree with **Z** [Leid. Per. gr. O 5] (see p. 64).

Relandus, in his 1711 edition (pp. 120-125), gives a collation of the so-called *codex Gerdesianus*, about which he states (p. 120, note): "Est Joachimus Gerdesius, qui ex codice manuscripto alium sua manu descripsit in usum Illustr. Viri Joachimi Gerstorprii, anno 1644. Extat in Bibl. Meibomiana." Schweighäuser LXXI-LXXII shows that this MS is based on **Wo** and **He** (and possibly one or more other editions as well), and does not have any independent value. He even concludes "fucum facere voluisse scribam hujus codicis viro illi, cui eum vel vendidisset vel dono obtulisset"²⁶. The *codex Gerdesianus* contained a number of readings not found elsewhere; some instances:

16,1	ἡ ἀποδημοῦντος τέκνου] ἡ ὡς ἀποθανόντος αὐτῷ τέκνου ἡ ὡς ἀποδημοῦντος (= <i>Simp</i> XXIV 8-9)
16,4	οὐ alterum] τι
40,5	αἰσθωνται] αἰσθάνωνται

Schweighäuser XLIX-LIV demonstrates minutely that **He** influenced the 1646 Maire edition (**Mh**; Oldfather nr. 155), which in its turn was the direct or indirect source of countless editions published in Holland and Germany. I have not considered it necessary to check Schweighäuser's account²⁷, because the derivatives of **Mh** are not

²⁵ Schweighäuser LXIX, note *), argues that Salmasius did not plan a separate edition of *Ench*, but intended to include his observations on *Ench* in the notes accompanying Heinsius' edition of *Simp*. Salmasius states that for his work on *Simp* he has consulted a *codex Vossianus* (i.e. a printed edition) with notes taken from a MS, while for *Ench* he has used *scripti codices*, the number of which is not specified by him; one of these MSS may have been **Z** [Leid. Per. gr. O 5].

²⁶ On Gerdesius and Gestorpius see also Høistad 107-108.

²⁷ As instances of readings that are found in **Mh** for the first time, Schweighäuser quotes 29¹,3 ἡξεις] ἐφῆξεις; 29⁷,35 ἡ περὶ τὰ ἔσω] ἡ ἐπὶ τὰ ἔσω; 31⁴,22

interesting to the student of the text, with the exception of the edition by M. Casaubon (London 1659; Oldfather nr. 241) and its successors; the importance of these editions, however, lies not so much in the field of the textual tradition and criticism of *Ench*, as in the addition of *Par*, of which Casaubon is the *editor princeps* (see pp. 197, 234-236).

The two Bucharest MSS **Ii** [Bucharest gr. 645] and **Jj** [Bucharest gr. 1030], which date from the late 18th or early 19th century, can be traced ultimately to **Mh**. For instance, at 53¹,4-5 these MSS read ὡς ἔψομαι σπουδαῖος ἡδὲ ἄοκνος, ἐὰν δὲ μὴ ἐθέλω κτέ, with **Mh** and its derivatives. **Iijj** are related to Maire 1651 (Oldfather nr. 156) and its congeners, such as Rotterdam 1654 (Oldfather nr. 161), witness the omission of ἡ before θάνατον at 2¹,5, which also occurs in Maire 1651, Rotterdam 1654 etc., but not in **Mh**; at 25⁵,18 **Iijj** have νῦν for the second οὖν with Maire 1651, Rotterdam 1654 etc. The two MSS also have conjunctive errors which are not found elsewhere²⁸; some instances:

24 ³ ,17	συλλαμβάνετε] συλλαμβάνειν
48b ³ ,7	ἐξ] ἐφ'
49,10	γραμματικὸς] γραμματικὸν
53 ¹ ,5	οὐδὲν] οὐχ

And each has separate errors against the other; some instances in **Ii**:

1 ³ ,11	πράξεις] πράξεις
47,5	καὶ alterum om.
48b ² ,5	εὐλαβοῦμένος] εὐλαβοῦντος

Some of the errors in **Jj**:

19b ² ,6	καταφρόνησις] καταφρονήσεως
24 ³ ,12	τηρῶν] τηρεῖν
33 ¹⁰ ,24	παριέναι] παρεῖναι

Another late MS which derives from **Mh** is **Oo** [Kozani, XΣ 13], which breaks off after 34,7 καὶ; the dependence of this MS on **Mh** and its derivatives appears from such readings as 29¹,3 ἥξεις] ἐφήξεις; 31⁴,22 ἐκκλίνειν-εὐσεβείας] τοῦ ἐκκλίνειν-τῆς εὐσεβείας. **Oo** does not derive from Maire 1651 or one of its congeners, because it does have the

ἐκκλίνειν-εὐσεβείας] τοῦ ἐκκλίνειν-τῆς εὐσεβείας.

²⁸ Of course, these readings may derive from one of the later editions that I have not inspected and that are not discussed by Schweighäuser: it would be labour wasted to investigate these numerous editions for such trifling matters. The same goes for **Oo**, which is to be discussed below.

first ἦ at 2¹,5, and the second οὖν at 25⁵,18 (see above, p. 77). **Oo** too has numerous errors of its own; some instances:

1 ¹ ,1	δὲ om.
1 ³ ,12	τι] τὸ
5b,1	ἄλλοις] ἄλλος
6,1	προτερήματι] προτερήματα
34,6	ὅπως] οὕτως

In ch. XV (pp. LXIII-LXXII) Schweighäuser discusses the edition by H. Relandus, published in Utrecht in 1711 (Oldfather nr. 287); this edition is based on the work done by M. Meibom, who did not think his own work worthy of publication²⁹. Relandus added collations of two MSS (*codex Gerdesianus* (for which see above, p. 76) and *codex Hafniensis* (= *NilH*)), notes by Meibom and notes by Salmasius. Schweighäuser LXVI-LXVII shows that Meibom, when working on the text, only had Salmasius' notes at his disposal, and constituted his text principally on *SsSa* and *SiHe*; there are no traces of his having used the two MSS for the constitution of his text. Meibom divides the text into 50 chapters, departing from the division of the earlier editions.

J. Simpson is responsible for a series of editions published from 1739 onward (Oldfather nrs. 297-301). Oldfather nr. 297 states that the text "is based upon the revision by Heinsius of Wolf's text". Simpson himself however, in the note "Lectori S.", states that his text is eclectic: "(...) non in unius cujuscunque editionis vestigiis institi". With regard to the use of MSS Simpson makes the following puzzling statement: "Quod ad Codices MSS. attinet, etsi plurima hujusmodi subsidia mihi suppeditabant melioris notae editiones, non tamen eos consulere neglexi, quotiescunque mihi aliquid deesse videbatur, quod aut Auctorum sensus aut vocum structura postulabat. Nihil autem, nisi praeceunte auctore alio immutandum decrevi."

In 1741 the influential edition of the complete Epictetus by J. Upton was published in London (**Up**; Oldfather nrs. 30-33). Schweighäuser LXXIII shows that for the text of *Ench* Upton worked on the London edition of 1670 (see above, p. 74); in order to illustrate this Schweigh-

²⁹ For the scandalous life of Meibom and the vicissitudes of his work on Epictetus' *Encheiridion* and Cebes' *Tabula*, see Höistad's article (with the references in note 1); cf. Schweighäuser, *l.c.*

häuser quotes 29³,15, where **Up** omits μὲν (with London 1670, and its source **Ca**). Upton used a copy of **Tr** that contained notes taken from two MSS, a Vaticanus and a MS once owned by Giorgio Valla; he received this copy from his friend J. Harris. I will quote some remarkable readings from this *codex*:

- | | |
|--------|---|
| 16,1 | post τέκνου add. ἡ ἀποθανόντος |
| 36,3-5 | οὕτω-ἔχει] οὕτω καὶ ἐν συμποσίῳ, τὴν μείζονα μερίδα ἐκλέξασθαι πρὸς μὲν τὸ σῶμα μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ φυλάξαι τὸ κοινωνικὸν ἐν ἐστιάσει ἀπαξίαν ἔχει |
| 47,3 | post ὕδωρ πίνεις (πίνω Up) add. ἀλλ' ἐννόει πρῶτον πόσῳ λιτότεροι ἡμῶν εἰσιν οἱ πτωχοὶ, καὶ πόσῳ καρτερικώτεροι (= <i>Simp</i> LXV 9-10) |

The same Harris sent Upton the notes he had taken from a copy of **SSa** which once belonged to the library “collegii cujusdam Societ. Jesu”; this book contained various readings taken from a MS³⁰. This MS was very closely related to **Z** [Leid. Per. gr. O 5], as appears from the following readings (in most cases the same reading occurs in Salmasius' notes, which may also have been borrowed from (a congener of) **Z**):

- | | |
|---------------------|--|
| 1 ² ,4 | φύσει om. |
| 1 ⁵ ,22 | τὸ διότι] τόδε ὅτι (et Salm.) |
| 4,7 | ἔργου] ἔργου οὐ διαμαρτήσεις (et Salm. U Si C) |
| 51 ² ,10 | φαινόμενον om. (et Salm.) |
| 52 ¹ ,3 | ὁ τοῦ] τὸ (et Salm. G [Uppsal. gr. 25]) |

Other readings are not found elsewhere, for instance:

- | | |
|---------------------|--------------------|
| 32 ³ ,17 | θάνατος] ἡ θάνατος |
| 52 ¹ ,5 | γάρ ἐστιν om. |

Upton's Latin translation is based on Meibom's, but not identical with it.

Upton divides *Ench* into 52 chapters, some of which are split up into sections; Schweighäuser LXXV, note *), calls this division *percommodam*; in fact, Schweighäuser follows Upton in his chapter division, with the only difference that Schweighäuser's chs. 50 and 51 form one chapter in Upton's edition.

Upton's edition is the source of the series of Foulis editions (and the editions based on these editions) from 1747 on (Oldfather nrs. 192, 193, 198, 200, 203, 204, 207, 208, 210, 211, 213, 216, 217); on

³⁰ This collation is printed after Upton's notes to *Ench*, p. 284-287; Schweighäuser prints the same notes in *EPhM* IV 170-174.

the title-page of the 1747 edition we read “Epicteti Enchiridion, ex editione Joannis Uptoni”. But on the title-page of the 1744 edition (Oldfather nr. 191) any reference to Upton is absent (ΕΠΙΚΤΗΤΟΥ ΕΓΧΕΙΡΙΔΙΟΝ (...), Omnia Graece & Latine); and an inspection of the text of this edition shows that indeed it is not identical with Upton’s edition, but reproduces Meibom’s Greek text and Latin translation.

The next important editor is C.G. Heyne; his first edition appeared in 1756 (Oldfather nr. 253); a second revised and augmented edition was published in 1776 (Oldfather nr. 254); the third edition followed in the year 1783 (Oldfather nrs. 255-257). Heyne bases his edition on Upton’s text, accepting Upton’s division into 52 chapters. But he uses a number of other sources as well: the two Christian adaptations then known (*Par* and *Nil*), the two Venetian editions (*i.e.*, the *editio princeps* of *Simp* and Trincavelli’s 1535 edition), the editions by Wolf, Naogeorgus and Heinsius, and the critical notes in the editions by Relandus (based on Meibom’s work) and Upton; in addition he uses **Γ** [Dresd. Da 55]. From this MS he also edits for the first time the scholia on *Ench.* Schweighäuser speaks about Heyne in terms of profound admiration³¹.

The last series of editions before Schweighäuser’s is constituted by the three editions by Lefebvre de Villebrune (published in 1782, 1783 and 1794-1795; Oldfather nrs. 275-278). Schweighäuser’s harsh opinion on Villebrune right away becomes apparent in the opening sentence of his discussion of Villebrune’s editions (pp. LXXVIII-LXXXIV): “Postremus, quem noverim, qui singularem aliquam operam in emendando Enchiridio vel posuerit vel videri voluerit

³¹ He calls Heyne “Goettingensis Scholae lumen” (p. LXXIV); on p. LXXVI Schweighäuser expresses his modesty towards Heyne (and future editors) in a period which is too beautiful to pass over in silence: “Qua in disputatione, aut etiam in animadversionibus ad ipsum Enchiridion si qua proposita sunt a viro doctissimo, a quibus discedere debui, aut quae mihi pro largiori subsidiorum copia, quibus usus sum, paulo exactius ad rei veritatem tradere licuit; nae impudens ego sim, si luculentissimis viri meritis, qui viam ab ipso fere primo apertam, libellum hunc certa quadam & constanti ratione critica tractandi, tanto tamque supra meam laudem elato successu emensus est, quidquam idcirco detractum velim; & stolidus utique, ni cogitem, immo indignus qui ullam laudis partem feram, ni optem etiam cupiamque, ut existant mox alii, qui, quae mihi (vereor ne multis partibus frequentiora & graviora) errata aut parum accurate prolata exciderint, ea ad veritatem exacturi, quae me praeterierint, suppleturi sunt.”

posuisse, VILLEBRUNIUS est.” Like Heyne, Villebrune starts out from Upton’s edition; the editions by Simpson and Heyne are not mentioned by him, although (according to Schweighäuser LXXXI, note *) he borrows some material from Heyne. The first edition only contains the Greek text of *Ench*; in the second edition the Greek text is accompanied by a French translation, and there are critical notes. The third edition is the same as regards *Ench*, although Villebrune mentions two more MSS used by him; moreover Cebes’ *Tabula* is added. On pp. 205-208 Villebrune enumerates the sources which he has used besides Upton’s edition (I quote from the third edition). These sources include six MSS, four of which were already in Paris at the end of the 18th century (Par. gr. 2072 [E], Par. gr. 2122 [X], Par. gr. 2123 [Bb], Par. gr. 2124 [U]); two other MSS are indicated rather vaguely: “7. Codex in Italia ante undecim annos collatus, membranaceus et antiquissimi aevi, cujus, et sequentis 8, mihi lectiones utendas reliquerat, tum juvenis, *Berger* Germanus. (...) 8. Alter codex ab eodem collatus, non melioris notae”. Villebrune does not specify the library or even the city where these MSS were preserved; as to the latter MS we do not know the country either³². In the third edition Villebrune adds as nr. 10: “Bini codices Gronovii, et ejus emendationes manu scriptae”; as Schweighäuser LXXXII, note *), remarks, the mentioning of Gronovius’ MSS remains restricted to the *Index librorum*, because they are never mentioned in the critical notes of the third edition.

Villebrune is at his irresponsible worst in his note on Nilus (p. 207): “N. Nili Enchiridion. Plures fuêre hujus nominis, inter Graecos, scriptores: sed Nilus hic videtur mihi fuisse Archimandritam (*sic*), et Epictetum, pluribus in locis, ad scopum christianae relig. mutasse. Verùm, quantùm licuit, voces sinceras auctoris servavit, ut mihi collatis lectionibus scriptorum aliorum visum est. Hunc, nomine ipsi non notum, edidit, e vitioso codice, Londini 1659, apud Roycroft, Meric. Casaub.” So Villebrune confuses *Nil* and *Par*. Schweighäuser LXXXIV

³² It is impossible to identify the two MSS just mentioned. For nr. 7 Villebrune mainly quotes marginal readings, which may or may not have been added by a later hand; at 29²,6 it is reported to have τῶν ἔργων for τοῦ ἔργου: τῶν ἔργων is found in the editions from **Tr** on, which makes it highly probable that 7 derives from one of the editions; at 24⁴,20-21 the margin of 7 has σοῦ-τοῦ χαλκῆος-τοῦ σκυτέος for σὲ-τὸν χαλκῆα-τὸν σκυτέα, a reading which is accepted by Villebrune, but is not found anywhere else. Villebrune’s 8 is reported to omit 1³,11 οὐδείς σε βλάψει; the phrase is also omitted in **SiCT**. At 3,3 Villebrune’s 8 has σείης-σείεις for στέργης-στέργω; this reading is found in the editions from Maire 1646 on. Therefore this MS too must have been a *recentissimus*.

refers to some passages in his own critical notes where Villebrune's incompetence is demonstrated³³.

Schweighäuser's editio maior

Schweighäuser's *editio maior* (published in 1798; Oldfather nr. 294)³⁴ marks an enormous progress on all previous editions; in fact, it can be regarded as the only critical edition of *Ench* hitherto published. Schweighäuser follows Heyne's practice of taking account of the two Christian adaptations then known³⁵; Simplicius' commentary is constantly consulted by Schweighäuser³⁶; the same goes for Politian's translation³⁷; he uses new collations of the four Paris MSS used by Villebrune (made by his son Gottfried; cf. Schweighäuser LXXXV),

³³ See for instance Schweighäuser note ad 29⁷,³⁶ τάξις ἐπέχειν: "Quod vero, στάσις ἔχειν etiam in Ms. Paris. 2. id est, in nostro Pd. [Par. gr. 2122, my X] scribi, Villebrunius narrat; rursus accidit huic editori quod supra (...) vidimus, ut oblitus esset quod initio hujus capitis ipse nos docuerat, totum hoc Caput in eodem codice desiderari." In note 31 (p. 80) I have quoted an instance of Schweighäuser's eloquence in praising others; his indignation on Villebrune's edition brings him to an equally eloquent outburst of loedorology, which I feel I must quote in full (p. LXXXIII): "Nunc Variæ illæ Lectiones, quas cum lectoribus communicare hic Editor dignatus est, eam quidem speciem prae se ferunt, ut ad primum intuitum diceret, & largâ satis copiâ & probabili diligentia expromta omnia & adposita esse: at, propius si inspexeris, mox vel modica adhibita adtentione intelliges, ita jejunum, ita sterilem, ita mancum, nullo constanti consilio, nulla certa ratione collectum, nullo ordine digestum esse illum adparatum, ut ex omni copia, quam paratam editor habebat, temere prorsus ac fortuito, quidquid primum in oculos incurrisset, prae ceteris arripuisse videatur, idque ipsum haud raro ita obscure & ambigue expressisse, ut, quid tandem sit quod dederit quisque ex illis libris, quos testes invocavit, ne Oedipus quidem extricare valeat: denique (dicam enim quod sentio) ut incertus sis, utrum de hujus editoris instituto pronuncies, ipsum-ne, quid faceret, aut quæ essent omnino editoris critici (qualem se gessit) partes, juxta cum ignarissimis nescivisse; an ludibrio habere voluisse lectorem, quemadmodum facere solent nonnulli præter spem ingentibus opibus potiti, ut, cum videri volunt de suis copiis impertire aliquid indigentibus, tunc maxime his eisdem, ossa quaedam aut cassas nuces pro solido cibo objicientes, indigno modo insultent."

³⁴ In *EPhM* III Schweighäuser reproduces Upton's Greek text of *Ench*; cf. Schweighäuser, *Ench* IX-XI. Simultaneously with the *editio maior* two *editiones minores* were published: one with the Greek text accompanied by Schweighäuser's Latin translation (Oldfather nr. 295), the other containing the Greek text with a selection of variant readings (Oldfather nr. 296).

³⁵ Critical editions of *Nil* and *Par* were to follow in *EPhM* vol. V, but Schweighäuser already uses his new text of these adaptations in his *editio maior* of *Ench*.

³⁶ Of Simplicius' commentary too Schweighäuser produced a new critical text in *EPhM* (vol. IV).

³⁷ Politian's translation, too, is found in *EPhM* (vol. V, 145-172).

and adds collations of four other MSS besides (Bonon. 2359 [**SH**], Par. gr. 1959 [**SR**], Par. gr. 1960 [**SJ**], as well as the lost codex Argentoratensis [*Arg.*], which contained both *Ench* and *Simp*; **SH**, now in Bologna, was in Paris at the end of the 18th century). Further, he takes into account the excerpts in Stobaeus. He also minutely reports the readings of many editions before his own.

Schweighäuser (pp. LXXXVI-XCVIII) divides the MSS into two groups: *I. Codices Simpliciani, Enchiridii capita Commentariis Simplicii inserta exhibentes*, with a subdivision into MSS that contain the complete text of *Ench* (**SJ** [Par. gr. 1960] and **SR** [Par. gr. 1959]) and MSS containing incomplete lemmata of varying length (**SE** [Par. gr. 2072], **SH** [Bonon. 2359] and the lost MS *Ax.* [which is Schweighäuser's siglum for the lemmata in the lost MS *Arg.*]); *II. Codices Enchiridion continuo tenore scriptum exhibentes*, with a subdivision into MSS that also contain *Simp* (**E** and the lost MS *Arg.*) and those that do not (**UXBb**).

On pp. XCVIII-CVI Schweighäuser discusses *Nil* and *Par*, for which he has consulted new MSS: for *Nil* he used Relandus' report of the *codex Hafniensis* and his son's collation of Par. gr. 1220 (**NP**); for *Par* he used Par. gr. 362 (**PO**), Par. gr. 858 (**PN**), Par. gr. 1053 (**PP**) and Par. gr. 1302 (**PQ**), which were also collated by his son.

Finally, on pp. CVI-CVIII Schweighäuser states that he has constantly used the *Dissertations*, Simplicius' commentary and Stobaeus' quotations from *Ench*.

Schweighäuser's critical notes are very extensive, with the undesired consequence that (in Schenkl's words) "scripturae codicum abdita ac sepulta potius sunt quam propositae" (Schenkl, p. 3*). Even so, these notes show Schweighäuser's deep insight into every aspect of Epictetus' text, and they are an inexhaustible source of lucid and pertinent remarks. In fact, the very excellence of Schweighäuser's edition has been one of the factors deterring later scholars from embarking on the enterprise of a new critical edition, his text being the basis of all the later editions³⁸.

Schweighäuser follows Upton's chapter division, only deviating once, where he subdivides Upton's ch. 50 into two.

³⁸ In one place, I have noted a serious error in Schweighäuser's text of *Ench*: at 31^{1,6} he prints οὐ μέμνη instead of οὐτε μέμνη; this error has persisted in subsequent editions.

Critical work on the Encheiridion after Schweighäuser's edition

As has just been stated, Schweighäuser's text provided the basis for, or rather constitutes, the *textus vulgatus* of the 19th and 20th centuries. Scholarly attention has been devoted to individual passages in *Ench*, but entirely new independent critical editions have not been prepared in the last two centuries.

A. Koraes, in the seventh volume of his Πάρεργα Ἑλληνικῆς Βιβλιοθήκης (Paris 1826; Oldfather nr. 12) gives an edition of *Ench* (together with Cebes' *Tabula* and the *Hymn* of Cleanthes); his text of *Ench* is based on Schweighäuser's edition, but he adds a number of conjectures of his own (which can be found in the *Addenda et Corrigenda* in Schenkl's edition, pp. 731-732).

Ch. Thurot, in his Hachette editions of *Ench* (Paris 1874-1917; Oldfather nrs. 304-315), has a few critical notes (pp. XXXII-XXXVI).

H. Schenkl, in his Teubner edition of Epictetus (1894, 1916²; Oldfather nrs. 22-25), contented himself with printing Schweighäuser's text of *Ench*³⁹ (pp. 5*-38*), but he does give a new critical apparatus, which is predictably based on Schweighäuser's notes⁴⁰; he quotes the MSS according to the classification made by Schweighäuser (see above, p. 83), creating the anachronistic impression that this classification concerns the stemmatical relationship of the MSS rather than the presentation of the text. Schenkl's use of the indirect tradition is fuller than Schweighäuser's, who in fact restricts himself to quoting Stobaeus. A major advantage of Schenkl's edition is the apparatus of parallel passages in the *Dissertations*, even if this report is not quite complete (for instance, Schenkl does not note that *Ench* 26,7-8 is based on *Diss.* I 4,23). But the overall impression is that Schenkl just did not feel like preparing a new edition of *Ench*,

³⁹ Schenkl's text brims with printing errors, which are not always innocent (as, for instance, 1³,7 οἰηθῆς] οἰηδῆς): thus at 13,3 Schenkl omits καὶ before τὴν προαίρεσιν; at 39,5 Schenkl omits εἶτα before κεντητόν (but he reports <εἶτα> κεντητόν as the reading of Stobaeus, which shows that Schenkl himself is responsible for the error). Further, in ch. 24 Schenkl's section numbers 3 and 5 should be placed one line higher: section 3 begins at κτῆσαι in line 13, section 5 at τίνα in line 30 (Schenkl's line numbers).

⁴⁰ Here too, Schenkl is not free from errors; for instance, at 33¹³,40 διαβεβλημένον he reports that Simplicius must have read διαβεβλημένου; but Schweighäuser reports that the genitive forms in Simplicius' paraphrase are Wolf's conjectures, and do not represent the transmitted text.

because it would involve the investigation of too many MSS⁴¹; his edition of *Ench* shows too many traces of being a rush job, and does not meet the high standards of his other work on the text of Epictetus⁴². Unfortunately, the editions after Schenkl repeat Schenkl's errors (with the exception of all too obvious printing errors).

Oldfather, in his two-volume Loeb edition of Epictetus (1925-1928; Oldfather nr. 13), follows Schenkl's text, although in some places he departs from it⁴³. In vol. II, 480, n. 2, Oldfather apologizes for the absence of a critical edition of *Ench* with reference to the large number of sources (as Schenkl had also done); he continues: "Another [reason] is the very slight probability that any really notable contributions to knowledge might result therefrom. As an intellectual problem the preparation of a new edition of the *Encheiridion* presents certain interesting features, but as a practical undertaking it is outranked by a good many other possible investigations."⁴⁴

Apart from a few published conjectures by Richards and Kronenberg our century has not seen much progress in the field of the textual criticism of Epictetus' *Encheiridion*, although Oliver's notes in his edition of Perotti's translation contain many valuable observations.

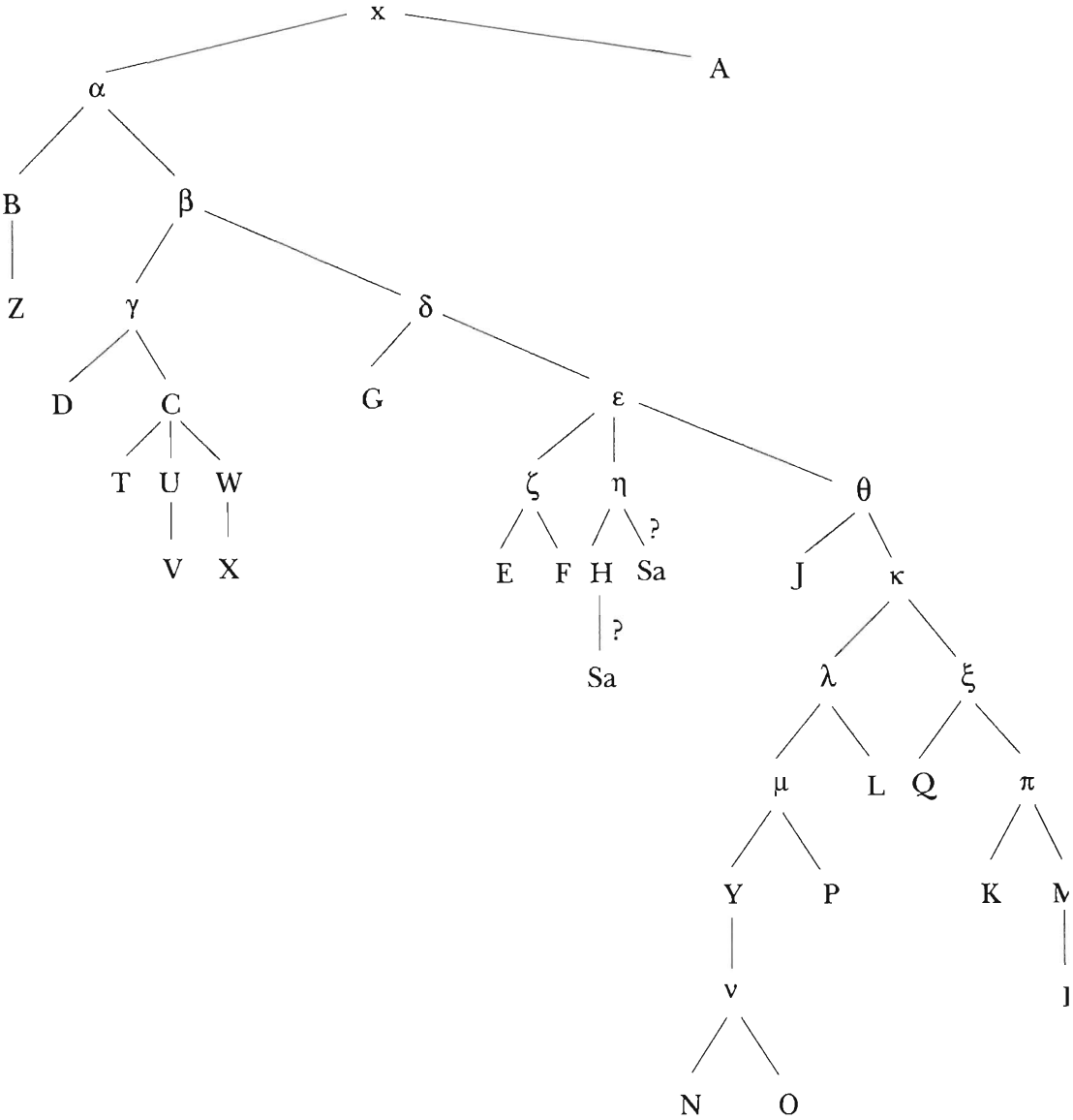
⁴¹ Cf. Schenkl's own remarks, p. 2*.

⁴² Errors in the preface to the *Encheiridion*: Schenkl states that the edition by Haloander was published in Basel, whereas in reality it appeared in Nuremberg; the three Paris MSS Par. gr. 2122, 2123, 2124 are indicated as Par. 2022, 2023, 2024. Schenkl's negligence even extends to the *Addenda et corrigenda* (pp. 731-732). Thus he reports that at 2¹,2 Koraes conjectures οὐ *vel* ὧν ἐκκλίνεις for ὃ ἐκκλίνεται; in reality Koraes' proposal refers to the text of *Par*: Koraes suggests reading οὐ ἐκκλίνεις instead of ὃ ἐκκλίνεις in *Par* 3⁴,7, referring to ὧν ἐκκλίνεις in *Par* 4¹,2.

⁴³ For instance 1³,11-12 οὐδεὶς σε βλάπτει, ἐχθρὸν οὐχ ἔξεις] ἐχθρὸν οὐχ ἔξεις, οὐδεὶς σε βλάπτει with *Nil*.

⁴⁴ The same opinion has recently been expressed by Maltese XXVII: "(...) un compito davvero poco seducente, che non promette all'editore risultati pari alla fatica."

Stemma codicum et editionis principis
Simplicii commentarii in Epicteti Encheiridion



CHAPTER FOUR

SIMPLICIUS' COMMENTARY ON EPICTETUS' *ENCHEIRIDION*

Catalogue of Manuscripts

The transmission of Simplicius' bulky commentary on *Ench* is described minutely by I. Hadot in her 1978 article (Hadot, *Tradition*)¹. She lists (pp. 2 f.) 28 MSS containing the complete or almost complete text; further, she mentions three MSS containing only the introduction of the commentary, and three others containing fragments. Finally, there is the *editio princeps* of 1528. Hadot gives full codicological data of all the MSS in the *Supplément codicologique* (p. 89-108), to which I refer the reader for detailed information. I will confine myself to giving a summary list of the MSS that are relevant for the text of *Ench*, mentioning date, place (if known), scribe (if known), material, size, folio numbers, number of lines, siglum², reference to catalogue; I take my information from Hadot. Following Hadot, I have excluded Bruxellensis 2302 and Parisinus gr. 2073; the first is a copy of Vaticanus Pal. gr. 276 and the *editio princeps*³, the second derives from the *editio princeps*. I have also excluded the six fragment MSS, because they do not contain material that is vital for the text of *Ench*.

The stemmatic position of each MS is briefly indicated.

1. *Bonomiensis* 2359 (*olim* 218)

23/2/1490, Crete; Antonios Damilas (subscription f. 119^r); paper; 300 x 205 mm.; ff. I, 119; *Simp* ff. 1^r-119^r; 29 lines; siglum **H**

¹ See also the brief résumé in Hadot, *Simplicius* 163-180.

² In Boter, *Translations*, I used sigla different from those adopted by Hadot; thus I designated Vat. gr. 327 (Hadot's C) as SS, and Marcianus gr. 261 (Hadot's G) as SB. I have come to regret this, and I have now decided to use Hadot's sigla, in order to prevent confusion: I think it is better to turn half-way than to persevere in error. Even so, I designate the *editio princeps* with the siglum SSa, although Hadot uses the siglum Σ, because I always use such sigla for printed editions. I have also invented my own sigla for reconstructed MSS (Greek minuscules).

³ See also Hadot, *Addenda* 390-392, where she corrects the statement in the catalogue of the Brussels MSS that Brux. 2302 derives from Pal. gr. 276 exclusively.

(Schweighäuser's *Pi.*). **H** once belonged to the monastery of San Salvatore in Bologna. See Olivieri-Festa 408 (= Samberger I 21); Hadot, *Tradition* 7-16, 102.

H goes back to **η**, and thus ultimately to **δ**, which is a primary witness to the text of *Ench* in the supplemented parts of the lemmata. **H** is probably the source of the *editio princeps*. See pp. 101-102, 104, 106-108.

2. *Florentinus Laurentianus 81,22*

30/11/1513, Rome; Johannes Phroulas (subscription on f. 146^r; cf. Gamillscheg-Harlfinger I 111-112, nr. 189); parchment; 225 x 150 mm.; ff. II, 146, I; *Simp* ff. 12^v-145^v; 22 lines; also contains *Ench*; siglum **N**. See Bandini III 234-235; Hadot, *Tradition* 27-31, 33-35, 105.

N is a gemellus of **O** [Lond. Reg. 16.C.XIX], and thus derives from **Y** [Neap. III.E.29]. See p. 110.

3. *Londiniensis Add. 10064 (miscellaneus)*

15/11/1469, Venice; Johannes Rhosos (subscription on f. 146^r); paper; 280 x 196 mm.; ff. X, 168; *Simp* ff. 1^r-146^r; 30 lines; siglum **U**. See *Additions* 1, 8; Hadot, *Tradition* 47-61, 96.

U derives from **C** [Vat. gr. 327]. It is the source of **V** [Perus. gr. 173]. See p. 98.

4. *Londiniensis Regius 16.C.XIX (olim Oxoniensis Collegium Novum 248)*

first half of the 16th century; <Johannes Phroulas> (XVIII 45 - XXIX 44; Bernardinos Kremonaios); paper; 208 x 140 mm.; ff. VI, 127, II; *Simp* ff. 3^r-127^r; 24 lines; also contains *Ench*; siglum **O**. Cardinal Reginald Pole was the first owner of **O**. See Warner-Gilson II 186; Hadot, *Tradition* 27-31, 33-35, 105-106.

O is a gemellus of **N** [Flor. Laur. 81,22], and thus derives from **Y** [Neap. III.E.29]. See p. 110.

5. *Neapolitanus III.E.29 (Borb. 351)*

16th century, before 1513; paper; 300 x 220 mm.; ff. III, 87, II; *Simp* ff. 8^v-85^v; 30 lines; also contains *Ench*; siglum **Y**. See Cyrillus II 466; Hadot, *Tradition* 27-35, 105.

Y is a gemellus of **P** [Ven. Marc. gr. App. cl. XI 13]. It is the source of the lost common ancestor of **N** [Flor. Laur. 81,22] and **O** [Lond. Reg. 16.C.XIX]. See pp. 108 n. 14, 110.

6. *Neapolitanus III.E.30 (Borb. 352)*

16th century (after 1528); paper; octavo; ff. III, 223, III; *Simp* ff. 1^r-223^r; 20 lines; siglum **Z**. See Cyrillus II 466; Hadot, *Tradition* 64-66, 94-95.

Z derives from **B** [Vat. gr. 326]. See p. 96.

7. *Oxoniensis Collegium Novum 247*

16th century (after 1519); <Gentian Hervet> (IV 38 - V 53: Bernardinos Kremonaios); paper; 227/229 x 159/161 mm.; ff. 131; *Simp* ff. 12^r-130^r; 25 lines; also contains *Ench*; siglum **Q**. Cardinal Reginald Pole was the first owner of **Q**. See Coxe, *Coll.* 89; Hadot, *Tradition* 20-22, 25-27, 103.

Q is a gemellus of the lost common source of **K** [Vat. Barb. gr. 76] and **M** [Vind. phil. gr. 234]. See pp. 108 n. 14, 110.

8. *Parisinus gr. 1959 (Fontembl.-Reg. 2126)*

first quarter of the 16th century; Constantios (according to Omont); paper; 320 x 220 mm.; ff. III, 298, II; *Simp* ff. 161^r-297^v; 29 lines; siglum **R** (Schweighäuser's *Pa.*); this MS once belonged to Jean des Pins (see Hadot, *Tradition* 45). See Omont II 171; Hadot, *Tradition* 35-45, 100.

R derives from **S** [Ven. Marc. gr. 253]. See p. 103.

9. *Parisinus gr. 1960 (Med.-Reg. 2653)*

27/8/1491, Crete; Antonios Damilas (subscription on f. 114^r) and an unidentified second scribe (see Hadot, *Tradition* 102); paper; 295 x 210 mm.; ff. IV, 114, II; *Simp* ff. 1^r-114^r; 30-31 lines; siglum **J** (Schweighäuser's *Pb.*). J. Lascaris was the first owner of **J**. See Omont II 171; Hadot, *Tradition* 7-12, 20, 102-103.

J derives from **ϑ**, and thus goes back indirectly to **δ**, which is a primary witness to the text of *Ench* in the supplemented parts of the lemmata. See pp. 101, 104, 108-109.

10. *Parisinus gr. 2072 (Colb. 4348, Regius 3114) (miscellaneus)*

first quarter of the 16th century; <Johannes Phroulas>; paper; 208 x 145 mm.; ff. II, 282; *Simp* ff. 15^r-166^r; 24 lines; also contains *Ench*; siglum **E**. **E** once belonged to J. Aug. de Thou. See Omont II 187; Hadot, *Tradition* 7-13, 16-20, 100-101.

E is a gemellus of **F** [Par. Suppl. gr. 1023]. See pp. 104-105.

11. *Parisinus Suppl. gr. 1023 (Coisl. 332)*

first quarter of the 16th century; <Johannes Phroulas>; paper; 206 x 140 mm.; ff. VI, 192; *Simp* ff. 15^r-186^r; 24 lines; also contains *Ench*; siglum **F**. **F** once belonged to the Bibliothèque de Saint-Germain-des-Prés, Congr. S. Mauri 1653 (note on f. 1). See Astruc-Concasty III 105; Hadot, *Tradition* 7-13, 16-20, 101-102.

F is a gemellus of **E** [Par. gr. 2072]. See pp. 104-106.

12. *Parisinus Mazarineus 4459 (olim 1233)*

first half of the 16th century; the same scribe as **K** [Barb. gr. 76] and **M** [Vind. phil. gr. 234] and three other scribes; paper; 211 x 158 mm.; ff. I, 216; *Simp* ff. 20^r-216^r; 20-22 lines; also contains *Ench*; siglum **I**. **I** once belonged to the Institution de l'Oratoire in Paris. See Molinier III 355; Hadot, *Tradition* 20-27, 104.

I derives from **M** [Vind. phil. gr. 234]. See p. 110.

13. *Parisinus Mazarineus 4460 (olim 1234)*

second half of the 15th century; <Georgios Tzangaropoulos> (see Hadot, *Tradition* 62); paper; 278 x 195 mm.; ff. I, 132, I; *Simp* ff. 1^r-132^r; 30 lines; siglum **D**. **D** once belonged to the Institution de l'Oratoire in Paris. See Molinier III 355; Hadot, *Tradition* 61-62, 98-99.

D is a gemellus of **C** [Vat. gr. 327], and thus a primary witness. See pp. 94-97.

14. *Perusinus gr. 173 (= C 56)*

8/6/1471, Venice; Johannes Rhosos (subscription on f. 147^r); paper; 290 x 204 mm.; ff. I, 148; *Simp* ff. 1^r-146^v; 30 lines; siglum **V**. **V** once belonged to Prosper Podianus. See Mioni, *Bibl. Ital.* II 301-302; Hadot, *Tradition* 47-61, 96-97.

V derives from **U** [Lond. Add. 10064]. See pp. 98-99.

15. *Vaticanus gr. 326 (olim 669)*

second half of the 12th century (first scribe), ca. 1250 (second scribe); paper; ca. 202 x 135 mm. (the MS is heavily damaged, see Hadot, *Tradition* 92 ff.); ff. I, 209; *Simp* ff. 1^r-209^r; 19-24 lines; siglum **B**. See Mercati—Franchi de' Cavalieri 489-490; Hadot, *Tradition* 63-67, 92-94; —, *Addenda* 393-394.

B goes back to **α**, and is accordingly a primary witness. See pp. 94-97.

16. *Vaticanus gr. 327 (olim 194)*

15th century (before 1468); <Georgios Tribizios>, additions and corrections by Johannes Rhosos (see Hadot, *Tradition* 49); paper; 295 x 204 mm.; ff. 95; *Simp* ff. 1^r-93^r; 32 lines; siglum **C**. See Mercati—Franchi de' Cavalieri 490; Hadot, *Tradition* 47-61, 95.

C is a gemellus of **D** [Par. Mazar. 4460], and thus a primary witness. **C** is a primary witness to the text of *Ench* in the supplemented lemmata from *E* 3,3 on; the text of these lemmata is related to the text as found in *ET* [Athen. 373].

C is the source of **T** [Vat. Pal. gr. 276], **U** [Lond. Add. 10064] and **W** [Vat. Pal. gr. 100]. See pp. 52-55, 97-100.

17. *Vaticanus gr. 2231*

between A.D. 1317-1338; paper; 206/7 x 140 mm.; ff. II, 281; *Simp* ff. 75^v-221^r; 29-30 lines; siglum **A**. See Lilla 328-333; Hadot, *Tradition* 63-64, 67-81, 89-92.

A is a primary witness; it is the sole representative of one of the two branches of the tradition. See pp. 94-96.

18. *Vaticanus Barberinianus gr. 76*

first half of the 16th century; the same scribe as **M** [Vind. phil. gr. 234] and the first scribe of **I** [Par. Mazar. 4459]; paper; 211 x 151 mm.; ff. I, 233; *Simp* ff. 20^r-219^v; 20 lines; also contains *Ench*; siglum **K**. On f. 1^r there is an owner's note: Juan Bautista geafon (?); Diomelo D(on) fernando Aluia, De Castro en L(i)x(bo)a a. 1614. See Capocci I 95-96; Hadot, *Tradition* 20-27, 103-104.

K is a gemellus of **M**; it is the source of **I**. See pp. 108 n. 14, 110.

19. *Vaticanus Palatinus gr. 100 (miscellaneus)*

first half of the 16th century; paper; 203 x 136 mm.; <Konstantinos Mesobotes> (see Hadot, *Tradition* 51); ff. 145; *Simp* ff. 1^r-124^r; 25 lines; siglum **W**. See Stevenson, *Pal.* 49; Hadot, *Tradition* 47-61, 97.

W derives from **C** [Vat. gr. 327]; it is the source of **X** [Vat. Ross. 1023]. See pp. 99-100.

20. *Vaticanus Palatinus gr. 276*

20/3/1468, Venice; Johannes Rhosos (subscription on f. 144^v); paper; 291 x 213 mm.; ff. 144; *Simp* ff. 1^r-144^r; 30 lines; siglum **T**. See Stevenson, *Pal.* 152; Hadot, *Tradition* 47-61, 95-96.

T derives from **C** [Vat. gr. 327]. See p. 98.

21. *Vaticanus Rossianus 1023 (olim XI.172) (miscellaneus)*

first half of the 16th century; paper; 215 x 140 mm.; <Konstantinos Mesobotes> for the greater part of the MS; ff. 231; *Simp* pp. 1-415; 23 lines; siglum **X**. See Gollob, *Ross.* 70-72 (nr. 22); Hadot, *Tradition* 47-61, 97-98.

X derives from **W** [Vat. Pal. gr. 100]. See pp. 99-100.

22. *Venetus Marcianus gr. 253 (coll. 621) (miscellaneus)*

15th century (before 1472, possibly between October, 1468 and April, 1469; see Hadot, *Tradition* 43-45, 99-100); <Georgios Tzangaropoulos> (see Hadot, *Tradition* 100); parchment; 265 x 179 mm.; ff. III, 285, II (+ 36bis, - 52-57); *Simp* ff. 121^v-215^v; 36 lines; siglum **S**; on f. III^v there is an *ex libris* by Bessarion. See Mioni, *Ven.* I 367-368; Hadot, *Tradition* 35-45, 99-100.

S derives from **G** [Ven. Marc. gr. 261]; it is the source of **R** [Par. gr. 1959]. See p. 103.

23. *Venetus Marcianus gr. 261 (coll. 725) (miscellaneus)*

15th century (before 1468; see Hadot, *Tradition* 43-45, 99); <Bessarion> and <Demetrios Sgouropoulos> (see Hadot, *Tradition* 99); paper; 290 x 254 mm.; ff. IV, 284, III; *Simp* ff. 241^r-283^r; 38 lines; siglum **G**; on f. IV^v there is an *ex libris* by Bessarion. See Mioni, *Ven.* I 376-377; Hadot, *Tradition* 35-45, 99.

G is a gemellus of **ε**, the source of a large number of MSS. Thus **G** goes back to **δ**, which is a primary witness to the text of *Ench* in the supplemented parts of the lemmata. **G** is the source of **S** [Ven. Marc. gr. 253]. See pp. 101-103.

24. *Venetus Marcianus gr. App. Cl. XI 13 (coll. 1009; olim monast. ss. Iohannis et Pauli LXIV)*

16th century (before 1517); Caesar <Strategos> (subscription on f. 192^v); parchment; 310 x 210 mm.; ff. I, 193 (+ 124bis); *Simp* ff. 111^r-192^v; 31 lines; this MS originally also contained *Ench*, cf. Hadot, *Tradition* 106; siglum **P**. Marcus Musurus was the first owner of **P**. See Mioni, *Ven. App.* III 95-96; Hadot, *Tradition* 27-35, 106.

P is a gemellus of **Y** [Neap. III.E.29]. See pp. 108 n. 14, 110.

25. *Vindobonensis phil. gr. 37 (miscellaneus)*

first quarter of the 16th century; paper; 310 x 205/8 mm.; ff. I, 295; *Simp* ff. 172^v-245^v; 30 lines; also contains *Ench*; siglum **L**. **L** once

belonged to Joh. Sambucus. See Hunger I 162-163; Hadot, *Tradition* 27-35, 105.

L is a gemellus of the lost common source of **Y** [Neap. III.E.29] and **P** [Ven. Marc. gr. App. cl. XI 13]. See pp. 108 n. 14, 110.

26. *Vindobonensis phil. gr. 234*

first half of the 16th century; the same scribe as **K** [Barb. gr. 76] and the first scribe of **I** [Par. Mazar. 4459]; paper; 210 x 150 mm.; ff. I, 227; *Simp* ff. 19r-226r; 22 lines; also contains *Ench*; siglum **M**. **M** once belonged to Joh. Sambucus. See Hunger I 342-343; Hadot, *Tradition* 20-27, 104.

M is a gemellus of **K**; it is the source of **I**. See pp. 108 n. 14, 110.

27. *editio princeps*

1528, Venice; Johannes Antonius de Sabio and his brothers; siglum **Sa**. See Hadot, *Tradition* 13-16.

Sa probably derives from **H** [Bonon. 2359]. See pp. 101, 104, 106-107.

Lost manuscript

Argentoratensis Schweighäuseri (see p. 16; cf. Hadot, *Tradition* 12, 108); paper; folio; ff. 1-90; destroyed by fire in 1870.

The text of the lemmata in Simplicius' commentary

The description of the relationship of the MSS of Simplicius' commentary as given by Hadot is convincing, and I see no reason to depart from her conclusions with regard to the stemma⁴. But to complicate matters, the tradition of the lemmata in the MSS of

⁴ I principally disagree with Hadot on one point: she argues for the existence of three extant or reconstructible representatives of her family β' (*Tradition* 7-35); yet when drawing up the table of the primary MSS ("témoins indépendants") she only attributes a primary status to **E** and **F** (the two representatives of the first sub-family of β') and to **H** (the only primary representative of the second sub-family), denying a primary status to the MSS constituting the third sub-family; however, as most of these MSS are not derived from extant MSS, they are "témoins indépendants", whether we like it or not. In her edition, Hadot assigns a primary status to **J**, of which she gives a full report in the apparatus, but the readings of **J**'s gemellus are not noted. The discarding of these MSS hardly affects the constitution of the text, though, and it significantly simplifies the critical apparatus. In my apparatus the readings of these MSS are reported with the collective siglum \times (**I** [Par. Mazar. 4459], **K** [Vat. Barb. gr. 76], **L** [Vind. Phil. gr. 37], **P** [Ven. Marc. gr. App. cl. XI 13], **Q** [Oxon. Coll. Nov. 247], **Y** [Neap. gr. III.E.29]).

Simplicius' commentary does not run parallel to that of the text of the commentary itself: in two cases (**C** and **δ**) the original lemmata have been supplemented from another source, and in even more cases contamination has been at work. Therefore it has been necessary for me to study the lemmata in all the extant MSS.

I will first give a description of the original lemmata, i.e. the lemmata as they appear in the three primary MSS where there are no additions: **A** [Vat. gr. 2231], **B** [Vat. gr. 326] and **D** [Par. Mazar. 4460]⁵. Then I will discuss the text of the lemmata in **C** [Vat. gr. 327] and its derivatives, and finally I will deal with the lemmata in **δ** and its numerous progeny.

a. *The original lemmata*

As has already been stated above, the lemmata of the archetype can be reconstructed from the lemmata as they stand in **ABD**; the text covered in the lemmata is almost identical in these three MSS. Exact indications of these lemmata can be found in the apparatus to the text of *Ench.* (The original lemmata are printed in Hadot's edition of Simplicius' commentary.)

As a rule the lemmata consist of coherent portions of text⁶. In some cases one or two MSS break off in the middle of a phrase; see for instance 10,1-2 ἐφ' ἔχεις **BD**; 49,1-3 ὅταν-ὦ **D**. In a few cases **D** has more text than the other two, for instance at 1¹,1-3 and 1²,4-6; this may result from contamination.

The text of the lemmata, as was only to be expected, shows some remarkable divergencies from the text as found in the other witnesses. In a number of places peculiar readings in the lemmata are also found in the text of Simplicius' commentary (cf. below, p. 111); in the case of such readings we can be sure that they represent what Simplicius read in his copy of *Ench*; I have noted the following cases:

14b ² ,2	τὴν om. (XXII 8)
24 ¹ ,1	ἐγὼ om. (XXXII 18; et <i>Nil</i>)

⁵ The relationship of **A** towards the other MSS is not the same in the whole of Simplicius' Commentary: see Hadot, *Tradition* 72-79; *Simplicius* 171.

⁶ The only exception is ch. 15, where **ABD** have μέμνησο-περιφερόμενον; the last word belongs to the next sentence. But probably Simplicius took περιφερόμενον with the preceding σε: **AB** have no punctuation mark between ἀναστρέφειν and περιφερόμενον (I have not been able to consult **D** on this point). In **C** and **HJ**, in which the original lemmata have been supplemented, there is a stop after περιφερόμενον; in **G**, which goes back to the same source as **HJ**, there is a stop after ἀναστρέφειν, but this stop may have been added after the text was copied.

28,1	ἀπαντήσαντι] ὑπαντήσαντι <i>S</i> : ὑπαντῶντι <i>Simp</i> (XXXVI 11)
36,1	«ἡμέρα ἐστὶ» καὶ «νύξ ἐστὶ»] ἤτοι ἡμέρα ἢ νύξ ἐστὶ (LIV 8.12-13-26-27.30-31; sed <i>SB</i> legit ἡμέρα ἐστὶ καὶ νύξ)
46 ² ,10	ἄρχῃ] ἤρξω (LXIV 49; et <i>Par</i>)

There is a remarkable state of affairs at 2¹,1. In the lemma the MSS have ἐπιτυχία (with *Nil Vat*), but in the commentary we read τὸ τυχεῖν (which is also found in *Par*, and is related to τὸ ἐπιτυχεῖν of the MSS of *Ench*). This suggests the possibility that in some places the lemmata have undergone contamination, but I admit that the evidence is slight.

In a few cases we can see that scribes confronted the text of the lemmata with the text of the commentary. At 16,2 **A** has ἀπολωλεκότα in the lemma and in the commentary (XXIV 9), while **α** has ἀπολωλεκότος in both places. At 24¹,1 the lemma in **α** has ἔσομαι for ἐγὼ βιώσομαι, while **A** has βιώσομαι (both without ἐγὼ); in the commentary (XXXII 18) only **B** has ἔσομαι, the others having βιώσομαι: here the scribe of **B** (or one of his predecessors) must have introduced ἔσομαι into the text of the commentary because of its occurrence in the lemma.

In other cases, the reading in the lemma cannot be checked in the commentary, because Simplicius does not quote or paraphrase the passage in which the variant reading occurs. In such cases it is possible that the variant reading originated in the tradition of *Simp*, and thus it does not necessarily represent the text consulted by Simplicius. In some cases there is agreement with other branches of the tradition, notably *Par*; but we can only guess at the causes of such agreement (consultation of a common source, contamination of *Simp* from *Par* or vice versa). Some instances:

1 ² ,4	ἐστὶ om.
1 ⁵ ,18	φαντασία τραχεία] τραχεία φαντασία
7,1	Καθάπερ] ὥσπερ (et <i>Par</i>)
7,1	πλῶ] πλοῖω AB (πλῶ habent CDJ : λιμένι cett. ; πλοῖω habet et <i>Par</i>)
30,1	ὥς ἐπίπαν om. (et <i>Par</i>)
49,1	δύνασθαι om. (sed habet B)

Generally speaking, the readings of the primary MSS in the lemmata confirm Hadot's stemma for the text of the commentary. I will quote a number of readings peculiar to each primary source.

separative errors of A

1 ¹ ,3	ἐνὶ] ἐν ἐνὶ
8,2	γίνεται] γίνονται
15,1	ἀναστρέφεισθαι] ἀνατρέφεισθαι

separative errors of α (= the source of BD and the other MSS)

1 ³ ,6	δοῦλα ἐλεύθερα] ἐλεύθερα δοῦλα
1 ⁵ ,18	μελέτα] μάθε
5a,2	τῶν πραγμάτων] αὐτῶν (et <i>Par</i>)
14a ¹ ,2	πάντως om.
20,2	τούτων] τούτου (sed τούτων E)
27,1	πρὸς τὸ ἀποτυχεῖν οὐ τίθεται] οὐ τίθεται πρὸς τὸ ἀποτυχεῖν (τὸ om. E)

separative errors of B

14a ¹ ,1	Ἐάν] κἄν
31 ¹ ,1	κυριώτατον] κυριώτερον
34,1	Ὅταν] κἄν
36,1-2	μὲν-πρὸς om.

Hadot, *Tradition* 64-66, shows that **Z** [Neap. III.E.30] is a direct copy of **B**; in the lemmata too **Z** follows **B** closely, and adds some separative errors of its own; see for instance:

1 ² ,3	δόξαι] δόξα
18,1	αἴσιον] αἴτιον
33 ¹¹ ,31	εἰκῇ] παρήκε

Hadot, *Tradition* 64, states that in *Simp* P 1-25, where there is a lacuna in **B**, **Z**'s text is closely related to **Sa** [*ed. princ.* 1528]; in the text of the lemmata too there are indications of contact between **Sa** and **Z**:

33 ¹³ ,36	τινα] τινας (et Eζ , SSa)
52 ¹ ,1	ἐστιν om. (et SFHSa)
52 ¹ ,1	ὁ om. (et SSa)

separative errors of β (= the source of all the MSS except AB)

33 ⁷ ,16	τῆς om.
33 ⁹ ,21	σοι ἀπαγγεῖλη] ἀπαγγεῖλη σοι
44,1	Οὔτοι] οὔτοι δὲ CDFHJ (non ita EG)

separative errors of γ (= the source of CD)

31 ¹ ,1	τὸ om.
37,1	πρόσωπον] ἄσωπον C : ἄσωτον D
38,1	ἥλω] ὅλως
50,1	τούτοις om.

separative errors of D

19b ² ,1	προτιμώμενον] τιμώμενον
33 ¹³ ,36	μέγα] μῆ
38,2	ἐπιβῆς] μεταβῆς

In a number of cases contamination must have been at work in the lemmata. This is especially the case in **B**; I have noted the following instances:

32 ¹ ,2	οἶδας habet B : οἶσθα AD
33 ¹⁴ ,41	σαντοῦ τινων] τινὰ τῶν αὐτοῦ B (et <i>Vat</i> : τινὰ τῶν αὐτοῦ vel αὐτοῦ vel ἑαυτοῦ et <i>EAC SH</i> ^{limJ})
34,2	συναρπασθῆς habet B : συναρπασθῆναι AD
35,1	τι habet B : om. AD
35,1	ἐστὶ habet B : ἐστὶ σοὶ καὶ AD
36,1	ἡμέρα ἐστὶ καὶ νύξ ἐστὶ] ἥτοι ἡμέρα ἢ νύξ ἐστὶ AD : ἡμέρα ἐστὶ καὶ νύξ B
44,1	εἶμι habet B : om. AD
49,1	δύνασθαι habet B : om. AD
49,2	βιβλία habet B : om. AD
49,3	εἶχεν οὗτος habet B : αὐτὸς (αὐτῷ D) εἶχεν AD
51 ¹ ,1	ἐτι habet B : οὖν AD

At 5a,2 **α** has αὐτῶν for τῶν πραγμάτων with *Par*.

b. *The lemmata in C [Vat. gr. 327] and its derivatives*

In **C** the lemmata have been supplemented from two different sources⁷, but the original lemmata (that is, the lemmata as found in **ABD**) have not been supplanted. For the first two chapters of *Ench C* has the text of *Par*; the source of the text of **C** in these chapters is to be sought in the neighbourhood of **PK** [Vat. gr. 1142]; in fact it is quite possible that **PK** itself was the source of **C**, because **PK** does not have separative errors against **C**. In the following places **C** agrees with **PK** alone (references are to *Par*):

3 ¹ ,1-2	τραχεῖαν μελέτα ἐπιλέγειν] ἐπιλογὴν μελέτα τραχεῖαν
3 ¹ ,2	εἰ] ἥ

⁷ Hadot, *Tradition* 50, n. 2, remarks: "Dans le *Vat. gr. 327*, le texte des chapitres du *Manuel* qui sont intercalés était partiellement celui de ce que l'on appelle la *Paraphrase chrétienne* (...) et partiellement celui du *Manuel* dit de Nil (...)". In *Boter, Translations* 169, n. 30, I denied the validity of this thesis by stating that **C** is "heavily contaminated with the Anonymous Christian Paraphrase (...) and, to a lesser degree, with the paraphrase attributed to Nilus". As will appear, this statement is not quite correct: **C** has the text of *Par* in *Ench* 1-2, and shows signs of contamination with *Par* in some other places.

3 ³ ,4	τῶν alterum] περὶ τῶν
3 ⁴ ,8	ὁδυνηθήσῃ] ἄτυχῆς (<i>PK^{sl}</i>)
3 ⁴ ,8	γελασθήσῃ] δυστυχῆς (<i>PK^{sl}</i>)
4 ³ ,6	ὀρέγῃ] ὀρθῇ

In the opening lines of *Ench* 3 the text of *SC* is a conflation of *Par* and *Ench*; thus *C* has ἐπιλέγειν with *Ench*, but σμικροτέρων with *Par*. From *Ench* 3,3 on (ἂν χύτραν στέργῃς κτέ) *C* has the text of *Ench*. For the supplemented lemmata in *C* I use the siglum *SiC*.

These supplemented lemmata have been borrowed from a MS which is closely related to *ET* [Atheniensis 373]; thus *SiC* can be regarded as a gemellus of *ET*; accordingly, *SiC* is a primary witness to the text of *Ench*; see pp. 52-55.

The derivatives of C

Hadot, *Tradition* 47-61, discusses the relationship of *C* and its derivatives. Her conclusions are fully supported by my study of the text of the lemmata, but in the lemmata in *V* [Perus. gr. 173] there are unmistakable traces of contamination, as will be shown below.

T [Vat. Pal. gr. 276] is the first of the three copies made by Rhosos from *C*. *T* follows *C* faithfully, and adds a very few errors of its own⁸:

15,6	λάβῃς] βλάβῃς
30,10	εὐρήσεις] ἐβρήσεις
33 ² ,5-6	μὴ prius-ἀθλητῶν om.
33 ⁹ ,22	κακῶς] καλῶς

U [Lond. Add. 10064] is Rhosos' second copy of *C*; like *T*, *U* has only a very few errors of its own:

29 ⁵ ,25	ὄσφῶν] ὄσφρῶν
46 ¹ ,3	λέγε] λέγεται
48b ² ,2	οὐδένα] μηδένα
53 ³ ,7	σοφὸς] σοφῶς

For Rhosos' corrections and additions in *U* see Hadot, *Tradition* 51 ff. The text of the passages that are missing in *C* was probably borrowed from a relative of *EA* [Par. Suppl. gr. 1164], as appears from 46²,11, where *U* has ἔφαγε with *EA* against ἔφαγον of *EC*.

V [Perus. gr. 173] is Rhosos' third copy of *C*. According to Hadot, *Tradition* 55 f., *V* is a direct copy of *U*. In the lemmata, however, *V*

⁸ Rhosos was a commendably accurate scribe. In the *de luxe* copy of the complete Plato, executed by Rhosos for Bessarion (Ven. Marc. gr. 184 (coll. 326)), Rhosos adds a very restricted number of errors of his own: see Boter, *Plato's Republic*, 146, 155.

shows countless traces of contamination against **U**, and therefore I assume that Rhosos used **U** and a copy of *Ench* simultaneously. Some instances of readings of **V** departing from **U** (and its relatives):

4,6	προαίρεσιν κατὰ φύσιν ἔχουσιν τηρῆσαι habet V : κατὰ φύσιν ἔχουσιν τηρῆσαι προαίρεσιν CTUWX
21,3	ἐνθυμηθήσῃ habet V : ἐνθυμηθήσεται CTUWX
31 ⁵ ,24	καθαρῶς habet V : καὶ καθαρῶς CTUWX
53 ³ ,7	σοφὸς habet V : σοφῶς U

V has a number of errors of its own, not found in any other extant MS; it is not excluded that such readings already figured in the copy of *Ench* consulted by Rhosos for **V**. Some instances:

12 ¹ ,4	καὶ] δὲ
24 ¹ ,1	μὴ om.
36,4	ἀπαξίαν] ἐπαξίαν
42,4	καὶ om.
48b ³ ,9	ἐνί τε] ἐνίστε

W [Vat. Pal. gr. 100] and its direct copy **X** [Vat. Ross. 1023] were both executed by Konstantinos Mesobotes, according to D. Harlfinger *apud* Hadot, *Tradition* 51. Hadot, *Tradition* 57, shows that **W** is a direct copy of **C**. **W** adds a number of errors of its own:

1 ⁵ ,20	τούτῳ bis deinceps
6,4	ἐπαίρη] χαίρη (ἐπ s.l.)
7,2	ὑδρεύσασθαι] ἰδρεύσασθαι
8,2	εὐροήσεις] εὐρήσεις
14b ² ,3	τι] τις
26,2	οἶον] οἶα
31 ⁵ ,25	γλίσχρω] γλύσχρω
32 ³ ,19	τοιγαροῦν] τί γάρ οὖν
33 ⁵ ,11	εἰς ἅπαν om.
38,3	ἐφ'] ἀφ'
49,3	ἐγεγράφει] γεγράφει

In Boter, *Translations* 167-173, I have illustrated that Politian's translation is partly based on (a relative of) *SiC*. At p. 173, n. 42, I noted that the omission of εἰς ἅπαν at 33⁵,11 in *SiW* is also found in Politian's translation of *Ench*. I argued that this omission must be coincidental, because Mesobotes' activities as a scribe started only about 1508, while **W** is a direct copy of **C**; Politian made his translation in 1479. I did not venture to discard Harlfinger's very positive statement that Mesobotes executed **W**, but I expressed my uneasiness with regard to the omission of εἰς ἅπαν at 33⁵,11. But I did not mention that the other readings peculiar to **W** do not exclude the

possibility of the dependence of Politian's translation on **W**⁹ (see the list above). Secondly, in chapters 1⁵ and 2 Politian always follows the second version in **C**, which was added at the bottom of the page; **W** has this alternative version in the text, omitting the original version altogether¹⁰. Therefore my uneasiness has only grown since the time I wrote my article: I now tend to think that Politian consulted (a relative of) **W** rather than **C**, even if this means that I should be compelled to disagree with Harlfinger, whose authority is of much weight¹¹. But let the student (and future editor?) of Politian's translation decide for himself.

X, a direct copy of **W** (see Hadot, *Tradition* 58 f.), follows **W** faithfully, and adds a number of errors of its own: some instances:

1 ⁵ ,21	τι om.
2 ² ,10	καὶ ἀφορμῶν om.
5b,1	ἄλλοις] ἄλις
11,5	δ' om.
14a ¹ ,4	ἀλλ' om.
26,5	κατεάγη] κατεάγην
31 ² ,8-9	τὸ κακὸν] τῷ κακῷ
34,2	μὴ] καὶ
42,1	ποιῆ] ποιοῦ

Given the fact that **W** and **X** were copied by the same scribe, it is remarkable that the number of errors in **X** is much larger than in **W**.

For another MS that primarily derives from **C**, namely **EU** [Par. gr. 2124], see pp. 55-57.

c. **δ**: the common ancestor of the other MSS

The relationship of the MSS which go back to **δ** is discussed at length by Hadot, *Tradition* 7-45 (her group β). In the lemmata I see no reason to depart from Hadot's conclusions, but the situation is complicated by the circumstance that the MSS vary as regards the

⁹ **W**'s reading εὐρήσεις for εὐροήσεις at 8,2 could easily have been emended by Politian with the help of Simplicius' commentary, where ch. 8 is quoted a number of times (Politian has *prosper eris*).

¹⁰ **W** also leaves blanks at the large omissions, like its exemplar **C**. The small blanks are often left out; for instance at 20,5, where **C** has δια[4]κατέχης for διατριβῆς τύχης, **W** reads διακατέχης.

¹¹ As an alternative solution it could be suggested that **W** was copied by Mesobotes before 1479 (the year Politian made his translation), but Harlfinger excludes this possibility (Boter, *Translations* 173, n. 41). Hadot, *Tradition* 59, tentatively suggests that Mesobotes executed **W** and **X** after 1484, the year when **C** was certainly in Rome.

length of the lemmata: **G** [Ven. Marc. gr. 261] and **J** [Par. gr. 1960] are the only MSS to have the complete text; **H** [Bonon. 2359] and **Sa** [*ed. princ.* 1528] have the complete text up to ch. 24, from which point **H** only gives the opening lines of the lemmata, while in many cases **Sa** supplements the text from another source (**EΣ** [Neap. Girolamini C.F. 2.11]); the other MSS (**ζ** and **κ**) only give the first part of the lemmata throughout the commentary. That the text of *Ench* in all these MSS must go back to **δ** is proved by the following considerations:

1. there is a considerable number of agreements between **GJHSa** in the passages that exceed the original lemmata (i.e. the lemmata as they stand in **ABD**).

2. there are some cases of agreement between **G** and **ε** in the original lemmata; see for instance 7,1 πλῶ] λιμένι (non ita **Θ**); 11,1 μηδέποτε habent: μήποτε δὲ **BCD**; 30,1 ὡς ἐπίπαν **GHJ**: om. **ABCDEF**.

3. the contents of the lemmata in **ζ** and **κ** sometimes goes beyond the original lemmata.

As in **C** [Vat. gr. 327], the original lemmata have been supplemented rather than supplanted altogether, although in some cases the text of the original lemmata has been corrected. Three MSS (**G**, **Θ** and **Sa**) have undergone more or less serious contamination. For the supplemented lemmata in the descendants of **δ** I use the siglum *Siδ*.

I will now list a number of readings of **δ**; I have not specified the presence or absence of members of the group, i.e. **ζ**, **HSa** and **κ**; variations within the group are only recorded for the major MSS, esp. **J**.

22,9	ὅσων] ὅσα
3,3	στέργης-στέργω] σείης-σείω
4,3	ένσειομένους] ἐκκρονομένους
4,8	ἐμπόδιον] ἐμποδίζον
7,1	πλῶ] λιμένι
7,8	τρέχε] τρέχειν (non ita J)
12 ² ,10	καλῶς] καλῶς, ὅλως δὲ σοὶ καλῶς (et <i>Vat</i>)
14b ¹ ,5	δύνασται] οὐ δύνασαι
18,3	ἀλλ' ἢ] ἀλλὰ
33 ⁷ ,16	ψιλῆς] ψυχῆς (et <i>Eκ</i> ; ψιλῆς G ^{1*mg})
36,2	ἔχει ἀξίαν] ἀξίαν ἔχειν (G altero loco, priore loco ἔχει ἀξίαν praebens; non ita J)
44,1	εἶμι habet: om. ABγ
49,2	σεμνύνηται] σεμνύνεται

It is remarkable that most readings peculiar to **δ** are found in the earlier chapters; this may partly result from the fact that **H** and **Sa** offer abridged lemmata from ch. 24 on; further we should realize that **J** has undergone intensive contamination.

The supplemented lemmata in *Siδ* (of which *SiGHJ* are the most important representatives) go back to the same source as *EACδ*; thus *Siδ* is a primary witness to the text of *Ench* (see pp. 22-23).

I will first discuss **G** [Ven. Marc. gr. 261] and its derivatives **S** [Ven. Marc. gr. 253] and **R** [Par. gr. 1959], then **ε** and its numerous progeny.

G [Ven. Marc. gr. 261] and its derivatives

G has a number of readings which have separative value against the other MSS; I will quote some instances:

1 ¹ ,2	ὄρεξις om.
3,4	καταφιληῖς] καταφιλεῖν
22,4	βελτίστων] βελτιόνων (βελτίστων G ^{lmg})
24 ² ,10	ἐστιν om.
24 ³ ,17	οὖν μοι] μοι οὖν
25 ¹ ,4-5	πρὸς-ἡμῖν om.
27,2	γίνεται] τίθεται
33 ³ ,9	τοὺς om.
35,2	ὀφθῆναι om.
41,1	τοῖς om.
48b ³ ,8	ἅπαντα] ἅπαν

Besides, **G** shows traces of intensive contamination with a number of branches of the tradition; in addition, there are a number of readings which look like conjectures¹². First I will quote some instances of contamination:

12 ² ,10	μὴ del. G ^{1*pc} : om. <i>Par SiC</i>
13,2	τις] τι G ^{lpc} vel G ^{1*pc} (et <i>Par</i>)
14a ¹ ,5	δὲ om. (et <i>Par</i>)
24 ³ ,11	φησὶν] φασιν οἱ φίλοι (et <i>Simp</i>)
24 ³ ,12-13	εἰ-ὁδόν] ἀλλ' εἰ μὲν δυνατὸν κτήσασθαι με μένοντα καὶ πρὸς ὑμᾶς πιστὸν φίλον καὶ κατ' ἑμαυτὸν πάντων κεκαθαρμένον τῶν αἰσχύνῃ τῷ φιλοσόφῳ φερόντων: cf. <i>Simp</i> XXXII 96-98
24 ³ ,15	ἄνισοι] ἄδικοι (et <i>Nil</i>)
24 ⁴ ,23	κατασκευάζεις] κατεσκεύαζες (et <i>ET</i>)
24 ⁴ ,23	ἄν om. (et <i>ET</i>)

¹² An asterisk indicates that a reading has been added by Bessarion, after the text was copied.

26,6	ἄλλου] ἄλλου τινὸς (et <i>Vat</i>)
29 ⁴ ,20	εὖ σωκράτης codd. plerique: εὖ οὗτος καὶ ὡς σωκράτης G : εὖ οὗτος καὶ ὡς ὁ χρυσορρήμων ἰωάννης <i>Vat</i> (Εὐφράτης Upton e <i>Diss.</i>)
32 ³ ,18	αἶρεϊ] ἔνι (et <i>EAC Si δ Vat</i>): ἐρεῖ G ^{1*mg} <i>ETSiC</i>
33 ⁸ ,19	ὦν G ^{1*sl} <i>ETSiC Simp</i> : ὡς G ACWw SiJ
33 ¹³ ,37	ἐντιναχθήσονται] ἐκτιναχθήσονται, ἐντ G ^{1*sl}
33 ¹⁴ ,44	ἀκούειν] πυκνῶς ἀκούειν (et <i>Nil</i>)
33 ¹⁵ ,45	τόπος] τρόπος G Nil
36,1	καὶ νύξ] νύξ οὐκ G ^{1*mg} <i>ET Vat</i>
36,4	κοινωνικὸν] κοινὸν, ωνικὸν G ^{1*sl} (et <i>ETSiC Simp</i>)

Conjectures are mainly found in ch. 25; some instances:

7,9	ἀπαλλαγῆς] ἀπολείπει G ^{1*sl} (an glossema?)
25 ¹ ,1	ἐστιάσει] συμποσίω G ^{1*sl}
25 ¹ ,2	συμβουλίαν] ἐστίασιν
25 ¹ ,5	τῶν ἴσων] ἐκείνων
25 ³ ,10	πιπράσκονται] πωλοῦνται
25 ⁵ ,19	post εἰσόδου add. παροινῶν G ^{1*il}

S [Ven. Marc. gr. 253] follows **G**^{PC}, and adds a number of separative errors of its own; some instances:

1 ³ ,7	οἰηθῆς] εἰηθείς
7,6	γυναικάριον] γυναικάρια
19a ¹ ,1	Ἀνίκητος] ἀνίκητα
23,1	στραφῆναι] γραφῆναι
24 ¹ ,3-4	οὐ μᾶλλον ἢ ἐν αἰσχυρῷ om.
29 ¹ ,2	ἔρχου om.
31 ¹ ,2	καὶ] ἢ
42,5	συμπεπλεγμένον] βέλος πεπλεγμένον
45,3	δόγμα] δῶμα
48b ³ ,7	δὲ om.

R [Par. gr. 1959] follows **S** closely, and adds many separative errors of its own; some instances:

1 ³ ,9	ἐστίν] εἶναι
4,3-4	τοὺς alterum-κλέπτοντας om.
9,4	σὸν δέ] δὲ σὸν
12 ² ,9	ποιήσαι] ποιήσας
14a ¹ ,3	κἄν] καὶ
24 ² ,9	πολίτας Ῥωμαίων] Ῥωμαίων πολίτας
29 ² ,8	ψυχρὸν] μικρὸν
31 ² ,7	τοῦτο om.
33 ¹⁰ ,28	συγκινεῖσθαι] ἐπικινεῖσθαι GS , συγ G ^{1*sl} S ^{1sl} : ἐπισυγκεῖσθαι R
42,7-8	ἐπιθέγγου-αὐτῷ om.
46 ¹ ,6	κάκεινος] κάκει
52 ² ,6	οὐκοῦν] οὐ

In Boter, *Translations* 160-166, I have shown that the Latin translation of *Ench* by Niccolò Perotti is based on *SiG*.

ε and its derivatives

In most of the derivatives of *ε* Simplicius' commentary is preceded by *Ench*; the exceptions are **H** [Bonon. 2359], **Sa** [*ed. princ.* 1528], **J** [Par. gr. 1960] and **P** [Ven. Marc. gr. App. Cl. XI 13]¹³; therefore *ε* must have had the text of *Ench* as well.

It has already been noted (see p. 101) that the length of the lemmata in the derivatives of *ε* varies considerably.

E [Par. gr. 2072] and **F** [Par. Suppl. gr. 1023], the two derivatives of *ξ* (both written by Johannes Phroulas), do not present uniform lemmata. Both MSS give abridged lemmata, except in short chapters such as 5b, 33⁴. In both MSS the lemma can stop within a sentence (e.g. 15,1-2 μέμνησο-τήν **E**; 22,1-3 εἰ-ὅτι **F**) or even within a word (e.g. 51¹,1-2 εἰς-διαί[ροῦντα] **E**; 4,1-3 ὅταν-βαλ[ανείῳ] **F**). The lemmata in **E** and **F** were probably added after the text of the commentary had been copied: thus **F** does not have the text of 33¹⁰, and the first letter of the commentary on this chapter has not been added, while as a rule the first letters are rubricated.

η (the possible source of **H** [Bonon. 2359] and **Sa** [*ed. princ.* 1528]) has the full text up to ch. 23; from ch. 24 on **H** only gives lemmata of one or two lines, sometimes rounded off by the formula καὶ τὰ λοιπά. The first substantial omission in **Sa** is 25⁵,19 τὸ-εἰσόδου; the lemma of 30 ends with the word παραμετρεῖται followed by καὶ τὰ ἐξῆς; in ch. 41 lines 1-4 οἶον-ἐπιστροφή are omitted, but there is a large blank to indicate the omission; the phenomenon recurs a number of times in the chapters after ch. 41. In the passages in **Sa** where **H** is absent, **Sa** appears to draw on **EΣ** [Neap. Girolamini C.F. 2.11]; this will be illustrated below.

Of the two derivatives of *θ*, **J** and **κ**, **J** preserves the full text of *Ench* in the lemmata; therefore **θ** is likely to have had the full text as well. **λ** and **ξ**, the derivatives of *κ*, have abridged lemmata of almost identical length; these lemmata probably represent the lemmata in *κ*; they often break off within a sentence, e.g. 19a¹,1-2 ἀνίκητος-ὄν; 20,1-3 μέμνησο-ὅτι; 46,1-2 μηδαμοῦ-περὶ; on the other hand ch. 30 is preserved entirely. The differences regarding the length of the lemmata in the derivatives of **λ** and **ξ** are negligible.

¹³ But **P** originally contained *Ench*; cf. p. 92.

I will now list the readings peculiar to **ε** (the absence or presence of MSS containing abridged lemmata is not specified):

5b,2	ἡργμένον (non ita E)
7,9	ῆς] ῆ
9,1	προαιρέσεως] προαίρεσις (non ita EΘ ; εως J ^{1mg})
18,6	ἀπ'] ὑπ'
22,2	σου om.
33 ⁸ ,19	καθαρευτέον] καθαρτέον (corr. J ¹ ; non ita Sax)
35,1	διαγνοῦς] διαγνώς (et SC EB ; non ita SaΘ)
40,1	τεσσαρεσκαίδεκα ἐτῶν] ἐτῶν ιδ
44,3	συνακτικοί] συνακτοί JE (ceteri desunt)
52 ¹ ,1	'Ο om. (non ita κ)
53 ³ ,8	'Αλλ'] ἀλλὰ καὶ τὸ τρίτον

The number of places where the reading of **ε** can be reconstructed is restricted for two reasons: in the first place **ζ** and **κ** (and, from ch. 24 on, **η**) have abridged lemmata; in the second **Θ** is rather heavily contaminated.

I will first discuss **ζ**, then **η**, and finally **Θ**.

ζ

The two derivatives of **ζ**, **E** [Par. gr. 2072] and **F** [Par. Suppl. gr. 1023], do not have any conjunctive errors; this may partly be due to the fact that both MSS have been contaminated. Given the fact that both MSS were copied by the same scribe, it is most remarkable that **E** has hardly any separative errors (that is, readings not found elsewhere), while there are quite a lot of these in **F**. An explanation can be found in the observation that **E** has a number of readings in common with **EAC** [Par. Suppl. gr. 1164 and Ambr. gr. 481 respectively], which probably results from comparison with the text of *Ench* in the exemplar used for both *Ench* and *Simp*; in **F**, on the other hand, there are only two such cases, both in ch. 5a. In this way conjunctive errors in the lemmata of **ζ** may have been corrected in **E**. In **F** there are a few unmistakable traces of contamination with **SC**.

First I will quote some readings peculiar to **E**:

6,2	ἔλεγεν] ἔλεγεν ἄν (et EAC)
8,2	εὐροήσεις] εὐποιήσεις (et EAC)
13,1	τῶν ἐκτὸς] τοῦ ἐντὸς (et EC)
19b ² ,1	μέγα δυνάμενον] μεγαλοδυνάμενον (et Eζ)
27,1	τὸ om.
40,2	ὀρώσαι] ἐρώσαι (et EE (= the same MS))
41,1	'Αφυΐας] εὐφυΐας

Here are some distinctive readings of **F**:

5a,2	ἐπεὶ om. (et <i>Eζ</i>)
7,2	ὁδοῦ] οἷς
10,2	ἔχεις] ἔχειν
13,3	ἀπίσται σεαυτῷ] ἀπιστεῖς ἐαυτῷ
24 ¹ ,2	εἰ γὰρ om.
30,1	ταῖς σχέσεσι] ταῖς σχέσεις (sic)
35,2	ὀφθῆναι πράσων αὐτό] πράσων (sic) αὐτὸ ὀφθῆναι (πράσων αὐτὸ ὀφθῆναι et <i>SCDH</i>)
46 ¹ ,1	πολὺ] πολλὰς
50,1	προτίθεσαι] προτίθεσθαι (et <i>SC</i> : προστίθεσθαι <i>SD</i>)

η

As has already been specified above, **H** [Bonon. 2359] and **Sa** [*ed. princ.* 1528] have the complete text of *Ench* up to ch. 23; after this chapter, there are no conjunctive errors of these two witnesses. Here are some instances of readings peculiar to **H** and **Sa**:

1 ¹ ,3	τὸ om.
13,8	μέμψη] καὶ μέμψη
21,2	μὴ] μὲν
4,10	τηρήσω] τηρήσαι
10,2	ἔχεις] ἔχει ὁ
12 ¹ ,2	ἀμελήσω] ἀμβλήσω
14a ¹ ,2	ἐπὶ prius om.
21,3	ἐνθυμηθῆση] ἐνθυμήση

H has only two slight errors against **Sa**: 22,7-8 δὲ παντελῶς bis deinceps; 6,1 προτερήματι] προτερήματα. These errors could easily have been corrected by means of conjecture. On the other hand, **Sa** has a lot of errors against **H**. Hadot, *Tradition* 14-16, hesitatingly submits that in the commentary **Sa** derives from a copy of **H**; with regard to the text of the lemmata, I do not see serious objections to the hypothesis that **Sa** derives from **H**. **Sa** has a number of separative errors against **H** (and the other MSS); some instances:

14,15	αὐτῶν] αὐτῷ
6,5	τότε] τῷ τε
11,5	πανδοκείου] πανταχείου
12 ² ,10	ἐπ' ὑπ'
14a ¹ ,4	γὰρ] γὰρ γὰρ

In the parts of the lemmata where **H** is absent, **Sa** has drawn on a relative of **EΣ** [Neap. Girolamini C.F. 2.11]; in chs. 32, 33, 40 (where **EΣ** is absent, except in 33⁹ and 33¹²) **Sa** must have used (a relative of) **EΥ** [Neap. III.E.29] (which is the source of **EN** [Laur. gr. 81,22] and **π**, the ancestor of **EEe** [Karlsruhe K. 408] and **EHa** [*ed. princ.* 1529]).

There are also traces of contamination with *EΣ* in the earlier chapters (where *H* is still present); some instances:

24 ⁴ ,16	πιστὸν καὶ αἰδήμονα] αἰδήμονα καὶ πιστὸν (et <i>EΔΘΕΣ</i>)
25 ⁴ ,16	ὅσου πωλείται] τὸ πωλούμενον (et <i>EΔΘΕΣ</i>)
26,8	ἐγὼ] ἐγὼ βοᾶ (et <i>EΔΘΕΣ</i>)
29 ¹ ,1	ἔργου] ἔργον (et <i>EΣ</i>)
32 ³ ,15	συγκινδυνεύσαι] κινδυνεύσαι (et <i>EΥ</i>)
33 ⁴ ,11	ἀνειμένος] ἀνειμένως (et <i>EΕe</i>)
33 ⁶ ,13	προσοχή] προσευχή (et <i>EΥ</i>)
33 ⁹ ,23	ἐπεὶ] ἐπεὶ οὖν (et <i>EΥ</i>)
33 ¹³ ,37	ἀποκλεισθήσῃ] ἀπεκλείσθῃ (et <i>EΥ</i>)
34,8	ἡττήσῃ] νικήσῃ (et <i>Eδ</i>)
39,4-6	γίνεται-ἐστὶν om. (et <i>EΔΘΕΣ</i>)
40,2	ὅτι] ὅτε (et <i>EΕe</i>)
46 ¹ ,4	ἀφηρήκει πανταχόθεν Σωκράτης] καὶ σωκράτης πανταχόθεν ἀφηρήκει (et <i>EΣ</i>): πανταχόθεν ἀφηρήκει καὶ σωκράτης <i>Eδ</i>

The readings at 29¹,1 and 46¹,4 show that the source of *Sa* was closely related to a relative of *EΣ*. That *SSa* did not draw on *EΣ* itself, is shown by the separative errors of *EΣ* which do not recur in *SSa*:

29 ² ,4	θέλεις] μέλει σοι <i>EΔΞ</i> <i>SSa</i> : μέλλει σοι <i>EΣ</i>
29 ³ ,13	παιδία] παιδεία <i>EΣ</i>
29 ³ ,14	μονομάχους] μονάρχους <i>EΣ</i>
29 ³ ,15	μονομάχος] μονάρχος <i>EΣ</i>
46 ² ,4	οὕτως] οὕτω <i>SSa Eδ</i> : om. <i>EΣ</i>

On the other hand, *SSa* has two separative errors against *EΣ*:

29 ¹ ,2	μὲν] μὴν
31 ³ ,13	ἐκτρέπεσθαι] ἐκτρέπεται

These two errors may have been in the MS consulted for *SSa*; in that case, this MS was a gemellus of *EΣ*.

From ch. 41 onward *Sa* leaves blanks in the passages where *EΣ* is absent, thus exhibiting the same amount of text as *H*; but *Sa* omits 48b²⁻³ (without leaving a blank), while *EΣ* does have this passage. The readings at 33⁴,11 and 40,2 seem to suggest that *Sa* used (a relative of) *EΕe* rather than *EN* or *EΥ*, although at 33⁶,16 *Sa* has τύχης for τύχη with *ENΥ*, against τύχοις of *EΕe*. Here are some separative errors of *Sa* in the later chapters:

31 ³ ,13	ἐκτρέπεσθαι] ἐκτρέπεται
32 ¹ ,4	αὐτὸ] αὐτῷ
33 ⁶ ,13	ὑπορρυῆς] ὑπορνής
37,2	ἡσχημόνησας] ἰσχημόνησας
40,5-6	ἡ-αἰδήμονες om.

There is a slight indication that the printer consulted a copy of **H** which contained variant readings, rather than consulting **H** and other MSS side by side: at 32³,18 **Sa** has ἡ ἔνι for αἶρεῖ ὁ: the word ἡ clearly serves to introduce a variant reading, and does not belong to the variant reading itself. This would support Hadot's view that **Sa** derives from a copy of **H** (see above, p. 106).

ϑ

There are only two places where **J** [Par. gr. 1960] and \mathfrak{x} ¹⁴, the two derivatives of **ϑ**, have a conjunctive error which is hardly found elsewhere; these are 22,2 σου om. (et **EB**ϑ) and 49,2 βιβλία] βυβλία.

On the other hand it is clear that **ϑ** has undergone serious contamination with (a derivative of) **EAC**. It is probable that this MS is closely related to **EB** [Laur. Red. 15], which derives from **EC** [Ambr. gr. 481]: both **SJ** and **EB** were copied by Antonios Damilas; both MSS have a subscription which states that they were executed in Crete; **SJ** is dated 27/8/1491. Here are the places where **ϑ** shows traces of contamination with (members of) the **EAC** family:

3,1	ἐκάστου] ἐκάστω, ου J ^{Isl}
9,1	δε] δὲ δόξα J ^{Img} \mathfrak{x} (et EAC)
14a ¹ ,2	πάντως om. J : πάντοτε J ^{Isl} \mathfrak{x}
30,5	τάξιν] πράξιν (et EAC)
32 ¹ ,1	τί om. (et EC)
40,1-2	ὑπὸ τῶν ἀνδρῶν κυρίαὶ καλοῦνται] κυρίαὶ καλοῦνται S ε CD : κυρίαὶ καλοῦνται ὑπὸ τῶν ἀνδρῶν ϑ EB
48a ¹ ,2	προσδοκᾷ om. (et EB)
53 ³ ,6	καλῶς] κακῶς (et EAC)

The case of 48a¹,2 is illustrative for the relationship between **EB** and **S****ϑ**. On the other hand, there are also places where **EB** agrees with **S** MSS, which shows that **EB**, too, has undergone contamination; see for instance 34,2 συναρπασθεῖς] συναρπασθῆναι **EB** **SACDFGHJ** (deest **S** \mathfrak{x}). In the passages where \mathfrak{x} is absent, there are many places where there is agreement between **J** and **EB**; some instances:

7,4	μή τι] μήτοι σε (et EAC)
13,5	τοῦ prius] τὸν (et EC)
16,6	οὕτω] τούτω (et EBDJ)
25 ⁵ ,19	τῶν] τῆς (et EC)

¹⁴ \mathfrak{x} is the source of **λ** and **ξ**; **λ** is the source of **L** [Vind. Phil. gr. 37] and **μ**, which is the source of **Y** [Neap. III.E.29] and **P** [Ven. Marc. gr. App. Cl. XI 13]; **ξ** is the source of **Q** [Oxon. Coll. Nov. 247] and **π**, which is the source of **K** [Vat. Barb. gr. 76] and **M** [Vind. Phil. gr. 234].

29 ² ,7	πεμμάτων] πραγμάτων (et <i>EB</i>)
29 ² ,12	τούτων om. (et <i>EB</i>)
32 ² ,6	τρέμων] φέρων (et <i>EB</i>)
35,4	ἐπιπλήξοντας] ἐκπλήξοντας (et <i>EB</i>)
40,2	ἄλλο μὲν οὐδὲν] οὐδὲν ἄλλο μὲν (μὲν s.l.) <i>J</i> : οὐδὲν μὲν ἄλλο <i>EB</i>
46 ² ,11	ἔφαγεν] ἔφαγον (et <i>EC</i>)
48b ³ ,7	ἄπασαν] πᾶσαν (et <i>EB</i>)

What has happened, I think, is that Antonios added readings from the exemplar of *EB* in *Θ* and vice versa; after this philological exercise, he executed *EB* and *SJ*. In this way the agreement of *Θ* (or *J*, when *κ* is absent) with *EB*, and the agreement of *EB* with *S* MSS can be satisfactorily explained. This hypothesis is corroborated by the observation that all the derivatives of *κ* belong to the early sixteenth century, and are therefore later than *SJ* (and probably *EB* as well).

J has only very few separative errors:

1 ³ ,9	ἐστίν om.
14 ¹ ,16	πάντως] πάντων
24 ⁴ ,22	τὸ ἑαυτοῦ] τὸ ἑαυτοῦ τὸ
29 ⁷ ,32	φιλόσοφος] φιλόσοϋς
31 ¹ ,3	καταταταχέναι] καταταταταχέναι
31 ⁵ ,23	καὶ alterum] ἥ (et <i>EE</i>)
32 ³ ,19	συγκινδυνεύειν] συγκινδυνεύει

J has the first chapter of *Ench* twice; these versions are not identical. First *J* has the complete chapter before the commentary on the opening of ch. 1 (I 3); then the various sections of ch. 1 are added before the sections of the commentary, thus 1¹,3-4 οὐκ-ἔργα at II 1, 1² at III 1 and so on. The text of the sections agrees with the *S* tradition, but the first version (the complete chapter) derives from a MS of the *EAC* family, probably the exemplar of *EB* (see above); see for instance 1⁵,21 πότερον] πότερα (et *EACT*); 1⁵,21 ἐστίν-ἡμῖν om. (et *EAC*).

Here are the distinctive readings of *κ*:

2 ¹ ,1	Μέμνησο] μέμνησο οὖν (et <i>SC Pβ</i>)
2 ¹ ,1	ὅτι om.
14a ¹ ,2	εἶ] εἶ καὶ μῶρος
15,1	ὥς habet: om. <i>J</i>
20,1	ὅτι om.
24 ¹ ,1	σε] δὲ
30,7	οὐ om.
33 ⁹ ,21	ἀπαγγέλλῃ] ἐπαγγέλλῃ
38,2	στρέψῃς] τρέψῃς
45,1	εἵπῃς] εἵποις
46,1	εἵπῃς] εἵποις

The readings of the derivatives of **κ** all confirm Hadot's stemma, as I will briefly illustrate.

The only distinctive reading of **λ** is 51^{1,2} σεαυτὸν] σε ἑαυτὸν. The one error of **L** [Vind. Phil. gr. 37] is 12^{1,1} ἄφες] ἀφείναι but this reading is very uncertain. **μ**, the source of **Υ** [Neap. III.E.29] and **P** [Ven. Marc. gr. App. Cl. XI 13] has two separative errors: 26,2 κατὰξῃ] κατεάξης and 35,2 οἱ] ὁ. Here are some of **P**'s errors against **Υ**: 1^{1,3} κτήσις] κτίσις (et *EAC*); 33^{4,11} οἷόν τε] οἷονται; 40,1 ἐτῶν om. (et *SC*). **Υ** has two characteristic readings: 30,9 πολίτου] πòτοῦ πολίτου and 33^{7,16} παραλάμβανε] παράμβανε. **ν**, which derives from **Υ**, has two errors: 6,1 εἰς] εἰ ὁ; 33^{12,35} προσηκόντως] προσηκόντων. **N** [Laur. gr. 81,22] and **O** [Lond. Reg. 16.C.XIX], the derivatives of **ν**, each have two characteristic readings: **N** has 16,1 ἀποδημοῦντος] ἀποδημοῦτος and 20,2 ἐρεθίσῃ] ἐρεθήσῃ, while **O** exhibits 15,1 μέμνησο] μέμνησον and 24^{1,1} Οὔτοί] οὔτος.

ξ is the source of **Q** [Oxon. Coll. Nov. 247] and **π**, which is the common ancestor of **K** [Vat. Barb. gr. 76] and **M** [Vind. Phil. gr. 234]; **M**, in its turn, is the source of **I** [Par. Mazar. 4459]. **ξ** has three distinctive readings: 23,1 πρὸς] καὶ πρὸς; 33^{11,32} ἀνεπαχθές] ἐπαχθές (ἀν *Q*^{sl}); 34,1 ὅταν habent *Q*^{mg}*I*^{mg}*M*^t*K*^t, ἐὰν *Q*^t*I*^{mg}*M*^{mg}*K*^{mg}. The last two cases clearly show that **ξ** has been contaminated. **Q** has four peculiar readings: 8,2 εὐροήσεις *Q*^{sl}: εὐποιήσεις *Q*^t; 28,2 σεαυτοῦ] σὴν; 43,2 ἀφόρητον] ἀφώρητον; 53^{3,6} συγκεχώρηκε καλῶς] συγκεχωρηκῶς; again there are traces of contamination. **π**¹⁵, the source of **K** and **M**, has the following separative errors: 1^{5,18} φαντασία τραχεία *M*^t*K*^{sl}: τραχεία φαντασία cett. *S*; 15,2 χεῖρα] χεῖραν; 33^{7,17} ἀμπεχόνην] ἀμπέχονται; 47,1 καλλωπίζου] καλωπίζου; 53^{3,6} συγκεχώρηκε καλῶς] συγκεχώρηκας. In **K** we find two errors: 30,4 ὁ om.; 32^{1,1} προσίης] προσείης. **M** has the following peculiar readings: 5b,1 ἔργον] ἔργου; 18,2 καὶ λέγε om.; 22,2 καταμωκησομένων] καταμωκησόμενος; 32^{1,1} μαντικῇ] ματικῇ; 42,1 ἦ] ὁ a.c. (incertum). Finally, here are the errors of **I**: 33^{6,12} διακρούου] διακρόνου; 33^{13,37} ἐντιναχθήσονται] ἐκτοναχθήσονται; 33^{14,41} ὁμιλίαις] ὁμηλίαις; 33^{14,42} καὶ om.; 48a^{1,2} ὠφέλειαν] ὠφέλεια; 52^{1,1} ὁ alterum] ἡ; 53^{3,6} ὅστις] ὅς τε.

¹⁵ The text of *Ench* in **IKM** was written by the same scribe. For the scribes of *Simp* in these MSS see Hadot, *Tradition* 26, 103-104.

The text of Simplicius' commentary

As was only to be expected, Simplicius often quotes from or refers to the text of *Ench.* In many cases the text of these quotations or references agrees with the text as transmitted by other witnesses. In a few instances there is remarkable agreement between the lemmata and the commentary (cf. above, pp. 94-95; the references to the passages in the commentary are indicated between brackets): 14b²,2 τὴν om. (XXII 8); 24¹,1 ἐγὼ om. (XXXII 18; et *Nil*); 28,1 ἀπαντήσαντι] ὑπαντήσαντι (ὑπαντῶντι in the commentary, XXXVI 11); 36,1 «ἡμέρα ἐστὶ» καὶ «νύξ ἐστὶ»] ἤτοι ἡμέρα ἢ νύξ ἐστὶ (sed ἡμέρα ἐστὶ καὶ νύξ **SB**)¹⁶ (LIV 8.12-13.26-27.30-31); 46²,10 ἄρχῃ] ἥρξω (LXIV 49; et *Par*). In some other cases there is some confusion among the primary MSS: 16,2 ἀπολωλεκότα habent **SA** et *SimpA* (XXIV 9): ἀπολωλεκότος **Sa** et *SimpA*; 24¹,1 διαβιώσομαι] βιώσομαι **SA** *SimpAC* (XXXII 18): ἔσομαι **SBD** (= **Sa**) *SimpB*; 36,1 see above; 51¹,1 ἔτι habet **SB**: οὖν **SAD**: οὖν ἔτι *Simp* (LXIX 6).

Simplicius does not always quote literally, even in those places where a quotation is introduced by means of the word φησί (sc. ὁ Ἐπίκτητος); some instances:

Ench 7,7-8 ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον ἀφείς ἐκεῖνα ἅπαντα μηδὲ ἐπιστρεφόμενος is quoted as ἐὰν δὲ ὁ κυβερνήτης καλέσῃ ἐπὶ τὸ πλοῖον, ἀνακαλούμενος ἐντεῦθεν πρὸς ἑαυτὸν τε ἡμᾶς καὶ τὴν πατρίδα τὴν ἀληθινὴν ὅθεν ἦλθομεν, τρέχε, φησὶν, ἐπὶ τὸ πλοῖον, πάντα ἀφείς ἐνταῦθα μηδὲ ἐπιστρεφόμενος (XIII 47-50).

Ench 15,1-2 περιφερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε becomes καὶ διδομένων δέ, φησί, μὴ ὅλον σαυτὸν περιχαρῶς καὶ λαιμάργως ἐκτείνῃς πρὸς αὐτά, ἀλλὰ κοσμίως καὶ τεταγμένως, ἄκρῳ δακτύλῳ, τὸ λεγόμενον, αὐτῶν μεταλάμβανε (XXIII 14-16).

Ench 33¹,1-2 τάξον τινὰ ἤδη χαρακτῆρα σεαυτῷ καὶ τύπον ὃν φυλάξεις ἐπὶ τε σεαυτοῦ ὦν καὶ ἀνθρώποις ἐντυγχάνων is rendered as τάξαι, φησὶν, ἤδη χρὴ καὶ ὀρίσαι χαρακτῆρα διαγωγῆς τὸν καθήκοντα τῷ τοιούτῳ βίῳ, πρὸς ὃν χρὴ καὶ (τὰ) κατὰ μέρος συναρμόττειν (XL 3-5).

Simplicius often replaces a word by a synonym; see for instance 12¹,3 παῖδα] οἰκέτην (XVIII 5, 87; XXXII 8); 25¹,3 μὴ ἄχθου] μὴ δυσχεραίνει (XXXIII 48).

¹⁶ Here **SB** omits ἐστὶ after νύξ; Hadot, in her apparatus, omits to report that **SB** does have ἐστὶ after ἡμέρα.

Many passages are quoted more than once by Simplicius; in such cases there are often remarkable discrepancies between the different versions; some instances:

Ench 2²,7-8 τὴν ὄρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἀνελε is quoted or paraphrased five times by Simplicius, in the following versions: πῶς δὲ πᾶσαν ὄρεξιν ἀνελεῖν παντελῶς ἐπὶ τοῦ παρόντος παρακελεύεται; (VII 60-61); πῶς τὴν ὄρεξιν παντελῶς ἀνελεῖν ἐν τῷ παρόντι παρακελεύεται; (VII 70-71); οὐ πᾶσαν ἀπλῶς τὴν ὄρεξιν τῶν ἐφ' ἡμῖν ἀγαθῶν ἀνελεῖν παρακελεύεται, ὡς δοκεῖ λέγειν (VII 82-83); διὰ τί (...) παραινεῖ (...) τὴν δὲ ὄρεξιν πρὸς τὸ παρὸν παντελῶς ἀναιρεῖν; (VII 117-118); (χρῆ) (...) τὴν δὲ ὄρεξιν πρὸς τὸ παρὸν ἐπέχειν (VIII 5-6). In two places πᾶσαν is added before ὄρεξιν; παντελῶς is rendered as ἀπλῶς in one place, and omitted in another; ἐπὶ τοῦ παρόντος is once omitted, once rendered as ἐν τῷ παρόντι and twice as πρὸς τὸ παρὸν; and finally ἀνελε has once become παραινεῖ ἀναιρεῖν, and once (χρῆ) ἐπέχειν.

Ench 32³,14-15 ὥστε ὅταν δεῖσῃ συγκινδυνεύσαι φίλῳ ἢ πατρίδι is referred to twice by Simplicius: καὶ πατρὶ ἢ φίλῳ κινδυνεύοντι παραστήναι καὶ πολεμῆσαι πάντως ὑπὲρ πατρίδος (IX 17-19); (...) εἰ χρῆ συγκινδυνεύσαι τῷ φίλῳ ἢ τῇ πατρίδι (XXXIX 77-78). In the first passage πατρὶ has been added, and κινδυνεύοντι is found instead of συγκινδυνεύοντι; in the second passage the definite article is added before φίλῳ and πατρίδι.

In matters of detail, such as the correct form of a word, Simplicius cannot be considered a reliable witness; two instances:

At *Ench* 12²,6 we find the typically Epictetean diminutives ἐλάδιον and οἰνάριον. Simplicius refers to this passage three times (XVIII 49-50.90.93); for ἐλάδιον he constantly has ἔλαιον; οἰνάριον is found at XVIII 90 and 93, but at XVIII 50 we read οἶνον.

At 33⁶,15 the witnesses are divided between μολύνεσθαι and συμμολύνεσθαι; Simplicius uses both forms, so that it is hardly possible to decide what he read in his copy of *Ench* (XLIII 19 συμμολυνθῇ; XLIII 22 μολύνεται).

Thus, because Simplicius permits himself considerable liberty in quoting from *Ench*, it is often hazardous to try to establish what exactly Simplicius read, which does not mean to say that Simplicius can be ignored.

Hadot, *Simplicius* 160, asks the question: "L'état du texte du *Manuel* qu'utilisait Simplicius pour son commentaire était-il lui aussi meilleur que celui que nous pouvons connaître aujourd'hui?" For the

reasons just indicated above it is difficult to answer this question. I have already noted some errors in the lemmata which recur in the commentary (see above, pp. 94-95 and 111). I have also quoted a number of errors in the lemmata, indicating that some of these are also found in *Par*; there are also two remarkable cases of agreement between the text of the commentary and *Par*, to wit 31⁴,17 εἶναι om. (XXXVIII 47), and 51¹,6 προθεσμίας (ita *Simp* et *Par* **M**: προθεσμίαν *Par***α**) and προθεσμιῶν (LXIX 18).

In some cases the text of the commentary appears to betray an error in Simplicius' text of *Ench*; see for instance:

- 2¹,5 ἢ θάνατον om. (VII 17)
 15,4-5 οὕτω πρὸς γυναῖκα non legit, ut vid. (XXIII 8)
 20,4 ἄπαξ om. (XXIX 26)

Again, we cannot exclude that the omission is due to Simplicius' way of quoting from *Ench*.

At 52¹,4 Simplicius is the only witness to preserve διαρθρωτικός (LXX 16; this reading is also found in *SG*^{1*sl}, and thus represents a conjecture by Bessarion, probably borrowed from Simplicius' commentary). At 51²,13-14 Simplicius has παρὰ μίαν ἡμέραν καὶ ἐν πρᾶγμα (LXIX 40), while the other witnesses have παρὰ μίαν ἡτταν καὶ ἔνδοσιν (which constituted the basis of *Par*'s ἔνδοσις μία{ς} ἀρετῆς ἢ ἐπίτασις); see the discussion of this passage on pp. 143-145.

CHAPTER FIVE

THE INDIRECT TRADITION

A detailed survey of the influence exerted by Epictetus on later authors, both pagan and Christian, is given by Spanneut¹. Here I will give a brief account of the *testimonia* of *Ench.*

Stobaeus

As was only to be expected, the only author to furnish substantial quotations is Stobaeus, who has 21 passages from *Ench.* In most passages Stobaeus gives a text which deviates considerably from the other witnesses. Stobaeus clearly quotes from a recension of *Ench.* quite different from the one transmitted by the other sources².

In some cases the differences are restricted to the choice of synonyms and slight variations in the syntax. As an instance I will quote ch. 6 as edited by me, and in Stobaeus' recension; the differences are indicated by means of bold type.

Encheiridion

Ἐπὶ μηδενὶ ἐπαρθῆς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος
ἐπαιρόμενος ἔλεγεν ὅτι «καλός εἰμι», **οἰστὸν** ἂν ἦν· σὺ δὲ
ὅταν λέγῃς **ἐπαιρόμενος** ὅτι «ἵππον καλὸν ἔχω», ἴσθι ὅτι ἐπὶ
ἵππου (ex coniectura) ἀγαθῷ **ἐπαίρη**. τί οὖν ἐστι σόν;
χρήσις φαντασιῶν. ὥσθ' **ὅταν ἐν χρήσει φαντασιῶν** κατὰ
φύσιν **σχῆς, τηνικαῦτα** ἐπάρθῃ· τότε γὰρ ἐπὶ **σῶ τινι**
ἀγαθῷ ἐπαρθήσῃ.

¹ RAC 616-678; DS 830-854.

² Cf. Schenkl XLVII, where the fragments from *Ench.* in Stobaeus are classified among the *libros ab aliis scriptoribus compositos aut retractatos*, Schenkl LXXXIV, speaking about the passages from the *Dissertations* quoted by Stobaeus, remarks: "(...) Ioannes Stobaeus, in cuius tamen testimoniis adhibendis summa opus est cautione, cum et diversae eius operis partes diversa fata passa [sic] sint et ipse (sive potius is ex quo eclogas Epicteteas mutuatus est) consulto quaedam in Arriani verbis immutasse videatur."

Stobaeus

Ἐπὶ μηδενὶ ἐπαρθῆς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος
ἔλεγεν ἐπαιρόμενος ὅτι «καλός εἰμι», **ἀνεκτὸν** ἂν ᾦν· σὺ δὲ
 ὅταν λέγῃς (om.) ὅτι «ἵππον καλὸν ἔχω», ἴσθι ὅτι ἐφ' **ἵππῳ**
 ἀγαθῷ **μέγα φρονεῖς**. τί οὖν ἐστι σόν; χρήσις φαντασιῶν.
ᾗν ὅταν κατὰ φύσιν **ἔχῃς, τότε** ἐπάρθητι· τότε γὰρ ἐπὶ **τῷ**
σῷ πλεονηκτῆματι ἐπαρθῇ.

In other cases Stobaeus' version differs more radically, for instance in ch. 34:

Encheiridion

Ὅταν ἡδονῆς τιнос φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν
 ἄλλων, φύλασσε σεαυτὸν μὴ συναρπασθῆς ὑπ' αὐτῆς, ἀλλ'
 ἐκδεξάσθω σε τὸ πρᾶγμα καὶ ἀναβολὴν τινα παρὰ σεαυτοῦ
 λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ' ὃν τε
 ἀπολαύσεις τῆς ἡδονῆς, καὶ καθ' ὃν ἀπολαύσας ὕστερον
 μετανοήσεις καὶ αὐτὸς σεαυτῷ λοιδορήσῃ· καὶ τούτοις
 ἀντίθετες ὅπως ἀποσχόμενος χαιρήσεις καὶ ἐπαινέσεις αὐτὸς
 σεαυτόν. ἂν δὲ εὐκαιρον φανῇ ἄψασθαι τοῦ ἔργου, πρόσεχε
 μὴ ἡττήσῃ σε τὸ προσηνὲς αὐτοῦ καὶ ἀγωγόν, ἀλλ' ἀντιτίθει
 πόσῳ ἄμεινον τὸ συνειδέναι σεαυτῷ τὰύτην τὴν νίκην
 νενικηκότι.

Stobaeus

Ὅταν ἡδονῆς τιнос φαντασίαν λάβῃς, ὅπερ καὶ ἐπὶ τῶν
 ἄλλων φαντασιῶν, φυλάσσου, μὴ συναρπάξου ταχέως,
 ἀλλὰ ἐκδεξάσθω σε τὸ πρᾶγμα, καὶ μικρὰν ἀναβολὴν
 αὐτὸς παρὰ σεαυτοῦ λάβε. εἴτα ἐπισκοπήσας τὴν φαντασίαν
 καθ' οὓς ἔχεις κανόνες μνήσθητι ἀμφοτέρων τῶν χρόνων,
 καθ' ὧν ἀπολαύσας μὲν τῆς ἡδονῆς ἡττημένος μετανοήσεις
 καὶ λοιδορήσεις σεαυτῷ, ἀπεσχημένος δὲ χαιρείς καὶ
 ἐπαινεῖς αὐτὸς ἑαυτόν. ἂν δὲ εὐκαιρον φαίνεται ἄψασθαι
 τοῦ πράγματος, μέμνησο ἵνα σου μὴ κρατήσῃ τὸ προσηνὲς
 αὐτοῦ καὶ ἀγωγόν, ἀλλὰ πειρῷ κρατεῖν τῶν ἡνίων.

Probably the different recension of *Ench* was already in Stobaeus' source, and is not due to Stobaeus himself: as far as we can tell from other texts quoted by Stobaeus (e.g. Plato), his quotations are faithful to the original. As a rule the deviations appear to be intentional, aiming at simplifying the lexemes or the syntax, or giving an abridged

version. Therefore I do not think that Stobaeus' version has priority over the unanimous consent of the other witnesses. But of course Stobaeus' readings should always be taken into account.

In a few passages Stobaeus' recension is also found in quotations by Apostolius (ch. 6), and in the *gnomologia* (e.g. [Maximus Confessor] in ch. 33¹⁵⁻¹⁶).

The Fathers

Direct reminiscences of *Ench* in the Fathers are few and far between. We find references in Ambrose (ch. 5a), Basil (chs. 8 and 11), John Chrysostom (ch. 33⁹), Clement of Alexandria (ch. 39), Dorotheus of Gaza (ch. 8), Procopius of Gaza (chs. 8 and 17) and Synesius (ch. 17).

The textual importance of these references is very restricted, with the exception of the three quotations of ch. 8 in Basil, Dorotheus and Procopius.

The gnomologia

The *gnomologia* often quote from or refer to Epictetus' works, including *Ench*. A special difficulty in studying the references in the *gnomologia* is constituted by the circumstance that many of these works have not yet been disclosed satisfactorily; in addition, much work remains to be done on their mutual relationship.

I have found references to *Ench* in the *Florilegium* "Ἀριστον καὶ πρῶτον μάθημα (ch. 8), the *Gnomologium Byzantinum* ἐκ τῶν Δημοκρίτου Ἰσοκράτους Ἐπικτήτου (chs. 21, 47, 48b), the *gnomologium* attributed to Johannes Georgides (ch. 21), the anonymous *Γνωμικά τινα*, edited by Boissonade (ch. 8), the *Florilegium Marcianum* (ch. 8), the *Loci communes* by [Maximus Confessor] (chs. 8, 12¹, 33⁴, 33⁶, 33¹⁵, 39), the *Loci communes* by Antonius Melissa (chs. 8, 12¹, 21, 29¹, 39), the *Φιλοσόφων λόγοι* (ch. 5b) and the *Excerpta Vindobonensia*, edited by Meineke (ch. 5b, 48b). Further, the paroemiographer Apostolius quotes ch. 6. It appears that the aphoristic chapter 8 enjoyed a great popularity.

The Neoplatonists

Plotinus himself only has one vague reference to ch. 17, which need not go back to Epictetus himself. In the commentaries by Hierocles and Proclus, and more prominently in those by Olympiodorus, we

encounter a number of references. But of course the most important Neoplatonist text for us is Simplicius' commentary on *Ench*, for which see pp. 87-113.

Later Byzantine authors

The *Παραινέσεις περὶ ἥθους ἀνθρώπων καὶ χρηστῆς πολιτείας*, attributed to [Antonius Magnus], contain many imitations of passages from *Ench*. Johannes Eugenius, too, borrows a lot of phrases. Further, there are some scattered reminiscences in the scholia on Dio Chrysostom (ch. 5a) and on Lucian (ch. 1¹), in Cecaumenos' *Strategicon* (ch. 3), and in Plethon's *De virtutibus*.

The Arabic tradition

A final word should be said on the Arabic tradition. F. Jadaane, in his monograph on the influence of Stoicism on Islamic philosophers, states that *Ench* was one of the major sources for the knowledge of the moral aspects of Stoicism in the Islamic world (Jadaane 53).

Ibn-Fātik attributes to Zeno a passage which is unmistakably inspired by *Ench* 11 (Jadaane 64-65).

Jadaane 88, speaking about the school of al-Kindī, states: "Notons seulement que cette influence sensible d'Épictète fournit la preuve que le *Manuel* a été diffusé dans le monde arabe." Al-Kindī has direct references to *Ench* 5a, 7, 8, 11. His works deeply influenced later Arabic authors as Miskawayh, Rhazès and Avicenna, who borrowed at least some of their Epictetean material from al-Kindī. For other passages, such as the reference to ch. 6, Miskawayh does not depend on al-Kindī (Jadaane 90-91; 223).

CHAPTER SIX

THE CONSTITUTION OF THE TEXT OF EPICTETUS' *ENCHEIRIDION*

The sources we have at our disposal for the constitution of the text of *Ench* are the following:

- the MSS of *Ench* (*E*) and the supplemented lemmata in the MSS **C** and **δ** of Simplicius' commentary (*Si*)
- the original lemmata in Simplicius' commentary, as found in **SABD** (*S*)
- the text of Simplicius' commentary (*Simp*)
- the source passages in the *Diatribes* (*Diss*)
- the indirect tradition
- the three Christian adaptations (*Nil*, *Par*, *Vat*)

The direct tradition of *Ench* neatly falls into two families, **ACδTt** and **T**. Each of these two families is joined by supplemented lemmata in the MSS of Simplicius' commentary: the text of *Siδ* sides with **ACδTt**, while the text of *SiC* (from ch. 3 on) is related to **T**. In the case of **T** contamination has been proved with certainty because of the double reading of **T** at 4,3: τοὺς ἐνσειομένους *SiC Nil* : τοὺς ἐγκρουομένους **AC** *Vat*: τοὺς ἐγκρουομένους *Siδ*: τοὺς ἐνσειομένους τοὺς ἐγκρουομένους *ET* (cf. p. 52). Such glaring instances of contamination are not found in **ACδTtSiδ**, but it is antecedently improbable that this branch of the tradition should have remained free from contamination.

However, further than a stemmatical analysis of the MSS of *Ench* we cannot go. As appears from a survey of the critical apparatus of *Ench*, the other primary witnesses do not consistently side with either of the two families of the MSS of *Ench*; and among themselves, the indirect primary witnesses (esp. the Christian adaptations) cannot be consistently classified either. I have spent countless hours drawing up lists of agreements between the individual branches of the tradition, but have finally come to acquiesce in the conclusion that the transmission of the text of *Ench* defies stemmatic arrangement. Thus there are cases of significant agreement of *Nil* and **ACδSiδ** (e.g. 24⁴,21 χαλκέα-σκυτέα] σκυτέα-χαλκέα); of *Vat* and *SiC* (e.g. 4,10 ἐάν

ἀγανακτῶ] ἀγανακτῶν); of *Vat* and **T** (e.g. 51¹,2 παρείληφας] παρέλαβες [deest **SiC**]); of *Vat* and **ACδSδ** (e.g. 33²,4 παρακαλοῦν-τος] παρακολουθοῦντος [deest **δ**]); of *Nil* and *Vat* (e.g. 24⁴,24 οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελῆς ἂν εἴης αὐτῇ] οὐκοῦν οὐδεὶς ἑαυτὸν ἂν ὠφέλησεν ἢ αὐτήν); of *Par* and *Vat* (e.g. 7,10 post ἐλλίπης add. καὶ δε-δεμένος βληθῆς· ὁ γὰρ ἐκὼν μὴ ἐπόμενος ἄκων (hanc vocem om. *Parα*) ἀνάγκη τοῦτο πείσεται); of *Nil* and *Par* (e.g. 1⁵,22 σέ] ἐμέ); of *Par* and *S* (e.g. 30,1 ὡς ἐπίπαν om.); of *Par* and *Simp* (e.g. 46²,10 ἄρχῃ] ἥρξω); of *S* and *Nil Vat* (e.g. 2¹,1 τὸ ἐπιτυχεῖν] ἐπιτυχία); of *Nil* and Stobaeus (e.g. 16,6 πρόσχε] προσέχων); and so on and so forth. — On the whole, *Nil* and (to a higher degree) *Vat* appear to show some affinity with the first family of the MSS of *Ench* (**ACδTtSiδ**), whereas *Par* and Simplicius tend to side with the second family (**TSiC**). But it would take a Procrustes to squeeze these sources into a stemma.

Accordingly, each reading must be judged on its own merits; stemmatology can only play a modest role in the constitution of the text. Thus there are cases where the reading of the MSS of the authentic *Encheiridion* is decidedly inferior to that of the Christian adaptations and/or the indirect tradition, for instance 7,8 μηδὲ **SiC Nil Par Simp Stob.**: μηδὲν **ACδSiδ T Vat**. And at 2¹,3 *Nil* is the only witness to preserve ἐν ὁρέξει and ἐν ἐκκλίσει, all the others omitting ἐν.

Of the three Christian adaptations *Par* is by far the most independent. The alterations in *Par* do not only regard the contents but also the wording: there is a marked tendency in *Par* to simplify the grammatical structure of the text (cf. pp. 208-211); this implies that many readings in *Par* need not represent readings in the copy of *Ench* on which *Par* is based. *Nil* and *Vat*, on the other hand, follow the original *Ench* fairly closely (see pp. 157-163 and 259-262). *Vat*, however, has certainly undergone contamination (see pp. 262-263).

The quotations from *Ench* in Stobaeus appear to be derived from a recension which shows great divergencies from the text followed by all the other witnesses (cf. pp. 114-116).

For the constitution of the text of *Ench* there is, I think, only one fixed rule that can be applied: in passages where the reading of the MSS of *Ench* is also found in the source passage in the *Diatribes* the transmitted reading must be accepted as authentic. For instance, at 31⁴,17-18 the reading καὶ Ἐτεοκλέα καὶ Πολυνείκην τοῦτ' ἐποίησε is supported by the parallel passage IV 5,29 Ἐτεοκλέα καὶ Πολυνείκη τὸ πεποιηκὸς οὐκ ἄλλο ἢ τοῦτο; the addition of πολεμίους ἀλλήλοις in some MSS, which has been accepted by all editors since Trincavelli

(1535), must be regarded as an attempt to emend the text. —But here too there are exceptions. For instance, at 33²,5 the tradition is divided between μονομάχων and μονομαχιῶν; now μονομάχων also occurs in III 16,4, which might seem to plead for accepting μονομάχων in *Ench* as well. On closer inspection, however, it appears that in the passage in the *Diatribes* Arrian writes ἄν περὶ μονομάχων λαλῇ[ς], ἄν περὶ ἵππων, ἄν περὶ ἀθλητῶν; the fact that in *Ench* we find ἵπποδρομιῶν makes it very likely that Arrian chose to replace both μονομάχων and ἵππων by μονομαχιῶν and ἵπποδρομιῶν.

In the following I will give a discussion of a selected number of passages.

2²,11 μόνῳ δὲ τῷ ὀρμᾶν καὶ ἀφορμᾶν χρῶ, κούφως καὶ μεθ' ὑπεξαίρεσεως καὶ ἀνειμένως.
κούφως **TSiGH** *Nil Par*: κούφως μέντοι **ACYySiJ** *Val*. The particle μέντοι has restrictive force: "but employ only choice and refusal, *and these too* but lightly, and with reservations, and without straining" (Oldfather; *my italics*). This might seem to imply that the addressee could decide not to employ choice and refusal, if he should feel unable to do this lightly (etc.). But although it is possible to eliminate ὀρεξις and ἔκκλησις, which are concerned with τὰ συμφέροντα, this does not hold for ὀρμή and ἀφορμή, which have to do with τὰ καθήκοντα (cf. III 2,2; see Bonhöffer, *Stoa* 22 ff.). This is the main reason for not adopting μέντοι. Besides, the branch of the tradition represented by **AC** and their congeners has a tendency to add particles in other places as well (cf. 25⁴,13; 51¹,3). Finally, in *Ench* there is a parallel for an imperative followed by some qualifications without particle: 31⁵,23-25 σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια ἐκάστοις προσήκει, καθαρῶς καὶ μὴ ἐπισεσυρμένως μηδὲ ἀμελῶς μηδὲ γλίσχρως μηδὲ ὑπὲρ δύναμιν.

3,1 Ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρεῖαν παρεχόντων ἢ στεργομένων μέμνησο ἐπιλέγειν ὁποῖόν ἐστιν, ἀπὸ τῶν μικροτάτων ἀρξάμενος.

χρεῖαν **q** **Sa** *Simp* (VIII 13) *Par Val*: χρεῖας **ACsYy T SA** *Nil*. Both χρεῖαν and χρεῖας are found in combination with παρέχειν. Χρεῖας παρέχειν, however, has distributive value: "to have (several) applications" or "to render (specific) services"; accordingly, χρεῖας is usually accompanied by a qualification, such as μεγάλας or ταύτας; see II 8,8 εἰ δὲ καὶ αὐτός (sc. ὁ ὄνος) που προσειλήφει παρακολούθησιν τῇ χρήσει τῶν φαντασιῶν, καὶ δῆλον ὅτι κατὰ λόγον οὐκέτ' ἂν ἡμῖν

ὑπετέτακτο οὐδὲ τὰς χρείας ταύτας παρείχεν κτέ. Χρείαν can be used in the same way, e.g. III 26,26 οὕτως οὐδὲ κυνὸς δύνασαι χρείαν παρασχεῖν οὐδ' ἄλεκτρυόνος. But χρείαν παρέχειν, without further qualification, is "to be useful" in general; see for instance Aristo, *SVF* I 352, ἀδύνατα γὰρ (sc. τὰ φυσικὰ) ἐγνώσθαι καὶ οὐδὲ παρέχειν χρείαν. This general meaning seems to be restricted to the singular, and this is clearly what is required in our passage.

3,3 ἂν χύτραν στέργης, ὅτι «χύτραν στέργω» · καταγείσης γὰρ αὐτῆς οὐ ταραχθήσῃ.

καταγείσης **A^{pc}δ T**: κατεαγείσης *cell.*: κατεαγέντος (sc. ποτηρίου) *Par.* This place must be discussed in conjunction with the readings at 26,2.4: at 26,2 κατάξῃ is read by **A^{pc}δ SiG TSiC** *Simp Vat*, while κατεάξῃ is found in **A^{ac}CSJ** *Nil Par*; at 26,4 **A^{pc}δ T** have καταγῇ (καταχθῇ *Simp*), against κατεαγῇ of **A^{ac}CSiGJ** *Nil Vat*. In later Greek non-augmented aorist forms of κατάγνυμι frequently have the stem κατεαγ- (cf. *LSJ s.v.*); therefore the form without ε could be qualified as *lectio difficilior*, that is, it is more likely that an ε was added in the course of the tradition than that an original ε was deleted. Moreover, there are two passages in the *Diatribes* where the *codex unicus* **S** (which is anything but a sophisticated MS) presents the aorist subjunctive without ε (III 24,84 ὅταν καταγῇ; IV 10,34 ἂν-καταγῇ; both these passages may have served as the source for our passage), while there are no instances of unaugmented aorist forms with the stem κατεαγ-. And in all the three places in *Ench* there is support for the reading without -ε-, while the fact that the three Christian adaptations almost invariably give -εαγ- is immaterial to our argument. On balance, I have decided to print the forms without ε in the three passages in *Ench*, but I do not claim that these forms certainly represent what Arrian wrote (or, for that matter, what Epictetus said).

4,1 Ὅταν ἄπτεσθαί τινος ἔργου μέλλῃς, ὑπομίμνησκε σεαυτὸν ὁποῖόν τί ἐστι τὸ ἔργον.

ἄπτεσθαί *S Simp* (L 3, ad verbum reddens) *Nil Par*: ἄψασθαί **AC T** *Simp* (IX 16.83, libere reddens) *Vat*. *LSJ s.v. μέλλω* II remark that μέλλω in the strictly temporal sense can be followed by the aorist infinitive, but that the present or future infinitives are more frequent. In Epictetus, there is only one case of μέλλω + inf. aor., to wit II 16,33 ὅταν οὖν μέλλῃς ἀπολιπεῖν κτέ (where ἀπολιπεῖν may be a corruption of ἀπολείπειν); therefore I have adopted ἄπτεσθαί, although this reading is not supported by the MSS of *Ench* itself. It is possible that ἄψασθαί is a corruption of ἄψεσθαί.

6,5 ὥσθ' ὅταν ἐν χρήσει φαντασιῶν κατὰ φύσιν σχῆς, τηνικαῦτα ἐπαρθῇτι· τότε γὰρ ἐπὶ σῶ τινι ἀγαθῷ ἐπαρθήσῃ.

σχῆς **ACSiδ T Val** (cf. III 1,40): ἔχης **SiC Stob. Apost. Nil Par.** "Εχω with an adverbial constituent is usually found with the present stem, but the aorist is attested: LSJ *s.v.* ἔχω B.II.2 quote Pl., *Ap.* 39b7 οὕτως... σχεῖν; De Strycker-Slings *ad loc.* explain the aorist infinitive as ingressive. In our passage, ὅταν-ἔχης means "on every occasion on which you are in harmony with nature in the use of external expressions"; the reading ὅταν-σχῆς leads to the interpretation "when you will have reached the situation that you are in harmony with nature etc." Because the words are addressed to the beginner in the practice of the Stoic way of life, I think the latter reading is preferable: it presents to the addressee the final goal he is to reach by means of philosophic προκοπή. Further, the addition of τηνικαῦτα is more appropriate with the aorist futural subjunctive than with the present iterative subjunctive; the same goes for the future ἐπαρθήσῃ in line 6. Finally, at III 1,40 we read ταύτην (sc. προαίρεσιν) ἃν σχῆς καλήν, τότ' ἔσει καλός; this may well have been the source of our passage. Therefore, although the support for σχῆς is not unanimous, I have followed Schweighäuser in adopting it. —The change from σχῆς to ἔχης (and *vice versa*) is easily made, because of the resemblance of uncial C and E.

12²,10-11 ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς ἵνα ἐπ' ἐκείνῳ ἢ τὸ σὲ μὴ παραχθῆναι.

τὸ σὲ μὴ παραχθῆναι **ACδSiδ Nil Val**: τὸ ἐμὲ παραχθῆναι **Tt T Simp Stob.**: τὸ σὲ παραχθῆναι **SiC Par.** The reading accepted by Schweighäuser, τὸ σὲ μὴ παραχθῆναι, has caused some problems; thus Richards 108, calls it "quite unmeaning", and adds that it must stand for something like τὸ σὲ παραχθῆναι ἢ μὴ παραχθῆναι. Schweighäuser, who devotes a long note to the passage, states that τὸ σὲ μὴ παραχθῆναι is equivalent to ἢ σὲ ἀταραξία, rightly, to my mind. The reading σὲ μὴ also accounts well for the other two readings: ἐμὲ is a corruption of σὲ μὴ, while σὲ (without μὴ) is a simplification of the type we encounter often in *Par* (**SiC** may have received it from *Par* through contamination).

13,5 ἀλλ' ἀνάγκη τοῦ ἑτέρου (θατέρου **T Par**) ἐπιμελούμενον τοῦ ἑτέρου ἀμελῆσαι **TSiC Simp Par** (cf. *Diss.* IV 2,7): ἀλλὰ τοῦ (τὸν **CTt**^{1/2pc} **Sj**) ἑτέρου ἐπιμελούμενον τοῦ ἑτέρου ἀμελῆσαι πᾶσα ἀνάγκη **ACTtSiδ Nil**: ἀλλ' ἀνάγκη τοῦ ἑτέρου ἐπιμελούμενον τοῦ ἑτέρου ἀμελῆσαι πᾶσα ἀνάγκη **Val**. The reading ἀλλ' ἀνάγκη-ἀμελῆσαι fits the

regular Epictetean usage in two respects: in the first place ἀνάγκη is more often used without πᾶσα than with it (42 times and 8 times respectively); in the second, ἀνάγκη is usually placed before the accusative with infinitive (28 times), 6 times after it and 6 times between the accusative and the infinitive. Now this argument could of course also be used in favour of ἀλλ' - ἀμελῆσαι πᾶσα ἀνάγκη. But the fact that the source passage in the *Diatribes* (IV 2,7) runs ἀλλ' ἀνάγκη, καθόσον ἂν τοῦ ἑτέρου κοινωνῆς, ἀπολείπεσθαι σ' ἐν θατέρῳ turns the scales in favour of ἀλλ' ἀνάγκη - ἀμελῆσαι.

14a¹, 1-2 Ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς φίλους πάντως ζῆν, ἡλίθιος εἶ.

πάντως T SA Nil et legisse videtur *Simp* (XXI 14; bis), cf. IV 1,67 ἐξ ἅπαντος: πάντοτε ACTt SEG^{1*slJ^{1sl}x} *Par Vat*: om. SA (πάντοτε SEG^{1*slJ^{1sl}x} *Simp* (XXI 12, sed vide supra). Both πάντως and πάντοτε have considerable support in the tradition, and both readings are possible in themselves. And each of the two might have been changed into the other as a result of a simple clerical error, for instance if the ending of the word was written *per compendium*. A strong argument in favour of πάντως is furnished by the source passage IV 1,67 ἂν δὲ τὰ τέκνα σου ζῆν θέλῃς ἐξ ἅπαντος¹ ἢ τὴν γυναῖκα ἢ τὸν ἀδελφὸν ἢ τοὺς φίλους, ἐπὶ σοὶ ἐστίν; And in our passage, too, the sequel makes it clear that the point at stake is the intensity ("by all means") rather than the contents ("live forever") of the wish: τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι. Finally, the word πάντοτε does not occur elsewhere in Epictetus. The change to πάντοτε may have been provoked by mental association with ζῆν.

16,1 Ὅταν κλαίοντα ἴδῃς ἐν πένθει T S *Simp* (XXIV 8, XXVI 5) *Stob. Par*: ὅταν κλαίοντα ἴδῃς τινὰ ἐν πένθει ACTt Nil Vat. In itself the addition of τινὰ is attractive, and there are many parallels for a *verbum sentiendi* with τινὰ + participle in the *Diatribes*; see for instance I 26,11 ἐγὼ τινὰ οἶδα κλαίοντα; II 13,5 ὅταν ἴδω τινὰ φοβούμενον. For the omission of τινὰ there are three parallels: IV 8,7 ὅταν ἴδῃ τις κακῶς πελεκῶντα; III 3,15 τί εἶδες; πενθοῦν(τ)' ἐπὶ τέκνου τελευτῇ; and III 3,17 ἂν ἴδωμεν πενθοῦντα. Few as these parallels may be, the fact

¹ The phrase ἐξ ἅπαντος occurs eight times in Epictetus, usually in combination with θέλιν (see Schenkl's *Index s.v.* ἅπας); for our passage cf. esp. IV 7,4 μήτ' ἀποθανεῖν μήτε ζῆν θέλων ἐξ ἅπαντος ἀλλ' ὥς ἂν διδῶται. The meaning "absolutely", "by all means" is beyond dispute; the phrase cannot possibly mean "forever", because ἐκ in a temporal sense always means "since" (see LSJ *s.v.* II 1).

that III 3,15-19 is the source passage of *Ench* 16 proves that τινὰ is to be rejected here.

16,5 ἀλλ' εὐθὺς ἔστω πρόχειρον ὅτι «τοῦτον θλίβει οὐ τὸ συμβεβηκός (ἄλλον γὰρ οὐ θλίβει), ἀλλὰ τὸ δόγμα τὸ περὶ τούτων.» τούτων *Nil Par Vat*: τοῦτον **AC**: τούτου **TtSiδ** (desunt **TSiC Stob.**) The singular τούτου (which is found in the editions since Meibom [1711]) is quite acceptable in itself, if taken to refer to τὸ συμβεβηκός. Even so, I do not think that it represents the original text, because of the variant readings given in our sources. The reading τούτων is supported by *Nil Par Vat*, which is a weighty argument in itself; τοῦτον, the reading of **AC**, looks like a corruption resulting from isochrony, while τούτου has all the appearance of being a conjectural emendation of τοῦτον. Therefore I have decided to read τούτων, which I take to refer loosely to ἡ ἀποδημοῦντος τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ in lines 1-2.

24¹,2-3 εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν (ὥσπερ ἐστίν), οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ ἐν αἰσχυρῷ. ὥσπερ ἐστίν **Siδ TSiC Nil Vat** et legit *Simp* (XXXII 19-20.24-25.27): om. **ACδ**. At first sight, the words ὥσπερ ἐστίν² may seem puzzling, because ἀτιμία would seem to be one of the ἀδιάφορα *par excellence*, if it is taken in the usual sense of “lack of respect from other people”. This meaning of ἀτιμία is used in the opening sentence of this chapter: “I shall live my whole life without honour (ἄτιμος), and be a nobody anywhere”³. The answer to this complaint is the difference between apparent and real ἀτιμία; to the Stoic, real ἀτιμία is equivalent to κακία. In our chapter the phrase πιστὸς καὶ αἰδήμων occurs four times: it is these qualities that make up the essence of τιμή, this is the field where one can be of great value (5-7 πῶς-ἄξιω). Accordingly, τιμή is concerned with τὰ ἀγαθὰ, ἀτιμία with τὰ μὴ ἀγαθὰ (13-14 εἰ-περιποιήσηθε). In this sense, therefore, ἀτιμία can be called a real κακόν, which is emphasized by the words ὥσπερ ἐστίν. In order to bring out the double meaning of ἀτιμία I have used “without being valued” for ἄτιμος in line 1, and “lack of value” for ἀτιμία in lines 2 and 5.

² The phrase is not unique: cf. *Ench* 1³,8-9 ἐὰν δὲ τὸ σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ ἀλλότριον (ὥσπερ ἐστίν) ἀλλότριον κτέ.

³ Another instance of this everyday meaning of ἀτιμία is found in IV 1,60, where ἀτιμία is mentioned in one breath with other ἀδιάφορα such as death, exile, loss of goods and imprisonment.

The identification of τιμή with moral excellence, and of ἀτιμία with moral depravity, is good Stoic doctrine; see for instance Stobaeus *SVF* III 563 τὴν γὰρ τιμὴν εἶναι γέρωσ ἀξίωσιν, τὸ δὲ γέρας ἄθλον ἀρετῆς εὐεργετικῆς. τὸν οὖν ἀρετῆς ἀμέτοχον ἄτιμον δικαίως λέγεσθαι. Cf. Cicero *SVF* III 312 Quare quum et bonum et malum natura iudicetur et ea sint principia naturae: certe honesta quoque et turpia simili ratione diiudicanda et ad naturam referenda sunt.

What Epictetus therefore states is: “Do you fear ἀτιμία? You are right, because it is bad and shameful; however, ἀτιμία is not what you believe it to be: it does not depend on what others do to you or think about you, but only on yourself.”

24^{2,6} πῶς δὲ καὶ οὐδεὶς οὐδαμοῦ ἔσῃ, ὃν ἐν μόνοις εἶναι δεῖ τοῖς ἐπὶ σοί, ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίῳ;
εἶναι **ΣSiG**^{1pc} **T SiC** *Par Vat* et ita legisse videtur *Simp* XXXII 75-81: εἶναί τινα **ACδSiδ** *Nil*. The support for rejecting τινα is stronger than that for accepting it, two of the three Christian adaptations not having the pronoun. From Simplicius' discussion it is not quite clear what he read in his text, but I believe that he did not read τινα, because he paraphrases ὃν ἐν μόνοις εἶναι δεῖ τοῖς ἐπὶ σοί as the τόπος ἐν ᾧ τὸ ἀγαθὸν καὶ τὸ κακὸν τὸ ἀνθρώπινον: the word τόπος suggest εἶναι ἐν rather than εἶναί τινα ἐν. And in fact, this also appears to be the clue to the interpretation of this passage, if we omit the word τινα. The anonymous interlocutor complains that he will be a nobody anywhere; “being a nobody” stands for not being important, “being nowhere” means not playing any role in the political life of the πόλις; the two phrases taken together mean: “I will not play any political role.” In his reply, Epictetus treats the two topics εἶναι οὐδεὶς and εἶναι οὐδαμοῦ separately. The complaint οὐδαμοῦ ἔσομαι is refuted by pointing out that one only has to be in τὰ ἐπὶ σοί, the things that are under one's control; εἶναι ἐν literally means “to be in a place”, but Epictetus also hints at the meaning “to be engaged in” (LSJ *s.v.* εἶναι C.IV.3.a)⁴. And to the phrase οὐδεὶς ἔσομαι Epictetus retorts with ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίῳ.

If, on the other hand, we accept τινα, the phrase ὃν ἐν μόνοις εἶναί τινα δεῖ τοῖς ἐπὶ σοί is a reply to both οὐδεὶς ἔσομαι and οὐδαμοῦ ἔσομαι, so that the final phrase ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίῳ becomes pleonastic; this is my main argument for rejecting τινα.

⁴ The reinterpretation of a familiar phrase is in line with the treatment of the word ἀτιμία at the beginning of the chapter (see previous note).

Moreover, Prof. S.R. Slings tells me that he feels the phrase δεῖ εἶναι τινα “you must be somebody” to be very clumsy in itself.

With regard to the presence of τινα in **ACδSiδ Nil** it should be noted that there are other cases where **ACδSiδ** insert pronouns, particles and the like⁵.

24²,8 οὐχ ἔξουσι παρὰ σοῦ κερμάτιον, οὐδὲ πολίτας Ῥωμαίων αὐτοὺς ποιήσεις.

κερμάτιον **T** (deficit **SiC**) *Nil*: ἀργύριον **ACδSiδ Vat** (χρήματα *Simp Par*). This is one of those passages where it is hardly possible to make a convincing choice. Both κερμάτιον and ἀργύριον are found in Epictetus, but κερμάτιον is less frequent than ἀργύριον (4 times and 15 times respectively); therefore ἀργύριον might represent a gloss on κερμάτιον. The word ἀργύριον is also found in line 16 of this chapter, which may have induced a scribe to write the same word here. Schweighäuser rightly notes that the diminutive κερμάτιον may convey contempt, while ἀργύριον is a more neutral term.

The fact that *Par* has χρήματα here may be a slight argument in favour of κερμάτιον. *Par* has a reputation for substituting rare words by well-known terms. Now in line 16 *Par* maintains ἀργύριον; if the copy of *Ench* consulted by the author of *Par* also had ἀργύριον in the first passage, why then was the word changed into χρήματα in the first passage, and left unchanged in the second?

25¹,1 Εἰ προετιμήθη σοῦ τις ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν τῷ παραληφθῆναι εἰς συμβουλίαν, εἰ μὲν ἀγαθὰ ταῦτα ἐστί, χαίρειν σε δεῖ ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά, μὴ ἄχθου ὅτι σὺ οὐκ ἔτυχες.

εἰ προετιμήθη **T Par Vat**: ἐὰν προτιμηθῇ **S**: προετιμήθη **ACδ Nil**. The problem with εἰ (if it is a problem at all) is that after the protasis εἰ προετιμήθη σοῦ τις κτέ there follow two apodoseis, each preceded by a conditional clause. Now double conditional protaseis are by no means exceptional; see KG II 487-488. In Epictetus there are instances at I 12,30; II 1,4-5; II 20,29. The closest parallel for the present passage, with double apodosis, is found at II 18,8 ὅταν γὰρ ἅπαξ ἐπιθυμῆσης ἀργυρίου, ἂν μὲν προσαχθῇ λόγος εἰς αἴσθησιν ἄξ(ι)ων τοῦ κακοῦ, πέπανταί τε ἡ ἐπιθυμία καὶ τὸ ἡγεμονικὸν ἡμῶν εἰς τὸ ἐξαρχῆς ἀποκατέστη· ἐὰν δὲ μηδὲν προσαγάγῃς εἰς θεραπείαν, οὐκέτι εἰς ταῦτα ἐπάνεισιν κτέ. The omission of εἰ in **ACδ** and *Nil*, therefore, is probably to be regarded as an attempt at simplifying the syntax.

⁵ See for instance 25¹,4 αὐτῶν; 25⁴,13 δῆ or οὖν; 51¹,3 σε.

26,3 οἷον ὅταν ἄλλου παιδάριον κατὰξῃ ποτήριον, πρόχειρον εὐθὺς ὅτι «τῶν γινομένων ἐστίν».

πρόχειρον **Q SiC Nil Par Simp**: πρόχειρόν ἐστιν **AC ζ Si δ T Vat**. In Epictetus there are instances of πρόχειρον accompanied by ἔστω or ἔσται (see Schenkl's *Index s.v.* πρόχειρος); there are no cases of πρόχειρόν ἐστι, while in three passages πρόχειρον stands alone. Therefore ἐστιν is probably an interpolation in our passage.

ὅτι **TSiC Nil Par**: λέγειν ὅτι **AC δ Si δ Vat Simp**. In Epictetus there are no instances of πρόχειρον with the infinitive, but the expression is attested for other authors. About λέγειν Schweighäuser notes the following: "(...) at h.l. non de sola *cogitatione* agitur, sed hoc ait Epictetus, *continuo hoc dicere, in ore gerere, in memoriam revocare ei, quem iratum servulo videmus, consuevimus*; quare perapte, ut dixi, verbum λέγειν adjectum videri debet, quemadmodum etiam mox rursus ait, οὐδείς ἐστιν ὃς οὐκ ἂν εἴποι." As to Schweighäuser's first argument: there is no indication that the phrase is addressed to the angry master of the clumsy slave; and the word πρόχειρον in itself is sufficient to serve as a counterpart to οὐδείς ἐστιν ὃς οὐκ ἂν εἴποι. Therefore I think that λέγειν is better omitted.

29 totum caput habent **ACSi δ Nil Vat**, 29¹⁻⁴ habet **δ** ; 29⁵⁻⁷ habet **Tt**; totum caput om. **TSiC Par**, silentio praeterit Simplicius. Chapter 29 would be the only attested instance of a long passage from the *Diatribes*, or rather an almost complete *Diatribē* (III 15,1-13), that returns almost literally in the *Encheiridion*⁶. This would be enough to raise suspicion even if ch. 29 were present in all the witnesses; the fact that one branch of the direct tradition omits the chapter, together with *Par* and Simplicius, is sufficient proof that the chapter should be regarded as an interpolation in *Ench*.

As to the presence of ch. 29 in *Nil* and *Vat*: there are more cases of significant agreement between *Nil* and **AC δ Si δ** , and the same goes for *Vat*. I have printed the text as it is found in the witnesses to the text of *Ench*, without trying to reconcile the text with III 15,1-13, as is the practice of previous editors. The comparison of III 15,1-13 with *Ench* 29 is illustrative of the degree of corruption which may take place in the earlier stages of the tradition.

31²,7-8 ἄλλως δὲ τοῦτο οὐχ οἷόν τε γίνεσθαι, ἐὰν μὴ ἄρης ἀπὸ

⁶ With regard to ch. 24 Upton remarks: "Caeterum ego nullus dubito, quin caput hoc totum ad Dissertationum libros pertineat." He is quoted with approval by Schweighäuser.

τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν καὶ τὸ κακόν.

ἄρης ἀπὸ **T** *Par*, et legisse videtur *Simp* (XXXVIII 86-87 ὅτι τοῦτο ἀδύνατον ἐστὶ τοῖς μὴ τὸ ἀγαθὸν καὶ κακὸν ἐν τοῖς ἐφ' ἡμῖν τιθεμένοις, ἀλλ' ἐν τοῖς ἐκτός): ἀποστῆς **ACδSiδ** (αἴρης *SiG*^{1*sl}, στῆς delete) *Nil Val*, et legit [*Ant.*]: ἀπὸ *SiC* (nullo spatio vacuo). Schweighäuser was the first editor to print ἄρης ἀπὸ instead of ἀποστῆς. In his lengthy note on this passage he states that ἀποστῆς in itself is unobjectionable, adducing parallels for this use of ἀφίσταμαι in the *Diatribes*⁷. The only objection to ἀποστῆς as regards content, according to Schweighäuser, is that Epictetus is not so much speaking “de adpetitione regenda aut coercenda”, but rather tries to persuade us that it is essential “ut recte de rebus sentiamus, ut rectas rerum notiones menti informatas habeamus”. But he adds that in itself this objection is not sufficient to reject the reading ἀποστῆς. With regard to ἄρης ἀπὸ (which Schweighäuser read in *Par* and *SimpR* [*Par. gr.* 1959, a derivative of *SimpG*]), he admits that he first judged it corrupt; only when he had a closer look at the sequel, he noticed how well ἄρης contrasts with the following θῆς.

I am fully convinced by Schweighäuser's arguments. Schweighäuser's first remark, that it is our opinion, rather than our behaviour, which is at stake here, is supported by a number of words in the direct sequel of our passage: ὑπολάβης (l. 9), φαινόμενα (l. 12), οἰόμενον (l. 14) and δοκοῦντι (l. 15). And for the couple αἴρειν-τιθέναι there are two parallels in *Ench.*: 2²,6-7 ἄρον οὖν τὴν ἐκκλίσιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ μετάθες ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν; 48b³,6-8 ὄρεξιν ἅπασαν ἦρκεν ἐξ ἑαυτοῦ· τὴν δὲ ἐκκλίσιν εἰς μόνα τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν μετατέθεικεν.

31⁴,18 καὶ Ἐτεοκλέα καὶ Πολυνείκην τοῦτ' ἐποίησε, τὸ ἀγαθὸν οἶεσθαι τὴν τυραννίδα·

τοῦτ' ἐποίησε **AC SiGJ** (cf. *Diss* IV 5,29 Ἐτεοκλέα καὶ Πολυνείκη τὸ πεπονηκὸς οὐκ ἄλλο ἢ τοῦτο κτέ): τοῦτο ἐποίησεν *Nil*: τοῦτο ἐποiei *SiC*: τοῦτ' ἐποίησε πολεμίους ἀλλήλοις **ς**: τοῦτο πολεμίους ἀλλήλοις ἐποίησε **ρ**: τοῦτ' ἀπώλεσε **T**: *Simp* (XXXVIII 50-51) praebebat μέχρι τοῦ μονομαχεῖν καὶ ἀνελεῖν ἀλλήλους προήγαγε: Perottus vertit *persuasit*, i.e. ἔπεισε. The words πολεμίους ἀλλήλοις are found in all the editions since Trincavelli's (1535); this edition shows traces of

⁷ The closest parallel is I 4,18 Ποῦ οὖν προκοπή; εἴ τις ὑμῶν ἀποστὰς τῶν ἐκτός ἐπὶ τὴν προαίρεσιν ἐπέστραπται τὴν αὐτοῦ κτέ.

contamination with **δ** (see p. 59). They are clearly due to conjectural emendation in **δ**, as already appears from the different position in which they are found in the apographs of **δ**. The reading of **T** and the translation of Perotti, too, are in all probability attempts at emendation of what was considered a corrupt text. Simplicius' paraphrase, finally, belongs to the type we encounter constantly in his commentary.

The source passage in the *Diatribes* shows beyond any doubt that the text as transmitted in the majority of the sources is sound. Ποιεῖν is used with a single object without a predicative complement; and the names of Eteocles and Polyneices are meant to indicate their typical and well-known behaviour: "this made an Eteocles and a Polyneices".

32²,5 ff. μὴ φέρε οὖν πρὸς τὸν μάντιν ὄρεξιν ἢ ἑκκλησίαν (εἰ δὲ μὴ, τρέμων αὐτῷ πρόσει), ἀλλὰ διεγνώκως ὅτι πᾶν τὸ ἀποβησόμενον ἀδιάφορον καὶ οὐδὲν πρὸς σέ, ὅποιον δᾶν ᾗ (ἔσται γὰρ αὐτῷ χρήσασθαι καλῶς καὶ τοῦτο οὐδεὶς κωλύσει)—θαρρῶν οὖν ὡς ἐπὶ συμβούλους ἔρχου τοὺς θεούς·

εἰ δὲ μὴ **ACSiδ TSiC** et legit *Simp* (XXXIX 10-13.34-35): μηδὲ *Vat* || δᾶν *S.R. Slings* (privatim): δ' ἂν **ACSiG TSiC** *Vat*: δ' om. **SiJ** (deleverant Reiske et Casaubon) || γὰρ **ACSiδ T** *Vat*: om. **SiC** (*Nil* and *Par* omit ch. 32 altogether). This is one of the most puzzling passages in the whole *Encheiridion*, and I believe that the text as constituted by me is at best only an attempt at restoration of the authentic text, resulting as it does in a type of anacoluthon which seems to be unparalleled in *Ench.* Schweighäuser has a very long critical note on this passage.

The problems begin with εἰ δὲ μὴ: with this reading, which is supported by all the witnesses with the exception of *Vat*, the following phrase τρέμων αὐτῷ πρόσει stands by itself; the words ἀλλὰ διεγνώκως κτέ, accordingly, introduce a new sentence, which, however, seems to lack a finite verb of its own. In order to evade this problem Schweighäuser (following a suggestion by Heyne) changes εἰ δὲ μὴ into μηδὲ, which (as neither Heyne nor Schweighäuser could know) proves to be the reading of *Vat*. With μηδὲ the verb πρόσει is taken as an imperative, and the participle διεγνώκως is taken parallel to τρέμων, so that no new finite verb is needed for ἀλλὰ διεγνώκως κτέ; the particle δ' after ὅποιον marks the transition to a new sentence, but in order to make this sentence run smoothly, Schweighäuser is compelled to delete γὰρ after ἔσται (with **SiC**).

The principal objection to this solution is that it is impossible to take πρόσει⁸ as an imperative. LSJ s.v. εἶμι mention Ar., Nu. 633 ἔξει, which according to the scholiast is an imperative; but it is far more likely to be future indicative. There are no attested instances of an imperative εἶ (either of the *simplex* or of *composita*) in the papyri; see Mandilaras and Gignac. Thus we have to accept the reading εἰ δὲ μή; the reading of *Val* should be regarded as an attempt at conjectural emendation, comparable to the reading of *Val* 4,9-10 (= *Ench* 2²,10) ἄν οὐδὲν οὐπω σοι παρή.

With regard to ἀλλὰ διεγνώκως κτέ I follow Meibom's suggestion: with the parenthesis ἔσται γὰρ κτέ the sentence gets derailed syntactically; when finally the finite verb must be introduced, the participle construction διεγνώκως is resumed by θαρρῶν οὖν; thus ἔρχου belongs to διεγνώκως and θαρρῶν. With this solution, however, there is a problem with δ' ἄν, which is solved most drastically by deleting δ', as proposed by Reiske and Casaubon⁹. However, Prof. S.R. Slings suggests reading δ' ἄν as δᾶν, that is, crasis of δὴ ἄν¹⁰; this solution appears very attractive to me, especially because it has the great advantage of respecting the tradition. For δὴ after universalizing relatives see Denniston s.v. δὴ 9.vi (pp. 221-222). In Epictetus there are two instances of ἐπειδάν (IV 12,6; A 26). *Simp* XXXIX 26 has ὅποῖα ἄν ἢ τὰ ἀποβαίνοντα, but this may be the result of the liberty Simplicius usually permits himself (in this case, Simplicius also has ὅποῖα for ὅποῖον).

With regard to the anacoluthon it should be added that this phenomenon is frequent in the *Diatribes*, but occurs only rarely in the

⁸ The reading προσελεύση of TSIC is in all probability a gloss on πρόσει.

⁹ *Sij* omits δ'. Prof. C.J. Ruijgh points out to me that δ', if it is an interpolation, may have intruded into the text as a result of dittography of the α of the following ἄν: especially in majuscule script Δ and Α look much alike.

¹⁰ Cf. Kühner-Blass I 222g (with II 580). Radermacher 199 notes the collocations εἰ δᾶν (= εἰ δὴ ἄν) and εἰ τι δᾶν, which were developed in later Greek; he adds that εἰ δᾶν usually appears in the MSS as εἰ δ' ἄν, thus causing trouble. See also Usener 66 f., who refers to Bast 219, n. 91, remarking that in all the places where Bast proposes reading δ' ἄν we should read δᾶν instead. Dott. Francesco de Nicola has kindly sent me a list of passages containing δᾶν, found with the help of SNS-Greek; it is especially interesting to find a number of occurrences in Galen, Hero and Hermogenes, because these authors belong more or less to the same period as Epictetus; Hero, *Aut.* 23,6 (I 420,9 Schmidt); Gal., in *Hipp. Prorrh.* XVI 530,11 Kühn; Hermog., *Stat.* 7 (p. 78, 20.21 Rabe); —, *Inv.* 3,15 (p. 167,6 Rabe). Some later instances: Vett. Val., *Anth.* 20,8 etc.; Phlp., in *APr.* (CAG 13,2), 47,16; —, in *APo.* (CAG 13,3), 156,22; 307,3; —, in *de An.* (CAG 15), 304,33; 578,3. Unknown, unloved: there may be other instances of δᾶν where editors have printed ἄν; such cases cannot be detected with the help of SNS-Greek, Ibycus etc.

Encheiridion. Yet it is remarkable that another striking anacoluthon is found close by (at 33²), which is discussed below.

33²,3 ff. σπανίως δέ ποτε καιροῦ παρακαλοῦντος ἐπὶ τὸ λέγειν τι ἥξομεν, ἀλλὰ περὶ οὐδενὸς τῶν τυχόντων· μὴ περὶ μονομαχιῶν, μὴ περὶ ἵπποδρομιῶν, μὴ περὶ ἀθλητῶν, μὴ περὶ βρωμάτων ἢ πομάτων, τῶν ἐκασταχοῦ λεγομένων, μάλιστα δὲ μὴ περὶ ἀνθρώπων ψέγοντα ἢ ἐπαινοῦντα ἢ συγκρίνοντα.

ἥξομεν **ACSiδ T Stob. Nil Vat**: λέξον μὲν **SiC**. About ἥξομεν Schweighäuser states: "Neque vero per se quidem admodum incommoda videri debebat illa scriptura"; nevertheless he prints λέξον μὲν, with the argument that the first person plural, although not uncommon in *Ench*¹¹, is awkward in this place, because of the imperatives in the second person singular which precede and follow¹². But in fact, the imperatives which precede *immediately* are in the third person singular (σιωπῇ ἔστω and λαλεῖσθω). This is also noted by Schweighäuser, who remarks that these imperatives should be accompanied by σοι, which is not necessarily the case. An (admittedly slight) argument against the imperative λέξον is constituted by the immediately following οὐδενός: in later Greek it is not unusual to find μή instead of οὐ, but οὐ for μή seems exceptional¹³. The problems with the following phrase, ἀλλὰ-συγκρίνοντα, will be dealt with below. To my mind λέξον μὲν must be attributed to conjectural emendation.

μὴ περὶ ἵπποδρομιῶν **SiC Nil Vat**^{ac2}: μηδὲ περὶ ἵπποδρομιῶν **ACSiδ T Vat**^{2pc}. In Epictetus there are many instances of μὴ followed by one or more μηδέ's (see Schenkl's *Index s.v. μηδέ*), but there are no passages where μηδέ is followed by μὴ in a series of negations, as is the case in our passage with the reading of **ACSiδ T Vat**^{2pc}. Therefore I have accepted μὴ of **SiC Nil Vat**^{ac}.

ψέγοντα ἢ ἐπαινοῦντα ἢ συγκρίνοντα **SiG Stob. Nil Vat**, et legisse videtur *Simp* (XL 57-58.61-62): λέγοντα ἢ ἐπαινοῦντα ἢ συγκρίνοντα **ACSiJ**: ψέγοντες ἢ ἐπαινοῦντες ἢ συγκρίνοντες **T**: ψεγόντων ἢ συγκρινόντων **SiC**: ψέγων ἢ ἐπαινῶν ἢ συγκρίνων Schweighäuser ex **Bb** [Par. gr. 2123]. The sense of this passage is quite clear: when one speaks about people, one should refrain from blame, praise and comparison. It is the accusatives that have caused trouble: how are these to be fitted into the sentence syntactically? Schweighäuser prints the

¹¹ See 5a,4-6; 26,8; 38,3-4; 52²,8-11.

¹² Schweighäuser reads ψέγων-ἐπαινῶν-συγκρίνων in lines 8-9, taking the nominatives with the imperative λέξον.

¹³ Both **SiC** and *Nil* do read μηδενός.

participles in the nominative singular, so that they are in accordance with λέξον μὲν (Schweighäuser's reading for ἥξομεν)¹⁴; T, reading ἥξομεν, has the participles in the nominative plural. But the support for the accusatives is overwhelming, and I think that they are unobjectionable, if we are ready to accept an anacoluthon. First it is stated that in some circumstances we will have to say something, with the proviso that our utterances won't be dealing with everyday subjects. This proviso is subsequently specified by a series of phrases introduced by μή; when the sentence has finally reached the phrase μάλιστα δὲ μὴ περὶ ἀνθρώπων, the construction is turned into a kind of free accusative with infinitive, without expressed subject (cf. KG I 36). As an unexpressed predicate we may supply δεῖ or χρή.

33¹³,40 καὶ μηδέποτε εἴπῃς αὐτὸς πρὸς σεαυτὸν. 33¹⁴,41 ἐν ταῖς ὁμιλίαις ἀπέστω τὸ σεαυτοῦ τινων ἔργων ἢ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνησθαι. 34,9 ἀλλ' ἀντιτίθει πόσῳ ἄμεινον τὸ συνειδέναι σεαυτῷ ταύτην τὴν νίκην νενικηκότι. 49,2 λέγε αὐτὸς πρὸς σεαυτὸν. 33¹³,40 σεαυτὸν AC T: ἐαυτὸν Tt SiG Nil Par Vat; 33¹⁴,41 σεαυτοῦ Tt T: σεαυτοῦ Par: αὐτοῦ vel αὐτοῦ S Nil Vat: ἐαυτοῦ AC SH^{1mg}J; 34,9 σεαυτῷ ACSiJ SiC Nil: σαυτῷ δ: ἐαυτῷ TtSiG T Par Vat; 49,2 σεαυτὸν ACA T: σαυτὸν ΠΨ: αὐτὸν ΦΓγ^{uv}: ἐαυτὸν SACDFG Vat. In later Greek ἐαυτοῦ for σεαυτοῦ etc. is quite frequent, but in Epictetus it appears to be rare. In the *Diatribes* there are four instances of αὐ- for σαυ- (II 8,14; II 26,7; III 12,10; IV 1,110)¹⁵; in three of the four instances in the *Diatribes* the preceding word ends in ς, so that an original initial σ- may well have disappeared as the result of haplography or inner dictation¹⁶. Of the four possible instances in *Ench* two are preceded by πρὸς (33¹³,40; 49,2). The similarity of majuscule C and E may also have played a role in the process of corruption. All in all I think it most likely that Arrian used forms with σε- and σ- throughout, and that the forms with ἐαυ- or αὐ- are due to corruption.

33¹⁵,45 ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ ὁ τόπος εἰς ἰδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν αἰδῶ τὴν πρὸς σὲ τῶν πλησίον ἀνεῖναι. τόπος ACTtSiG^{1*mg}J T Stob. (bis) Max. Simp Vat: τρόπος SiG Nil. The two words τόπος and τρόπος are often confused in our MSS. Upton

¹⁴ Schweighäuser takes this reading from Parisinus gr. 2123, which goes back to the 1540 Paris edition; this edition has a lot of conjectures; see pp. 60-61.

¹⁵ There are innumerable instances of σε- and σ-; see Schenkl's index s.v. αὐτός.

¹⁶ For the complicated state of affairs at IV 1,110 see Schenkl's *apparatus*.

was the first editor to print *τρόπος*; this reading is also accepted by Schweighäuser, who adduces a rather surprising argument for reading *τρόπος*: “Quae scriptura [*τρόπος*], quo planior erat, quove speciosior per se videri poterat, eo magis suspecta esse debuit eis, quibus altera scriptura, ὁ *τρόπος*, innotuit”. The word *τρόπος* usually indicates a way of life, a character, or habits (LSJ *s.v.* III 1 and 2). I wonder whether this fits *γέλωτα κινεῖν*: the warning is not so much “do not practise the habit of raising laughter”, but rather “do not raise laughter” *tout court*, that is, avoid doing so in any circumstances and at any time. Further, I think that the word *ὀλισθηρός* is much more appropriate with *τόπος* than with *τρόπος*: “from this place one easily slips into vulgarity” etc., that is, if you find yourself in the situation of raising laughter you will readily slip into vulgar behaviour.

33^{16,47} ἐπισφαλές δὲ καὶ τὸ εἰς αἰσχρολογίαν ἐμπεσεῖν.
ἐμπεσεῖν **Tt TSiC Nil Par**: προελθεῖν **ACSiδ Vat**. Schweighäuser defends *προελθεῖν* by pointing out that the same word is used in the next sentence (τῷ προελθόντι). Yet this could also be used as an argument in favour of *ἐμπεσεῖν*, which may have been changed (consciously or unconsciously) in order to match τῷ προελθόντι; it is also hard to see how *προελθεῖν* should have been corrupted into *ἐμπεσεῖν*. What is more, I think that *ἐμπεσεῖν* is preferable on internal grounds. The warning is not addressed to someone who would use foul language deliberately, which would be the connotation of *προελθεῖν*; rather the addressee is warned to beware of doing so involuntarily, in which case *ἐμπεσεῖν* is more appropriate.

34,7 ff. ἂν δὲ εὐκαιρον φανῇ ἄψασθαι τοῦ ἔργου, πρόσεχε μὴ ἡττήσῃ σε τὸ προσηνὲς αὐτοῦ καὶ ἀγωγόν, ἀλλ' ἀντιτίθει πόσῳ ἄμεινον τὸ συνειδέναι σεαυτῷ ταύτην τὴν νίκην νενικηκότι.

εὐκαιρον **TSiC Stob. Nil**: σοι καιρὸς **ACδSiδ Vat**: καιρὸς *Simp*: εὐκαιρόν σοι **Tt**. The choice is between *εὐκαιρον* and *σοι καιρὸς*; Simplicius' *καιρὸς* might be derived from both, although it is more probably based on *σοι καιρὸς* than on *εὐκαιρον*. In itself *εὐκαιρον* seems preferable to me, because *σοι* is quite superfluous (which may have induced Simplicius to omit it). The word *εὐκαιρον* is also found at 33^{16,47}, but (as often) this can be explained in two ways: either the word still lingered in Arrian's mind when he wrote 34,7, or it was introduced by a scribe who remembered the phrase at the end of ch. 33. The corruption may be partially explained by confusion of *ε* and *ο*.

αὐτοῦ **Tt TSiC Simp Stob. Par:** αὐτοῦ καὶ ἡδὺ **ACδSiδ Nil Vat.** It is possible to argue both for interpolation and for omission of the words καὶ ἡδὺ. In a tricolon, one member may easily have fallen out; on the other hand, it is quite possible that καὶ ἡδὺ represents an original gloss on προσηνές (or, less probably, on ἀγωγόν). But are the words necessary, or even acceptable? I do not think so: Epictetus says that if there is a suitable occasion for enjoying a ἡδονή, one is entitled to do so, on the condition that one does not allow oneself to be overcome by its enticing and attractive aspects. That is, one may enjoy the pleasant element of ἡδονή (ἡδύ and ἡδονή have the same semantic stem), as long as one does not lose control of oneself. If Epictetus would have deemed it possible that one might be overcome by the pleasant element itself, he had better have dissuaded the addressee to indulge the pleasure under any circumstances.

ἀγωγόν **TSiC Simp Stob.:** ἐπαγωγόν **ACTtδSiδ Nil Par Vat.** Once more, the choice between the two variant readings is very difficult. The two families of the MSS of *Ench* are neatly divided; and both readings have substantial support from the indirect tradition. The word ἀγωγός is found twice in the *Diatribes* (II 14,3; III 22,89), while ἐπαγωγός is found nowhere in Epictetus. With the help of Ibycus I have checked a number of pagan authors (Plutarch, Galen, Sextus Empiricus, Arrian, Lucian) as well as a number of Christian authors (John Chrysostom, Clement of Alexandria, Origen, Gregory of Nyssa, Gregory of Nazianzus, Basil, Eusebius, Theodoretus) for the words ἐπαγωγός and ἀγωγός in the sense of “attractive”. In general, ἐπαγωγός is more frequent than ἀγωγός. Therefore I think it likely that in our passage an original ἀγωγόν was changed into ἐπαγωγόν, rather than the other way round.

36,1 Ὡς τὸ «ἡμέρα ἐστὶ» καὶ «νύξ ἐστὶ» πρὸς μὲν τὸ διεξευγμένον μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ συμπεπλεγμένον ἀπαξίαν, κτέ.
 ἡμέρα ἐστὶ καὶ νύξ ἐστὶ **ACSiG:** ἡμέρα ἐστὶ καὶ νύξ **SB:** εἰ ἡμέρα ἐστὶ νύξ οὐκ ἔστι **T Vat** (cf. *Simp* LIV 18-19.29-30.33-34): ἡμέρα ἐστὶ νύξ οὐκ ἔστι **Tt SiG**^{1*mg}: ἥτοι ἡμέρα ἢ νύξ ἐστὶν **S** (praeter **SB**; ἐστὶ **SH**): ἥτοι ἡμέρα ἐστὶν ἢ νύξ ἐστὶν(ν) *Simp* (LIV 8.12-13.26-27.30-31): ἡμέρα ἐστὶ νύξ ἐστὶ **SJ**^{ac1}, probantibus Schweighäuser et Koraes (add. καὶ **SJ**^{1sl}): ἢ ἡμέρα ἐστὶ ἢ νύξ ἐστὶ **SiG**^{1*sl} (coniecerat Reiske). The general purpose of the comparison at the beginning of ch. 36 is clear: “just as A is good for B, but bad for C, so taking the largest share at a banquet is good for your body, but bad for your social relations”. But the details of the comparison have led to much confusion, as appears

from the variety of transmitted and conjectured readings. It should be borne in mind, in the first place, that the terms διεzeugμένον and συμπεπλεγμένον stand for διεzeugμένον ἀξίωμα and συμπεπλεγμένον ἀξίωμα (cf. *SVF* IV, ss.vv., with the passages mentioned). This appears to be fatal to Simplicius' interpretation: Simplicius states that ἡτοι ἡμέρα ἢ νύξ ἐστίν serves to make a disjunctive syllogism, but in fact the phrase *itself* is a διεzeugμένον (sc. ἀξίωμα)¹⁷. The reading εἰ ἡμέρα ἐστὶ νύξ οὐκ ἔστι, found in **T** *Val* (and, without εἰ, in **Tt** *SiG*^{1*mg}), which may well have been borrowed from Simplicius' commentary, is a συμπεπλεγμένον, and cannot therefore represent the authentic text. And so we are left with the reading of **ACSiG**, which I interpret as follows: "just as the statements «It is day» and «It is night» can be used for making a disjunctive proposition [either it is day or it is night], but not for making a conjunctive one [*if it is day, it is night]".

36,7 ὅταν οὖν συνεσθίης ἐτέρῳ, μέμνησο μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων ὁρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα οἶαν δεῖ φυλαχθῆναι.

οἶαν δεῖ φυλαχθῆναι **ACTtSiδ**: οἶον δεῖ φυλαχθῆναι **T**^{uv} *Nik*: οἶον σε δεῖ φυλαχθῆναι **SiC** *Val*: αἰδῶ φυλάξαι ci. Schweighäuser. Schweighäuser devotes more than six columns to the discussion of this passage. The editions before Schweighäuser's all read οἶαν δεῖ φυλαχθῆναι. Schweighäuser's objections to οἶαν δεῖ are threefold. In the first place, he doubts whether τὴν ἀξίαν φυλάσσειν πρὸς τινά allows of the meaning *aestimationem* vel *reverentiam servare erga aliquem*. Next, he complains that ἀξία is used in a different sense and is not repeated either. Finally, he claims that, in order to save the transmitted οἶαν δεῖ, not only ἀξίαν should be added, but also the genitive τῶν παρακειμένων; this results in ἀλλὰ καὶ μέμνησο ὁρᾶν οἶαν δεῖ φυλαχθῆναι τὴν πρὸς τὸν ἐστιάτορα ἀξίαν τῶν παρακειμένων, "quae & per se aliena erat, & eorum ipsorum rationi, qui vulgatam scripturam tumentur, adversabatur". Therefore Schweighäuser assumes that οἶαν δεῖ is a corruption of αἰδῶ; for this conjecture he compares the reading αἰδοῖ for οἶον δεῖ in line 4, found in **U** [Par. gr. 2124] (this is also the reading of **SiC**).

To my mind, the suppletion of ἀξίαν with τὴν πρὸς τὸν ἐστιάτορα is necessary, because the whole chapter deals with ἀξία and ἀπαξία. And instead of supplying τῶν παρακειμένων here, one might also

¹⁷ The same goes for Reiske's conjecture, which was anticipated by Bessarion.

think of something like “the value <of your behaviour at dinner> with regard to your fellow-guest”, which is more or less equivalent with the concept of τὸ κοινωνικόν. In this sense Simplicius (LIV 39-40) paraphrases ἀλλὰ καὶ τὴν (sc. ἀξίαν) πρὸς τὸ κοινωνικὸν τῆς ψυχῆς, ὃ χρὴ φυλάττειν ἀνεπίληπτον.

Schweighäuser also objects to the passive φυλαχθῆναι, because, he argues, the natural construction of the sentence is μένησο μὴ μόνον — ὁρᾶν, ἀλλὰ καὶ — φυλάξαι; accordingly, Schweighäuser conjectures φυλάξαι for the transmitted φυλαχθῆναι. However, I think that ὁρᾶν may well be repeated: ἀλλὰ καὶ (ὁρᾶν) τὴν πρὸς τὸν ἐστιάτορα (ἀξίαν). — Prof. S.R. Slings points out to me that the passive infinitive φυλαχθῆναι may be an equivalent of the classical middle infinitive φυλάσσασθαι¹⁸.

After all, I think that the transmitted reading can just be swallowed, although I admit that the phrase is awkward. I interpret the text as follows: “what you should bear in mind is not only what the quality of the dishes does for your body, but also how the quality of your behaviour towards your host must be observed”.

A final problem regards the word οἶαν, which is only supported by **ACTtSiδ**, the other witnesses having οἶον. But because there is no antecedent to which the masculine or neuter οἶον could possibly refer, we will have to accept οἶαν despite its slight support.

39,2 Μέτρον κτήσεως τὸ σῶμα ἐκάστω, ὡς ὁ ποὺς ὑποδήματος. ἐὰν μὲν ἐπὶ τούτου στῆς, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῆς, ὡς κατὰ κρημνοῦ λοιπὸν ἀνάγκη φέρεσθαι·

μὲν ζ (praeter **Ξ**) **SiC Stob. Par Vat^{mc2}**: μὲν οὖν **ACQΞSiδ T Vat^{2pc}**: οὖν **Φ Nil**. All the editions have μὲν οὖν, but this reading is only found in (the majority of) the direct tradition. To my mind, οὖν is better omitted, because the sentence introduced by ἐὰν μὲν is an elaboration of the thesis of the first sentence, rather than its consequence. The μὲν-part is a reformulation of the thesis, while the δέ-part introduces a new element, which does not necessarily follow from the thesis itself: it tells what happens if the recommended principle is not respected. — The reading μὲν οὖν may be a conflation of μὲν and οὖν, resulting from contamination with *Nil*'s οὖν.

41,3 Ἀφύϊας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἶον ἐπὶ πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν, ἐπὶ πολὺ ἀποπατεῖν, ὀχεύειν·

¹⁸ About φυλαχθῆναι Meibom notes “pro φυλάσσειν est”.

ὀχεύειν] ἢ ὀχεύειν *Vat*: ἢ καθεύδειν *Par*: ἐπὶ πολὺ ὀχεύειν *ci*. Upton: *om. Nil*. It is surprising to find the last element of this enumeration without the anaphoric ἐπὶ πολὺ, and predictably the words have been added conjecturally (by Upton). Enumerations of this type are frequent in Epictetus, and usually the anaphoric element is added to every part of the enumeration; see for instance II 2,7 τοῦτό σοι προοίμιον, τοῦτο διήγησις, τοῦτο πίστις, τοῦτο νίκη, τοῦτο ἐπίλογος, τοῦτο εὐδοκίμησις. But the omission of an original ἐπὶ πολὺ before ὀχεύειν in our passage is hard to explain, and, what is more, there is a striking parallel at III 20,12 φέρε νόσον, φέρε θάνατον, φέρε ἀπορίαν, φέρε λοιδορίαν, δίκην τὴν περὶ τῶν ἐσχάτων¹⁹. The addition of ἢ, which is found in *Par* and *Vat*, is in all probability the result of conjectural emendation: *Par* abounds in accommodations of this type, and *Vat* may either have borrowed the word from *Par* or added it *suo Marte*²⁰.

44,1-3 «ἐγὼ σου πλουσιώτερός εἰμι, ἐγὼ σου ἄρα κρείττων»· «ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα κρείττων». (...) «ἐγὼ σου πλουσιώτερός εἰμι, ἢ ἐμὴ ἄρα κτήσις τῆς σῆς κρείττων»· «ἐγὼ σου λογιώτερος, ἢ ἐμὴ ἄρα λέξις τῆς σῆς κρείττων».

εἰμι prius **AC T SBEGJx** *Vat*: *om. SACDFH Nil Par* || εἰμι alterum **ACSiδ T**: *om. Nil Vat*. In both cases, εἰμι is only found in the direct tradition (the first εἰμι in *Vat* as well), and in itself the text is perfectly intelligible without εἰμι. Even so I prefer to retain the word, because its occurrence here appears to be in accordance with Epictetean usage. With the help of Schenkl's index I have checked all the occurrences of ἐγὼ in Epictetus; I have found that εἰμι is usually expressed²¹. The only cases where there is an ellipse of εἰμι are found in phrases that immediately follow phrases having a form of εἶναι²²; in

¹⁹ Cf. also II 5,16 λοιπὸν ἐν τούτῳ ἡ εὐρυθμία, ἐν τούτῳ ἡ τέχνη, τὸ τάχος, ἡ εὐγνωμοσύνη κτέ; II 17,36 ὡσαύτως ὀρέγεσθε, ὡσαύτως ἐκκλίnete, ὁμοίως ὁρμάτε, ἐπιβάλλεσθε, προ[σ]τίθεσθε κτέ; III 22,22 ὅπου δ' ἂν ἀπέλθω, ἐκεῖ ἥλιος, ἐκεῖ σελήνη, ἐκεῖ ἄστρα, ἐνύπνια, οἰωνοί, ἢ πρὸς θεοὺς ὁμιλία; IV 7,37 σοὶ μέλει, πῶς ἐν ὀρθοστρώτοις οἰκῆς, ἔτι πῶς παῖδές σοι καὶ πιλλᾶτοι διακονῶσιν, πῶς ἐσθῆτα περιβλεπτον φορῆς, πῶς κυνηγούς πολλοὺς ἔχῃς, πῶς κιθαρωδούς, τραγωδούς.

²⁰ For two instances of an anaphoric enumeration with ἢ before the last element, see II 21,19 μὴ γὰρ ἐπὶ τοῦτο ἦλθες, μὴ γὰρ τοῦτου ἕνεκά μοι παρακάθησαι, μὴ γὰρ διὰ τοῦτο ποτε λύχνον ἦψας ἢ ἡγρύπνησας; III 22,104 μὴ που συγκατάθεσις προπετής, μὴ που ὁρμὴ εἰκαία, μὴ που ὄρεξις ἀποτευκτική, μὴ που ἑκκλισις περιπτωτική, (μὴ που) ἐπιβολὴ ἀτελής, μὴ που μέμψις, μὴ που ταπείνωσις ἢ φθόνος;

²¹ See I 10,6; I 19,2; II 19,29; II 21,2; II 24,24; III 1,23; III 7,29; III 22,88; IV 1,8; IV 7,31; IV 8,15-16; IV 8,26-27; fr. 18,3.

²² III 1,23-24 ἐγὼ εἰμι τοιοῦτον οἶον ἐν ἱματίῳ πορφύρα. (...) Τί οὖν; ἐγὼ τοιοῦτος; IV 7,36 ὅπου κρείττων εἶ καὶ ἰσχυρότερος, ἐκεῖ σοι ἐξίσταμαι· ὅπου πάλιν ἐγὼ

our passages, too, the first phrase has εἰμι, while it is absent in the second phrase.

45,3 πρὶν ἢ γὰρ διαγνῶναι τὸ δόγμα, πόθεν οἶσθα εἰ κακῶς;
 πρὶν ἢ γὰρ διαγνῶναι **ASiG**: πρὶν γὰρ διαγνῶναι **CSiJ**: πρὶν ἢ διαγνῶναι
Tt: πρὶν ἢ γὰρ τοῦ γνῶναι *Nil*: δίχα γὰρ τοῦ γνῶναι **TSiC Vat**. The problem here does not affect the meaning of the passage, which is clear beyond doubt: “for until you have acquired insight into his judgment”. The variant reading δίχα of **TSiC Vat** can be discarded because of IV 8,3 μέχρις ἂν καταμάθῃς τὸ δόγμα, which is clearly the source of our passage. And Simplicius too read πρὶν or πρὶν ἢ, witness his paraphrase ἕως ἂν τὸν σκοπὸν μάθωμεν (LXIII 10.18).

The support for πρὶν is very weak, and its occurrence in **CSiJ** is almost certainly due to conjectural emendation. In Koinè Greek, πρὶν ἢ is more frequent than πρὶν alone, according to Blass-Debrunner-Rehkopf § 395; Radermacher 201, n. 7. On the other hand, there are no other instances of πρὶν ἢ in Epictetus, whereas there are five instances of πρὶν with the infinitive²³.

Further, a choice has to be made between τοῦ γνῶναι and διαγνῶναι. Πρὶν can be used as a preposition, followed by the genitive (see LSJ s.v. A.II.4); LSJ also quote instances of πρὶν τοῦ with the infinitive, a.o. in Sextus Empiricus. But the fact that πρὶν can be used as a preposition does not entail that the same is valid for πρὶν ἢ. Further, διαγνῶναι is in itself more attractive than the *simplex* γνῶναι, because it indicates *full* knowledge. Therefore I have decided to print πρὶν ἢ γὰρ διαγνῶναι, but I keep being puzzled by the question of how πρὶν ἢ γὰρ τοῦ γνῶναι originated. The only explanation I can think of is that πρὶν ἢ γὰρ τοῦ γνῶναι (which is in fact only read by *Nil*) is a contamination of πρὶν ἢ γὰρ διαγνῶναι and δίχα γὰρ τοῦ γνῶναι. But then, again, we have to ask ourselves how the latter reading came into being: might δίχα be based upon misreading δια in διαγνῶναι? The tradition of this passage remains a puzzle.

46¹,2 Μηδαμοῦ σεαυτὸν εἵπης φιλόσοφον, μηδὲ λάλει τὸ πολὺ ἐν ιδιώταις περὶ θεωρημάτων, ἀλλὰ ποίει τὰ ἀπὸ τῶν θεωρημάτων.

κρείττων κτέ; fr. 18,45 ἄλλος λέγει «ἐγὼ ὑπατικός εἰμι», ἄλλος «ἐγὼ ἐπίτροπος».

²³ Radermacher remarks: “(...) oft ist die Rücksicht auf Hiatus für die Wahl entscheidend, also πρὶν lieber vor Vokalen, πρὶν ἢ vor Konsonanten (...)”. In Epictetus we find πρὶν before a vowel at I 10,5 (πρὶν ἐλθεῖν), II 12,25 (πρὶν εἰς) and II 17,8 (πρὶν Ἰπποκράτη); at IV 1,47 we read (νῦν ἢ) πρὶν γενέσθαι, but here πρὶν ἢ would have been awkward following νῦν ἢ; at *Ench* 48²,6 we do read πρὶν before a consonant (πρὶν πῆξιν).

θεωρημάτων **T SACDFHJ** (deest **SB**) *Val*: τῶν θεωρημάτων **ACWwδ SEG Nil**: δογμάτων (absque τῶν) *Par* (τὸ μὴ λέγειν τὰ θεωρήματα ἐν ιδιώταις *Simp* LXIV 44). The reading θεωρημάτων without the article is better supported than the reading τῶν θεωρημάτων (the reading τὰ θεωρήματα in Simplicius' commentary should be regarded as one of the countless instances where Simplicius paraphrases Epictetus' text freely). The phrase τὰ θεωρήματα is found frequently in the *Diatribes* and *Ench*; this may have induced a scribe to insert the article in our passage too. In itself the reading περὶ θεωρημάτων would seem the preferable one: Epictetus is not advising to abstain from delivering expositions on the whole set of Stoic doctrines, but to keep silent on any doctrines.

48b²,3 οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος τι ἢ εἰδότος τι.
ὡς ὄντος τι **T Par**²⁴ *Val*: ὡς ὄντος τινὸς **ACδSiδ**: ὡς ὄντος **Tt** (desunt **SiC Nil**). Both τις εἶναι and τι εἶναι are acceptable in themselves (see LSJ s.v. τις, τι A.II.5.a); nor is there any problem in τι accompanying the participle in the genitive, witness Pl., *Euthd.* 303c8-d1 (quoted by LSJ) ὅτι τῶν πολλῶν ἀνθρώπων καὶ τῶν σεμνῶν δὴ καὶ δοκούντων τι εἶναι οὐδὲν ὑμῖν μέλει. In Epictetus we constantly find τις εἶναι: see II 24,19; III 14,2; III 16,16; IV 8,25.39; IV 12,10; *Ench* 13,2-3; the opposite is usually οὐδεὶς εἶναι (for instance *Ench* 24¹,2), although at IV 8,25 we find ἐγὼ οὐδὲν εἰμι. And the source passage in the *Diatribes* runs δόξον δὲ μηδεὶς εἶναι καὶ εἰδέναι μηδέν. This would seem to plead in favour of τινὸς. But in fact τινός can be both masculine and neuter. And although there are instances of τὸ δοκεῖν τιν' (= τινα) εἶναι, τὸ δοκεῖν τινες εἶναι and δοκοῦντας εἶναί τινας (see LSJ, *l.c.*; Headlam on Herodas 6,54), I have not found instances of ὄντος τινὸς (etc.), in the genitive and dative singular and plural. Now ὡς ὄντος τι is attested (see above), but ὡς ὄντος τις seems impossible; this may have induced Arrian to write ὡς ὄντος τι. Finally, it must be noted that ὡς ὄντος τι has much more support than ὡς ὄντος τινὸς in our passage; and the corruption into τινὸς may have been caused by the surrounding participles ὄντος and εἰδότος²⁵.

49,9 ὑπολείπεται χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο αὐτὸ μόνον σεμνόν ἐστιν. ἂν δὲ αὐτὸ τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω, κτέ.

²⁴ At *Par* 17²,3 *Par* has καὶ δόξης τισὶν εἶναί τι, while the corresponding passage *Ench* 13,3 runs καὶ δόξης τις εἶναί τισιν.

²⁵ Conversely, one could argue that an authentic τινὸς was corrupted into τι by anticipation of the two following τι's.

τοῦτο αὐτὸ **ACδSiδ**: τοῦτο **T Vat** || αὐτὸ τοῦτο **ACδSiδ**: αὐτὸ **T Vat**. Obviously, the two textual problems should be considered together. But which reading should be accepted as the authentic one? No stemmatical argument can be based on the fact that **T** is supported by *Vat*, because *Vat* does not hold a fixed stemmatic position; and in this same chapter (line 13) **T Vat** share the probably wrong reading ἐπιδεικνύναι for ἐπιδεικνύειν²⁶.

In the first phrase αὐτὸ might seem to be pleonastic in combination with μόνον, but there is a parallel at IV 1,142 (...) ἵνα τις ἐπιστάς διατεινομένῳ σοι τοῦτ' αὐτὸ μόνον εἶπη κτέ. In the second phrase τοῦτο would seem to be superfluous, but there are parallels at I 28,7 ὅτι αὐτὸ τοῦτο, τῷ θυμῷ χαρίσασθαι καὶ τιμωρήσασθαι τὸν ἄνδρα, συμφορώτερον ἡγείται τοῦ σῶσαι τὰ τέκνα and at IV 13,16 (...) τίς οὐκ ἄσμενος δέξεται τὸν ὥσπερ φορτίου μεταληψόμενον τῶν αὐτοῦ περιστάσεων καὶ αὐτῷ τούτῳ κουφιοῦντα αὐτὸν τῷ μεταλαβεῖν;

On the hypothesis that the reading of **T Vat** is authentic, one might argue as follows: when copying the passage, a scribe interchanged τοῦτο and αὐτὸ, writing αὐτὸ μόνον σεμνόν ἐστιν. ἂν δὲ τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω; another scribe, then, noticed the error and added τοῦτο and αὐτὸ in the margin or above the line; the next scribe failed to notice that these words were intended to replace the original text, and regarded them as additions.

If, on the other hand, it is supposed that **ACδSiδ** give the truth, τοῦτο and αὐτὸ may well have disappeared unintentionally or deliberately, as a result of the accumulation of pronouns.

The first explanation appears less likely than the second one, and, what is more, the emphasis which results from τοῦτο αὐτὸ and αὐτὸ τοῦτο fits the passage well. Therefore I have chosen to adopt the reading of **ACδSiδ**.

49,12 μᾶλλον οὖν ὅταν τις εἶπη μοι «ἐπανάγνωθί μοι τὸ Χρυσίππειον», ἐρυθριῶ κτέ.

τὸ χρυσίππειον **T**: τὸ σολομώντειον *Vat* (γρ' χρυσίππειον *Vat*^{2sl}): χρύσιππον **ACδSiδ**. Both readings are equally possible in themselves²⁷. But when we ask the question *utrum in alterum*, it is obvious that a corruption of an original τὸ Χρυσίππειον into Χρύσιππον is much

²⁶ Epictetus usually has thematic forms of δείκνυμι; athematic forms are very rare (see Schenkl's *Index*).

²⁷ For Χρυσίππειον cf. II 16,34; III 21,7. For Χρύσιππον as the object of verbs such as ἀναγιγνώσκειν see e.g. III 2,13.

more likely than the other way round, because the name of Chrysippus occurs four times in this chapter.

50,2 τί δὲ ἐρεῖ τις περί σου, μὴ ἐπιστρέφου·

τί δὲ ἐρεῖ τις **T** *Simp Vat*: εἴ τι δὲ ἐρεῖ τις **SiC**: τί δὲ λέγουσιν οἱ πολλοὶ *Par*: ὅτι δ' ἂν ἐρῇ τις **ACSiδ Nil**. All editions have ὅτι δ' ἂν ἐρῇ τις. Now ἐρῶ as a present tense is possible in later Greek (see LSJ *s.v.* ἐρῶ), but in Epictetus there is only one possible instance for this use, namely II 8,26 ἀλλὰ πέπηγεν αὐτοῦ τὸ βλέμμα, οἷον δεῖ εἶναι τοῦ ἐροῦντος κτέ.; there are numerous instances of ἐρῶ as a future. Further, the phrase is best taken as dependent on the following μὴ ἐπιστρέφου; in that case an indirect question is preferable to an object clause²⁸. Finally, at II 2,17 we read ἀλλ' οὔτε δεήσομαι ὑμῶν οὔτ' ἐπιστρέφομαι τί μέλλετε κρίνειν; this passage may well be the source of our phrase.

51¹,2 Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιοῦν σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν αἰροῦντα λόγον;
τὸν αἰροῦντα λόγον **SiC Vat**: τὸν ἐροῦντα λόγον *Nil*: τὸν διαιροῦντα λόγον **ACδΤιSiδ T**. The reading of *Nil* is an obvious corruption of τὸν αἰροῦντα λόγον²⁹. The direct tradition is almost unanimous in reading διαιροῦντα, but even so I think that αἰροῦντα is preferable. The expression ὁ λόγος αἰρεῖ occurs a number of times in Epictetus; in *Ench* there is an instance at 32³,18; the phrase ὁ αἰρῶν λόγος is attested in the Stoics since Chrysippus (*SVF* III 384 αὐτός τε Χρύσιππος ἐν πολλοῖς ὀριζόμενος τὴν καρτερίαν καὶ τὴν ἐγκράτειαν ἕξεις ἀκολουθητικὰς τῷ αἰροῦντι λόγῳ κτέ)³⁰. On the other hand, I have not found instances of the combination ὁ λόγος διαιρεῖ. And in itself, "the orders of reason" is preferable to "the distinctions of reason".

51¹,3 παρείληφας τὰ θεωρήματα· οἷς ἔδει συμβάλλειν, συμβέβληκας.

συμβέβληκας *Nil Vat* et ita legisse videtur *Simp* (LXIX 11-14): καὶ συμβέβληκας **ϑΤtSiG T**: καὶ συμβέβηκας **ACΛΓγSiJ**. Apart from the obvious corruption συμβέβηκας for συμβέβληκας in **ACΛΓγSiJ**, the tradition is unanimous in transmitting συμβάλλειν (συμβαλεῖν **δ**) and συμβέβληκας. Translators usually render the word as "accept" (so Oldfather), following Simplicius' paraphrase (LXIX 12-14

²⁸ Schenkl, in his *Index*, is inconsistent: *s.v.* ἐπιστρέφομαι he states that the verb is combined with an indirect question in our passage; *s.v.* ὅστις he notes that ὅ τι must be regarded as the equivalent of *quodcumque*.

²⁹ The corruption occurs frequently; see Schenkl's *Index s.v.* λόγος D.

³⁰ See also Farquharson's note on *M.Ant.* II 5.

προειληφώς τὰ θεωρήματα, οἷς πρότερον χρή συνθέσθαι ὡς καλῶς εἰρημένοις, καὶ τότε ἐργάσασθαι αὐτά, συνέθου αὐτοῖς). At the beginning of his lengthy note on this phrase Schweighäuser remarks: “Caeterum in dictionem illam insolitam prorsus, συμβάλλειν (vel συμβαλεῖν) τοῖς θεωρήμασι, ita consentiunt omnes, ut suspicioni de scripturae corruptela vix locus relinquatur; qui etsi daretur, mihi tamen conjectura nulla de emendanda vulgata lectione ne hario-lando quidem occurrisset profiteor.” Schweighäuser notes that in Epictetus συμβάλλειν with the dative can be used in the sense of *occurrere alicui*, *congregi cum aliquo*, referring to III 9,12 and IV 12,7 (add III 9,13; III 24,78 and *Ench* 33¹²,38); see LSJ s.v. I 11. But for the phrase συμβάλλειν τοῖς θεωρήμασι Schweighäuser knows no parallel, although he leaves open the possibility that the phrase may stem *ex usu aliquo Stoicae scholae proprio*; yet the index of SVF does not mention any special use of the active συμβάλλειν. After mentioning the interpretations of other scholars (Naogeorgus *congregi*; Wolf *amplecti*, Suarez *intellectu assequi*, Meibom and Upton *se adplicare*), he submits “Sed fortasse συμβάλλειν in ista constructione idem valet ac συντίθεσθαι, *adsentiri*, quam in partem Simplicius interpretatus est” (see above). Yet the fact that not a single parallel for this use can be adduced, seems decisive against its occurrence here. Moreover, the whole phrase οἷς ἔδει συμβάλλειν in the sense “which you ought to accept” appears superfluous to me: τὰ θεωρήματα occurs elsewhere in the sense of “the philosophic principles” *tout court* (Oldfather), e.g. at 46¹,2; one can hardly assume that a distinction is made between principles that are to be accepted and those that are not: *all* Stoic principles must be considered essential.

I think that the authentic reading is found in *Nil* and *Vat*, which omit καὶ before συμβέβληκας. The phrase οἷς ἔδει συμβάλλειν, συμβέβληκας is an autonomous sentence, meaning “you have conversed with those with whom you had to converse”, i.e. you have followed the lessons of the right teachers³¹. This is exactly the use of συμβάλλειν for which Schweighäuser quotes parallels in Epictetus (see above). Moreover, if taken in this way, there is a nice transition to the following phrase ποῖον ἔτι διδάσκαλον προσδοκᾷς. — The insertion of καὶ in the MSS of *Ench* is probably due to conjectural emendation: if οἷς is (wrongly) attached to θεωρήματα, the asyndeton of παρείληφας and συμβέβληκας must have appeared intolerable.

³¹ The fact that Simplicius uses the participle προειληφώς instead of παρείληφας appears to indicate that Simplicius did not read καὶ συμβέβληκας.

51^{1,3} ποῖον ἔτι διδάσκαλον προσδοκῶς,
 ποῖον **TtSiG T** *Nil Vat*: ποῖον οὖν **ACδSiJ** *Simp*. The omission of οὖν has slightly better support than its addition: in all probability **SiJ** has the word from the source of **EB** [Laur. Red. 15], and Simplicius often quotes freely. The particle is easily dispensed with. For instances of asyndeton in passages like these cf. I 27,10 οὐ δύναμαι τὸν θάνατον ἀποφυγεῖν· τὸ φοβεῖσθαι αὐτὸν μὴ ἀποφύγω; II 16,14 οὐ δέδωκέ σοι καρτερίαν, οὐ δέδωκέ σοι μεγαλοψυχίαν, οὐ δέδωκεν ἀνδρείαν; τηλικαύτας ἔχων χεῖρας ἔτι ζητεῖς τὸν ἀπομύζοντα;

51^{1,6} ἂν νῦν ἀμελήσης καὶ ῥαθυμῆσης καὶ ἀεὶ ὑπερθέσεις ἐκ ὑπερθέσεων ποιῇ καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὀρίξης μεθ' ἃς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων.

ὑπερθέσεις ἐξ ὑπερθέσεων **δTt T**: ὑπερθέσεις ἐξ ὑπερθέσεως **ACSiJ**: προθέσεις ἐκ προθέσεων *Vat*: προθέσεις ἐκ προθέσεως **SiG Nil**: προθεσμίας ἐκ προθεσμιῶν *Simp ParM*: προθεσμίαν ἐκ προθεσμιῶν *Para*. Schweighäuser reads προθέσεις ἐκ προθέσεων, with many of the previous editions. He holds that πρόθεσις must mean "delay", which is evidently the sense required here; for this meaning of πρόθεσις he refers to Suda s.v. πρόθεσις (IV 208,8 ff. Adler), where we find σημαίνει δὲ καὶ (new lemma) προθεσμία³². But **LSJ** do not give the meaning "delay" for πρόθεσις, and rightly so. The word ὑπέρθεσις is also found at IV 12,3, which appears to be the source of our passage; moreover, the verb ὑπερθῆ in line 4 has the same semantic stem. The corruption of ὑπέρθεσις into πρόθεσις may have been provoked by the preceding chapter, which deals with the concept of πρόθεσις in the usual Stoic sense of "purpose". The reading of Simplicius and *Par*, προθεσμία, may be a conjectural emendation of the corrupt πρόθεσις; alternatively, it may be a deliberate substitution for ὑπέρθεσις.

51^{2,13-14} καὶ ἐπίπονόν τι ἢ ἡδὺ ἢ ἔνδοξον ἢ ἄδοξον προσάγεται, μέμνησο ὅτι νῦν ὁ ἀγὼν καὶ ὅτι ἡδὴ πάρεστι τὰ Ὀλύμπια, καὶ οὐκ ἔστιν ἀναβαλέσθαι οὐκέτι, καὶ ὅτι παρὰ μίαν ἥτταν καὶ ἔνδοσιν καὶ ἀπόλλυται προκοπὴ καὶ σφάζεται.

παρὰ μίαν ἥτταν καὶ ἔνδοσιν **ACδTtSiδ T** *Nil Vat*, et ita legisse videntur *Ant.* (διὰ μικρὰν καὶ αἰσχροὺς ἡδονήν) et *Par* (ἔνδοσις μία{ς} ἀρετῆς ἢ ἐπίτασις): παρὰ μίαν ἡμέραν καὶ ἐν πρᾶγμα *Simp*. Schweighäuser devotes a long note to this passage, discussing all the

³² For the words σημαίνει δὲ καὶ see Adler's apparatus.

proposals at emendation given by previous scholars. The phrase *παρὰ μίαν ἦτταν καὶ ἔνδοσιν* itself is unobjectionable, according to Schweighäuser, but the problems arise with the following verbs *ἀπόλλυται* and *σφύζεται*: because these verbs have opposite meanings, the same is supposed to be true for the two nouns. The conjectures discussed by Schweighäuser aim at fulfilling this condition. Thus Isaac Casaubon proposes *παρὰ μίαν ἦτταν καὶ ἔνδοσιν ἢ οὐ*, to which Schweighäuser objects that *οὐ* cannot be combined with a noun³³. Meibom proposes reading *παρὰ μίαν ἦτταν καὶ ἔνστασιν*, referring *ἀπόλλυται* to *ἦτταν* and *σφύζεται* to *ἔνστασιν*; *ἔνστασις* is rendered as *instantia* by Meibom. Heyne compares the reading of *Par* σκόπει δὲ ὅτι ἔνδοσις μία{ς} ἀρετῆς καὶ ἐπίτασις στεφανοῖ τὸν ἀγωνιστὴν ἢ ἀστεφάνωτον παρέ{ρ}χεται; on the basis of this reading Heyne proposes reading the passage in *Ench* as *παρὰ μίαν ἔνδοσιν καὶ ἔντασιν*; Schweighäuser, as usual, praises Heyne's proposal lavishly. Villebrune, otherwise the constant target of Schweighäuser's scorn, for once is mentioned with approval for his proposal *παρὰ μίαν ἐπίτασιν καὶ ἔνδοσιν*. Schweighäuser also tentatively submits a conjecture of his own invention: "Poteras vero, si satis erat conjecturis agere, in aliam pariter cogitationem incidere non minus probabilem, suspicari-que sic olim scriptum in Enchiridio fuisse, *παρὰ μίαν ἦτταν καὶ ἔνδοσιν, καὶ παρὰ μίαν νίκην καὶ ἔντασιν vel ἐπίτασιν*, alterumque orationis membrum, cujus pars a Paraphraste servata est, in Enchiridii libris scribarum negligentia intercidisse." But this is only a preamble to the discussion of Simplicius' *παρὰ μίαν ἡμέραν καὶ ἐν πρᾶγμα*, which is defended at length by Schweighäuser as the genuine reading.

To my mind the phrase *παρὰ μίαν ἡμέραν* is pleonastic after *καὶ οὐκ ἔστιν ἀναβαλέσθαι οὐκέτι*, which picks up *ἤδη πάρεστι*; and *ἐν πρᾶγμα* as such, without any qualification, is intolerably flat. I therefore believe that the text as given by the large majority of the witnesses should be accepted. The words *ἦτταν καὶ ἔνδοσιν* are sufficiently supported by the direct context: the metaphor of the Olympic games is logically continued by the concepts of defeat and giving in. The two should not be replaced by two nouns with opposite meaning; on the contrary, *ἔνδοσιν* expands and intensifies *ἦτταν*. It is not just one total defeat which can destroy your progress, even one

³³ Dr A. Rijksbaron points out to me that it is possible to combine *οὐ* with a noun (see KG II 197,4; in Epictetus see for instance III 26,8 τὸ μὴ σὺν ἔργον), but in that case the noun should follow *οὐ* immediately, which is not the case in Casaubon's conjecture.

moment of giving in is sufficient to do so. The word σῶζεται, on the other hand, stresses that on each occasion where the *proficiens* is not defeated but strongly maintains his position, his progress remains intact. To give an instance from everyday life: an alcoholic who has successfully concluded a withdrawal course is doomed to continue the fight against his addiction every moment of the rest of his life; if he does not resist the temptation of drinking one bottle (ἥττα) or even one glass (ἔνδοσις) of alcohol, all his previous efforts will have been in vain; on the other hand, every glass he does not drink represents a victory. In the same way, the *proficiens* can destroy or save the progress he has made in one single moment of failure.

51³,15-16 Σωκράτης οὕτως ἀπετελέσθη, ἐπὶ πάντων προάγων ἑαυτὸν μηδενὶ ἄλλῳ προσέχειν ἢ τῷ λόγῳ·

προάγων ἑαυτὸν μηδενὶ ἄλλῳ προσέχειν *Nil, et ita legisse videtur Simp* LXIX 49-53 (cf. *Diss* III 23,21): προσάγων ἑαυτὸν μηδενὶ ἄλλῳ προσέχειν *Vat*: προσάγων ἑαυτὸν μηδενὶ ἄλλῳ προσέχων **ACδSiδ T**: προσάγων ἑαυτὸν μηδενὶ ἄλλῳ προσχῶν **Tt**: τῶν προσαγομένων (vel προσαγόντων) αὐτῷ μηδενὶ ἄλλῳ προσέχων *ci. Meibom. Schweighäuser*, in his note on this place, remarks that the reading προάγων ἑαυτὸν μηδενὶ ἄλλῳ προσέχειν “nullam habet difficultatem”, but he takes offence at the phrase προάγειν ἑαυτόν, about which he remarks: “sed dictionem προάγω ἑμαυτόν, hac praesertim notione, *incito, impello me ipsum*, nec agnoscere nec ferre mihi visus est graeci sermonis usus”. But *LSJ*, s.v. I 4, quote D. 23,1 προάγω ἑμαυτόν εἰς ἀπέχθειαν, so that Schweighäuser’s doubts are refuted. Prof. A. Carlini points out to me that Simplicius’ paraphrase (LXIX 49-53) confirms the reading as given by *Nil* — The confusion of the preverbs and prepositions πρό and πρός is frequent, and need not bother us.

53¹,2 “Αγου δέ μ’, ὦ Ζεῦ, καὶ σὺ καὶ ἡ Πεπρωμένη, καὶ ἡ **A SiG** *Diss* (ter): χ’ ἡ *Vat*^{2mg} *Vett.* (bis): γ’ ὦ *Anon.*: δ’ ἡ **T**: ἡ **CWwSiJ** *Diss* (semel). The reading καὶ ἡ is found in three of the four passages in the *Diatribes* where this quotation occurs (III 22,95; IV 1,131; IV 4,34); in one place (II 23,42) we find ἡ alone³⁴. Because this reading has by far the strongest support in the tradition of *Ench*, I think that it can be regarded as certain that καὶ ἡ is what Arrian wrote. Of course, καὶ ἡ as is stands does not scan, but probably Arrian

³⁴ In the four places in the *Diatribes* Schenkl prints γ’ ἡ. But on p. LXXV he states that in all these places χῆ should be read instead of γ’ ἡ. In the *Addenda et corrigenda* γ’ ἡ is replaced by χῆ in all four passages; Schenkl is silent on the passage in *Ench*.

preferred *scriptio plena* to the rather unusual $\chi\eta$ (or rather, with the *coronis*, $\chi\eta$)³⁵. The reading of **T** is probably a conjecture. For the type of invocation in our passage De Nicola, *Osservazioni*, aptly compares *h.Hom.* 29,13 $\chi\alpha\acute{\iota}\rho\epsilon$, Κρόνου θύγατερ, σύ τε καὶ χρυσόρραπις Ἑρμῆς. The reading of the Anonymus *De scientia politica* is very attractive; it is accepted by Kronenberg 1909, 264³⁶.

At 53^{1,2} the MSS have the unmetrical $\mu\epsilon$, while the *Diatribes* present the correct form μ' in three of the four occurrences of the passage; for III 22,95 see Schenkl's apparatus. At 53^{2,6-7} the Paris edition of 1540 is the first witness to give the forms συγκεχώρηκεν and θεῖ', while all the MSS have the unmetrical forms συγκεχώρηκε and θεῖα. I have checked all the poetical quotations in the *Diatribes*, and I have found only two places where the text as given by the *codex unicus* **S** does not scan, to wit II 13,27 οὐκ ἔστι δ' ἐν σοὶ πόλεως ἡγεμὼν ἀνὴρ (πόλεος C. Schenkl) and III 22,95 ἄγου δέ $\mu\epsilon$ ὦ Ζεῦ (= *Ench* 53^{1,2})³⁷. If metrically correct forms prevail so markedly even in a MS as **S**, which brims with errors, I think we can infer that Arrian presented poetical quotations in the correct form (for καὶ ἦ = $\chi\eta$ at 53^{1,2} see above). Therefore I have not hesitated to read $\mu\epsilon$ in l. 2, and to follow the 1540 edition in correcting the unmetrical forms in ll. 6-7.

The division of the chapters

In the editions there are basically three ways of dividing the text of *Ench* into chapters: the first, which is already found in Haloander's 1529 edition, divides the text into ca. 62 chapters; the second one, introduced by Wolf in his 1560 edition, counts 79 chapters; finally, Upton, in his 1741 edition, introduces a division into 52 chapters. Upton's division is adopted by Schweighäuser, on the understanding that Upton's ch. 50 is split into Schweighäuser's chs. 50 and 51. Schweighäuser's 53 chapters recur in all subsequent editions.

³⁵ De Nicola, *Osservazioni*, pleads in favour of $\chi\eta$ rather than καὶ ἦ: "(...) la *scriptio plena*, peraltro, se può essere a buon diritto addotta a sostegno della congiunzione, non va come tale accettata, ché ripugna al metro e rende più arduo spiegare la diffusione di γ' , congettura, elementare, escogitata appunto per eliminare la difficoltà metrica; ed analoga origine ha δ' ." The argument that γ' ἦ represents a conjecture based on $\chi\eta$ rather than on καὶ ἦ, is contradicted by the four passages in the *Diatribes*: at II 23,42 γ' was added by **S**_B, while **S** has ἦ without καὶ; in the other three passages the conjecture γ' ἦ is based on **S**'s reading καὶ ἦ.

³⁶ For a full discussion see De Nicola, *Osservazioni*.

³⁷ In the other three passages in the *Diatribes* where this verse is quoted (II 23,42; IV 1,131; IV 4,34), **S** has the correct form μ' .

It is a lucky coincidence that the tradition is more or less in accordance with the chapter division that has been current in the 19th and 20th centuries. Therefore, I have maintained Schweighäuser's chapter numbers; in the four cases where I have split one chapter in Schweighäuser's edition into two (Schweighäuser's chs. 5, 14, 19, 48) I have indicated the new chapters as 5a/5b, 14a/14b, 19a/19b and 48a/48b. The tradition is unanimous in splitting 5a and 5b; 14a and 14b are separate chapters in **T**, Simplicius, *Par* and *Vat*, but they are put together in **AC**³⁸ and *Nil*; 19a and 19b are divided in the whole tradition with the exception of **ACδ** (*Siδ* and **Tt** split the two); 48a and 48b constitute one chapter in Simplicius.

A special case is constituted by ch. 33, which (like Schweighäuser) I print as one coherent chapter. In the tradition most sections are presented as separate chapters, but it is obvious that the whole chapter deals with pieces of practical advice, introduced by the programmatic first section³⁹. However, I do not believe that section 3 should be separated from section 2, both on internal grounds and because the tradition is unanimous in uniting sections 2 and 3, with the exception of **AC**; moreover, section 3 begins with the continuative particle combination μὲν οὖν. By the same token, I think that sections 14, 15 and 16 should be taken together: the three sections all deal with behaviour ἐν ὁμιλίαις, there are connecting particles in sections 15 and 16, and the tradition is practically unanimous in uniting the three sections⁴⁰.

³⁸ **Tt** has the whole of 14a; of 14b it only has lines 3-4 ὅστις-ἀνάγκη, which are presented as a new chapter, immediately following the text of ch. 14a.

³⁹ Simplicius (XLII 3) rightly speaks about a κατάλογος τῶν εἰς ἑαυτὸν καθηκόντων.

⁴⁰ In *Nil* sections 15 and 16 of *Ench* 33 form one chapter, section 14 standing on its own. Stobaeus has 33¹⁴ separately, and 33¹⁵⁻¹⁶ as one chapter.

PART TWO

[NILUS]' ADAPTATION

CHAPTER SEVEN

INTRODUCTION

The Christian adaptation of the *Encheiridion* which is usually associated with St. Nilus Ancyranus, who lived about 400 A.D.¹, was first edited by J.M. Suarez, together with other works by Nilus, in Rome, 1673; I use the siglum **R** to indicate this edition. Suarez' text is based on one MS, which is nowhere specified by him. Besides, Suarez borrowed readings from Wolf's edition of the *Encheiridion* and from *PJ* [Vat. gr. 740], as will be shown below (see p. 181). Suarez' text was reproduced in Migne, *PG*, vol. 79, col. 1285-1316.

M. Meibom, during his stay in Copenhagen (1653-1663), collated a MS containing [Nilus]' adaptation for his projected edition of the *Encheiridion*, without recognizing that this MS did not contain the text of the authentic *Encheiridion*. In 1711 A. Reland published an edition of the work on Epictetus' *Encheiridion* and Cebes' *Tabula*, left by Meibom; this edition appeared in Utrecht. It contains, among other material, a text of the authentic *Encheiridion* and a collation of the MS consulted by Meibom in Copenhagen, indicated as the *Hafniensis* (**H**). This MS was no longer present in the Copenhagen library when Schweighäuser searched for it at the end of the eighteenth century, and should probably be regarded as lost. Reland describes the MS as "non admodum antiquae, bonae tamen, notae"².

Schweighäuser, *EPhM* V 98-138, published a new text of [Nilus]' adaptation; for this text he used a third source, Parisinus graecus

¹ The attribution of the adaptation to Nilus has been the subject of much debate; see pp. 156-157. For brevity's sake, I will use the name of [Nilus] as the author of the adaptation, indicating the text with the abbreviation *Nil*.

² For fuller information see Schweighäuser LXI-LXIII, LXIX f., XCVIII-CIV; Höistad *passim*.

1220 (**P**), collated for him by his son Gottfried³. Schweighäuser attaches great value to the Paris MS, witness his remark “passim vera scriptura, cum & in Suaresii editione & in Hafniensi codice corrupta esset, ex hoc codice, quem *Nili Ms. Paris.* insignivi, profertur” (Schweighäuser CIV).

In 1892, Wotke published a short article on [Nilus]’ adaptation, in which he drew attention to two further MSS of this text, Vat. gr. 653⁴ (Wotke’s **B**, Piscopo’s and my **W**) and Vat. gr. 1434 (Wotke’s **A**, Piscopo’s and my **V**). Wotke arranges the five MSS into two groups, the first consisting of **H** and **P**, the second of the other three MSS. He adds that **V** and **W** belong together against **R**. The evidence on which he bases his stemma is very meagre indeed, and in some cases incorrect (see p. 175, n. 13).

Piscopo, in her 1970 article, gives a new discussion of the five MSS used by Wotke (whom she only mentions in a disparaging manner in her note 7), without taking notice of the fact that three more MSS are mentioned in Friedrich-Faye, namely Vatt. Ott. gr. 142, Pal. gr. 361, and Ven. Marc. gr. 131⁵. The stemma at which she arrives (p. 602) is exactly the same as Wotke’s, but she gives a much fuller discussion. Unfortunately, this discussion is flawed, for two reasons. In the first place, there are many cases of wrong report (see p. 175, n. 13); in the second, Piscopo does not bother to prove that **PH** form a separate group against the other three MSS.

³ See Schweighäuser CIII-CIV.

⁴ This MS is wrongly indicated as Cod. Vat. Reg. Gr. No. 653 by Wotke; Piscopo reproduces this error.

⁵ Of course, Piscopo cannot be blamed for not having noticed the MSS which have been wrongly catalogued as containing the authentic *Encheiridion*.

CHAPTER EIGHT

CATALOGUE OF MANUSCRIPTS OF [NILUS]' ADAPTATION

In this catalogue I will give a brief description of the MSS containing *Nil*, indicating their location, date, scribe, material, size, number of folia, the folio numbers of *Nil*, number of lines, siglum, adding bibliographical references. Further, the stemmatical position of the MS is briefly mentioned.

1. *Athens, Byzantine Museum, Kolyva 58 (olim Museum Loberdou)*

18th century (after the text of *Nil* there is a subscription with the date 1/6/1794); paper; 210 x 153 mm.; ff. 297; *Nil* ff. 156^r-177^r; 10 lines (with interlinear glosses); probably the same scribe as **L** [Athous 4263]; siglum **C**. Wrongly catalogued as containing *Ench*. **C** has many interlinear annotations in Modern Greek. See Lambros, *Athens* 121-122.

C is a gemellus of **L** [Athous 4263], and thus goes back indirectly to **R** [the *editio princeps*]. See pp. 182-183.

2. *Athous 4263 (Iviron 143)*

18th century; paper; octavo; ff. 173; *Nil* ff. 1^r-35^r; 10 lines (with interlinear glosses); probably the same scribe as **C** [Athen. Kolyva 58]; siglum **L**; wrongly catalogued as containing *Ench*. **L** contains numerous interlinear notes in Modern Greek. I owe thanks to Dr E.K. Litsas, by whose courtesy I have obtained reproductions of **L**. See Lambros, *Athos* II 31.

L is a gemellus of **C** [Athen. Kolyva 58], and thus goes back indirectly to **R** [the *editio princeps*]. See pp. 182-183.

3. *Bucharest gr. 655 (31)*

A.D. 1796; paper; 220 x 160 mm.; ff. 148; *Nil* ff. 130^r-148^v; 24-26 lines; siglum **B**; wrongly catalogued as containing *Ench*. See Litzica 378.

B is a gemellus of the common source of **C** [Athen. Kolyva 58] and **L** [Athous 4263], and thus goes back indirectly to **R** [the *editio princeps*]. See pp. 182-183.

4. *Parisinus gr. 1054 (Fontebl.-Reg. 2992)*

14th-15th century; paper; 211 x 132 mm.; ff. III, 286, III; *Nil* ff. 180^v-182^v; 24-28 lines; siglum **G**; catalogued as containing excerpts from *Ench*; **G** has *Ench* 3, 5a and 5b, while its remaining contents belong to *Nil* (chs. 11, 13-17, 21, 24-31a). See Omont, *Inventaire* I 212.

In some chapters **G** depends on **P** [Par. gr. 1220]; in other chapters **G** is a gemellus of **Q** [Vat. Pal. gr. 361]. See pp. 170-171.

5. *Parisinus gr. 1220 (Medic.-Reg. 3066)*

14th century; *Nil* is written by two scribes, the second of which only copied f. 312^r; oriental paper; 225 x 144 mm.; ff. 324 (+ 35bis); *Nil* ff. 309^r-315^r; 32-33 lines (f. 312^r, written by another scribe, has 28 lines); siglum **P**. **P** has many variant readings, some of which are written in red ink; some of these readings were probably added by the scribes themselves (information by Dr Christian Förstel), but in a few places it seems certain that additions are by another hand than those of the two scribes; these readings come from *Par*. In the catalogue, **P** is described as containing "Epicteti enchiridion interpolatum", but Nilus is not mentioned. See Omont, *Inventaire* I 270-271.

P is probably a gemellus of **M** [Ven. Marc. gr. 131], and thus a primary witness; however, it is not impossible that **P** derives from **M**, instead of being its gemellus. See pp. 165-170.

6. *Parisinus Suppl. gr. 684 (miscellaneus)*

15th-18th century; paper; ca. 154 x ca. 111 mm.; ff. 240; *Nil* ff. 103^r-112^r; 24 lines; siglum **S**; wrongly catalogued as containing *Ench*. The text of *Nil* breaks off after ch. 53, and is followed by another text by Nilus (this was not noted by Omont). **S** has numerous marginal annotations, in the same hand as the text. See Omont, *Inventaire* III 298-299.

S is a gemellus of the lost common source of **H** [Hafniensis deperditus], **O** [Vat. Ott. gr. 25] and **R** [the *editio princeps*]; thus it goes back indirectly to **M** [Ven. Marc. gr. 131]. See pp. 174-175, 177-178.

7. *Vaticanus gr. 653 (olim 435)*

14th century (15th century according to Wotke 69); paper; 410 x 285 mm.; ff. I, 266; *Nil* ff. 145^v-150^v; 32 lines; siglum **W** (Wotke **B**). **W** is wrongly designated as Vat. Reg. gr. 653 by both Wotke and Piscopo. See Devreesse 79-82.

W is a gemellus of **V** [Vat. gr. 1434], and thus goes back indirectly to **M** [Ven. Marc. gr. 131]. See pp. 174-177.

8. *Vaticanus gr. 1434*

11th century, according to Wotke 69 and Piscopo 596; 12th-13th century, according to Prof. P. Canart; parchment (ff. 307-314 oriental paper); ff. 315; *Nil* ff. 281^r-288^v; 30-31 lines; siglum **V** (Wotke A).

V is a gemellus of **W** [Vat. gr. 653], and thus goes back indirectly to **M** [Ven. Marc. gr. 131]; it is the source of **N** [Vat. Ott. gr. 142]. See pp. 174-177.

9. *Vaticanus Ottobonianus gr. 25*

A.D. 1564-5; on f. 297^v there is a note Εργον χειρῶν τάλανος τοῦ φιλοθέου ἱεράρχου ἡγουμένου ἀγίας μονῆς τῆς ὑπεραγ. θεοτόκου τοῦ ἱερά...τῆς Κύπρου; paper; 335 x 218 mm.; ff. 298; *Nil* ff. 134^r-142^r; 26 lines; siglum **O**; wrongly catalogued as containing *Ench* by Friedrich-Faye. See Feron-Battaglini 23-24.

O is a gemellus of **H** [Hafniensis deperditus] and **R** [the *editio princeps*]; thus it goes back indirectly to **M** [Ven. Marc. gr. 131]. See pp. 174, 177-180.

10. *Vaticanus Ottobonianus gr. 142*

17th century; paper; 279 x 198 mm.; ff. 365; *Nil* ff. 231^r-260^v; 13-14 lines; siglum **N**. See Feron-Battaglini 79-80.

N is a copy of **V** [Vat. gr. 1434]. See p. 176.

11. *Vaticanus Palatinus gr. 361*

15th-16th century; paper; 146 x 107 mm.; ff. 271; *Nil* ff. 228^r-249^r; 15 lines; siglum **Q**. See Stevenson, *Pal.* 212-215.

Q goes back to a lost MS which also served as the exemplar of some of the material in **G** [Par. gr. 1054]; thus it goes back indirectly to **M** [Ven. Marc. gr. 131]. See pp. 172-174.

12. *Venetius Marcianus gr. 131 (coll. 471)*

11th century; parchment; 345 x 245 mm.; ff. II, 367, II; *Nil* ff. 311^r-322^r; two columns of 27 lines; siglum **M**; this MS once belonged to Bessarion (owner's note on f. 1: Sancti Nili orationes diverse optimus liber B(essarionis) car. Tusculani, locus 75). See Mioni, *Ven.* 182-184.

M is a primary witness; it is the source of all the other extant witnesses, with the possible exception of **P** [Par. gr. 1220], which, however, may go back to **M** as well. See pp. 165-170.

*Lost manuscripts*1. *Athous 2016* (Ἐσφιγμένον 3)

12th century; parchment; quarto; ff. 230; *Nil* ff. 198^r-208^v. Wrongly catalogued as containing *Ench*¹ (Lambros, *Athos* I 170). Dr E.K. Litsas (Patriarchal Institute of Patristic Studies at Thessaloniki) went to a good deal of trouble to arrange to have this MS photographed for me. In the autumn of 1995 he found Dr J. Tavlakis ready to undertake the journey to the Esphigmenou Monastery on my behalf. Dr Tavlakis obtained permission to visit the library, but to his distress he discovered that the library register that was compiled in 1912 contained no mention of the MS, which means that it must have got lost in the years between 1880 (when it was catalogued by Lambros) and 1912².

2. The MS used by Suarez for his 1673 *editio princeps*, published in Rome; I use the siglum **R** to indicate Suarez' edition³. See pp. 174-175, 177-182.

3. The Copenhagen MS consulted by Meibom [*Hafniensis*], a collation of which is found in the 1711 edition by A. Reland (pp. 101-119); siglum **H**. Meibom describes **H** as "non admodum antiquae, bonae tamen, notae" (at the end of the collation). Of course, I have used Reland's report; in a number of places Schweighäuser's report is wrong or incomplete. Meibom remarks that **H** has ch. 38b,3 - ch. 41 after 33,8; this displacement must have occurred in an ancestor of **H**, because the numbering of ch. 38b,3 - ch. 41 immediately follows that of 33,1-8 (33,1-8 = **H** 24; 38b,3-38c,7 = **H** 25; 39-40 = **H** 26; 33,8-9

¹ That the Esphigmenou MS contained *Nil* is proved by three circumstances: in the first place the MS exclusively contains works by Nilus; in the second place it has the title ἐπικτήτου ἐγχειρίδιος, which is only found in MSS of *Nil*; in the third place it ends with the phrase ἀποκτεῖναι μὲν τις δύναται με, βλάψαι δὲ οὐ, which is also found in *Nil* (here Esphigmenou 3 has δύναται με, whereas the other sources have με δύναται).

² On the loss of Athos MSS catalogued by Lambros see Richard, *Recherche* 6. Richard, *Répertoire* 44 notes: "Cependant les codd. 3 (...) paraissent manquer". Yet Richard, *Recherche* 6 adds: "Cependant, pour ces deux bibliothèques [Esphigmenou and Iviron—GJB] nous pouvons espérer retrouver une partie des manuscrits égarés dans les suppléments non décrits."

³ Piscopo uses the siglum **R** to indicate the MS used by Suarez (Piscopo, *Nilo* 594: "Questa edizione si basa su un codice (**R**)..."); but of course we cannot know with certainty the readings of Suarez's MS, because his edition shows traces of intensive contamination.

= **H** 27). Cf. Schweighäuser *ad* 33⁴. On **H** see Schweighäuser LXIX-LXX; see also Höistad 106-107.

H derives from the same lost source as **O** [Vat. Ott. gr. 25] and **R** [the *editio princeps*]. See pp. 174-175, 177-180.

CHAPTER NINE

THE AUTHENTICITY AND CHARACTER OF [NILUS]' ADAPTATION

1. *Authenticity*

The attribution of *Nil* to Nilus Ancyranus is exclusively based on the fact that the work is transmitted amongst other works by Nilus, at least in **M** and its derivatives, to which the source of the *editio princeps* belongs as well¹; according to Omont, **P** contains only one other work by Nilus². **M**, **P** and the lost MS Athous Esphigmenou 3 (to judge from Lambros' catalogue) do not even mention Nilus' name at the beginning or the end of the text³; this induced Leone Allacci to consider the work as spurious⁴, although F. Liguori suggested that Nilus refused to put his name above a work which was only his adaptation, not his original work⁵.

Degenhart 19-20, denies Nilus' authorship on internal grounds. He argues that the work is of such poor quality that it is impossible to assign it a place in any of the periods of Nilus' activity as a writer. He further remarks that the few additions which occur in *Nil* are not in accordance with Nilus' style, mentioning as an instance the phrase ἄνθρωπος τοῦ θεοῦ, occurring in *Nil* 21. Finally, he states that *Nil* 47 (= *Ench* 33¹⁰ and 33¹¹), which deals with attending theatrical

¹ The same goes for the lost MS Athous 2016 (= Esphigmenou 3), according to Lambros' catalogue.

² On fol. 274 we find "Nili monachi opusculum de eodem [sc. de octo vitiosis cogitationibus]"; there follow some small works by Anastasius, Nicephorus and Maximus plus the *Christus Patiens*, then on fol. 309 *Nil* begins.

³ **M** and the lost Athous have the title ἐπικτήτου ἐγχειρίδιος (sic); **P** has no title at all, but adds at the top of the page δέρκου βιβλὸν τήνδε σοφῆς μελίσσης ὁμόεργον (which, as Prof. C.J. Ruijgh points out to me, is intended as a dactylic hexameter), adding the title ὑποθήκαι ἅς εἰς ὑπόθεσιν ἑαυτοῖς γεγράφασι σπουδαῖοι καὶ ὠνόμασαν ἐγχειρίδιον (taken from *Par*) in red ink. Cf. Schweighäuser *ad loc.*

⁴ *PG* 79, 52-54; Allacci is followed by Le Nain de Tillemont, *Mémoires pour servir à l'Histoire ecclésiastique des premiers six Siècles*, XIV (Paris 1709), 210.

⁵ See Piscopo, *Nilo* 593, n. 1; Piscopo herself accepts Nilus' authorship of *Nil*. *Val*, too, preserves the original title ἐπικτήτου ἐγχειρίδιον (see p. 257).

performances, is in flat contradiction with Nilus' attitude to this question as expressed in his genuine works⁶.

Degenhart's conclusion has been accepted by most subsequent scholars, although some still uphold the authenticity of the adaptation⁷. I do not feel qualified to argue against the upshot of Degenhart's argumentation, and therefore accept his rejection of Nilus' authorship. But whether or not Nilus' authenticity is accepted, one cannot but agree with Degenhart that *Nil* is a very sloppy piece of work, as will be illustrated below.

Degenhart believes that the author of *Nil* can possibly be identified as the monk Comasius, because of a remark by Nilus addressed to this monk⁸. Later scholars have not accepted this identification, and the prevailing opinion among those scholars who deny Nilus' authorship is that it is impossible to assign the work to a definite period, although it is usually assumed that it is several centuries later than Nilus (see Spanneut, *DS* 836 *ad fin.*)⁹.

2. The Christian character of [Nilus]' adaptation

The poor quality of *Nil* has already been noted above¹⁰. In the following I will mention the ways in which [Nilus] has sought to

⁶ Here Degenhart seems to overstate his case: in fact *Nil* 47,1 runs οὐ καλὸν τὸ παρίεναι εἰς θεάτρον, without any restrictions. The remarks in *Nil* 47,4-6 refer to an ἀκρόασις, not to theatrical performances.

⁷ See Spanneut, *DS* 835-836; —, *RAC* 664-665. Among those scholars who vindicate Nilus' authorship are Chappuis 145, Pohlenz (see Spanneut, *RAC* 665), Liguori and Piscopo (see above, and note 5).

⁸ Degenhart 20: "Nilus wendet sich nämlich 232 D 233 A mit schärfsten Worten über die heidnischen Bücher an einen Monch Komasius, früheren Rhetor, der selbst im Kloster noch sich von den heidnischen Autoren nicht zu trennen vermochte."

⁹ Spanneut, *Moines* 50, states that the work has been composed "vers le VI^e siècle sans doute".

¹⁰ Some opinions: Degenhart 19: "(...) ein so plattes, jämmerliches, dem Genius und der Arbeitsweise eines Nilus so ganz und gar widerstrebendes Machwerk(...)"; Spanneut, *DS* 835: "Le travail de l'interpolateur est malhabile, mais remarquable pour le respect qu'il témoigne au texte."; —, *RAC* 664: "Der Interpolator ist ungeschickt, respektiert aber gewissenhaft das Original." On the other hand, Chappuis 145 praises Nilus for the ingenious idea of using Epictetus' *Encheiridion* for the benefit of the monks, and regards his adaptation as more interesting than *Par*, "non seulement parce que c'est le premier essai, mais encore parce que respectant à peu de détails près la pensée stoïcienne, elle la transmet avec moins d'atténuations et de surcharges chrétiennes." For Piscopo, *Nilo* 593, too, the work "suscita un particolare interesse, se la si considera nel quadro di tutta la produzione di questo autore."

transform the authentic *Encheiridion* into a suitable handbook for monks¹¹; the number and character of doctrinarian alterations is not very impressive.

a. *Omissions*

The most conspicuous way in which [Nilus] has changed the original *Ench* is constituted by omissions of words, phrases and whole passages. These are the following¹²:

Ench 15,8-9 = *Nil* 21 *ad fin.* (the instances of Diogenes and Heraclitus as θεῖοι)

Ench 32 (dealing with μαντεία)

Ench 33⁸ (dealing with τὰ ἀφροδίσια)

Ench 33¹⁰,25-31 (dealing with behaviour in the theatre)

Ench 41,3 (= *Nil* 60,3) ὀχεύειν

Ench 52 (dealing with the tripartition of Epictetus' philosophy)

Ench 53¹⁻³ (quotations from Cleanthes, Euripides and Plato)

The omissions in the final chapter (72) show [Nilus]' clumsiness in preparing his adaptation: in the original text the four maxims are explicitly presented as such by the introductory phrase ἐπὶ παντὸς πρόχειρα ἐκτέον ταῦτα; in *Nil* this phrase is omitted, together with the first three maxims quoted in *Ench*, so that it becomes unclear who is the I (με) of the maxim.

b. *Adaptations of passages*

In one case [Nilus] replaces a phrase in *Ench* by something of his own invention: *Ench* 31⁵, containing instructions on making oblations, is replaced by the stop-gap *Nil* 38c⁹,5 προσήκει κατὰ ἀλήθειαν ἄπτεσθαι

¹¹ Chappuis 146-152 gives a comparison of *Nil* and *Ench*. A drawback of his treatment is that he appears to use Migne's edition, which reproduces **R**; further he takes this text for granted, assuming that all the differences from *Ench* are deliberate alterations by Nilus. For instance, at p. 146 Chappuis states that in *Nil* 1 the phrase 1,3-4 οὐκ-ἔργα is omitted; in fact, it is found in **P** and **H** (and Schweighäuser's edition). The omissions in *Nil* 9, 13, 68-69 (Chappuis 146-147) in comparison with *Ench* are probably due to clerical errors (in the first two cases *le saut du même au même*).

For a brief description of the relationship between *Nil* and *Ench* see Spanneut, *DS* 835-836; —, *Moines* 49-50.

¹² The omission of *Ench* 48³, 49, 50,1-2 (*Nil* 69-70) is probably due to the loss of a folium or the skipping of a page: there is no reason why Nilus should have left out *Ench* 49 deliberately, because its contents are perfectly compatible with Christian doctrine: "it is deeds, not words, that count".

ἔργου; here [Nilus] does not even take the trouble to indicate which kind of ἔργον is intended, so that the whole phrase is in fact devoid of sense. At *Nil* 47,4 (= *Ench* 33¹⁰,24-25) the original εἰς τὰ θεάτρα τὸ πολὺ παριέναι οὐκ ἀναγκαῖον is replaced by οὐ καλὸν τὸ παριέναι εἰς θεάτρον: ἀναγκαῖον apparently was not strong enough for [Nilus].

c. *Proper names and specific denominations*

Names of Greek philosophers or mythological figures are usually substituted or omitted, although on one occasion the name of Socrates is retained, namely at *Nil* 10a,2 (= *Ench* 5a,3). In one case Socrates has been substituted by Paul (*Nil* 71 *ad fin.* = *Ench* 51). The phrase containing the names of Diogenes and Heraclitus has been suppressed altogether (*Ench* 15,8-9). At *Nil* 38b⁶,7 (= *Ench* 31⁴,17) Eteocles and Polyneices are replaced by τισι τῶν ἀφρόνων¹³. At *Nil* 48,2 (= *Ench* 33¹²,34-35) Socrates and Zeno are replaced by τις τῶν ἐναρετῶν.

Two other places show the carelessness with which [Nilus] adapted the text of *Ench*: at *Nil* 35b⁶,15 (= *Ench* 29⁴,20) Socrates¹⁴ is substituted by τις τῶν σοφῶν; this phrase is meaningless as an illustration of the immediately preceding τινὸς λέγοντος, and the sentence immediately following has lost its sense as well, because the word ἐκεῖνος, which in *Ench* refers to Socrates, is now made to refer to the indefinite τις τῶν σοφῶν. The case of *Nil* 65,8 (= *Ench* 46¹,4) is analogous: here Socrates is replaced by οἱ φιλόσοφοι, without further adaptations in the sequel, so that the reader of *Nil* is made to believe that *the* philosophers in general sent away those who applied to them for being instituted as philosophers¹⁵.

At *Nil* 21 (= *Ench* 15) the phrase τῶν θεῶν συμπότης is replaced by τοῦ θεοῦ ἄνθρωπος, while ἄγγελος has taken the place of συνάρχων.

Finally, οἱ θεοί is constantly replaced by ὁ θεός.

These are the only significant changes introduced in order to bring the original *Ench* into accordance with Christian doctrine. But in other places [Nilus] leaves passages which are quite indigestible to an orthodox Christian. Chappuis 151 and Spanneut, *DS* 836, draw

¹³ Not by *les tyrans*, as Chappuis 149 wrongly states.

¹⁴ That [Nilus] read εἰς Σωκράτης for Εὐφράτης (with the MSS of *Ench*) appears from the fact that *Nil* has εἰς τις τῶν σοφῶν.

¹⁵ *Nil* has φιλόσοφοι for φιλοσόφοις, a reading which I believe should be maintained, because it is also found in *EACWwSid* and *Vat*.

attention to *Nil* 16,4-5 (= *Ench* 12¹,4-5) κρείσσον καὶ τὸν παῖδα κακὸν εἶναι ἢ σὲ κακοδαίμονα, and *Nil* 19,3-4 (= *Ench* 14a¹,3-4) οὕτω καὶ τὸν παῖδα ἐὰν θελήσης μὴ ἀμαρτάνειν, μωρὸς εἶ; Spanneut, *ibid.*, adds that [Nilus] omits *Ench* 32, dealing with prophecies, but leaves *Nil* 24 (= *Ench* 18), where the cry of a crow is dealt with as a prophecy. And there are more such instances. All in all we may conclude that the attempt to adapt *Ench* to orthodox Christian purposes can be regarded as a failure.

3. Other deviations from the authentic *Encheiridion*

Besides the changes made in order to give the text a Christian character, there are a large number of major and minor deviations from the original *Encheiridion*. Some of these are certainly deliberate. I will mention the different categories of deviations, and quote some instances.

a. Simplifications

In a few cases *Nil* replaces a relatively obscure word or phrase by a better-known one; these are the following:

<i>Ench</i> 8,2 = <i>Nil</i> 13,2	εὐροήσεις] εὐδαιμονήσεις
<i>Ench</i> 18,6 = <i>Nil</i> 24,6	ὠφεληθῆναι ἀπ' αὐτοῦ] αὐτὸ καλῶς θέσθαι
<i>Ench</i> 24 ³ ,15 = <i>Nil</i> 31b ⁸ ,5	ἄνισοί] ἄδικοί
<i>Ench</i> 31 ⁵ ,25 = <i>Nil</i> 38c ⁶ ,6	γλίσχρως] αἰσχροκερδῶς

b. Additions

Additions which affect the meaning of the text are few; I have noted the following:

<i>Ench</i> 2 ² ,11 = <i>Nil</i> 7,6	κούφως + ἀνυπερθέτως
<i>Ench</i> 18,2 = <i>Nil</i> 24,2	ἢ φαντασία + τοῦ δαίμονος
<i>Ench</i> 29 ⁷ ,34 = <i>Nil</i> 36c ⁵ ,4	ἄνθρωπον + ὄντα ¹⁶

¹⁶ Thus *Nil* has ἓνα σε δεῖ ἄνθρωπον ὄντα ἀγαθὸν ἢ κακὸν εἶναι, with ὄντα for ἡ of those MSS of *Ench* which have ch. 29. While the *Ench* reading should be taken as “you must be one person, either good or bad” (Oldfather), [Nilus] probably intended “being one man, you must be good or bad”. But Schweighäuser suspects that [Nilus] wrote ὄντως for ὄντα.

<i>Ench</i> 31 ¹ ,4 = <i>Nil</i> 38a ¹ ,4	τὸ πείθεσθαι αὐτῷ + καὶ ἔπεσθαι
<i>Ench</i> 33 ⁷ ,18 = <i>Nil</i> 45,3	ante δόξαν add. ἡδονὴν ἢ
<i>Ench</i> 33 ¹⁴ ,44 = <i>Nil</i> 50,4	ante ἀκούειν add. πυκνῶς
<i>Ench</i> 48b ² ,1 = <i>Nil</i> 69 ¹ ,1	ψέγει + προχείρως

In other places there are additions of particles and pronouns; some instances:

<i>Ench</i> 5a,5 = <i>Nil</i> 10a,5	ante μηδένα add. ἄλλον
<i>Ench</i> 10,4 = <i>Nil</i> 14,4	ἐὰν + δὲ
<i>Ench</i> 24 ¹ ,4 = <i>Nil</i> 31a ³ ,4	ante ἀρχῆς add. ἢ
<i>Ench</i> 25 ¹ ,4 = <i>Nil</i> 32a ³ ,14	ante οὐ δύνασαι add. σὺ
<i>Ench</i> 33 ² ,6 = <i>Nil</i> 40,6	πομάτων + ἢ
<i>Ench</i> 37,2 = <i>Nil</i> 56,5	ante κατέλιπες add. τοῦτο
<i>Ench</i> 41,2 = <i>Nil</i> 60,2	ante ἐπὶ πολὺ add. ἢ (ter)
<i>Ench</i> 51 ³ ,14 = <i>Nil</i> 71b ⁶ ,1	ante Παῦλος add. καὶ

c. Omissions

Besides the omissions already recorded above, there are a number of places where particles, pronouns and other words are omitted; some instances:

<i>Ench</i> 1 ⁵ ,20 = <i>Nil</i> 5,3	ante οἷς om. τούτοις
<i>Ench</i> 7,1.3 = <i>Nil</i> 12a,1.3	post 1. εἰ om. μὲν et post 3. τετάσθαι om. δὲ
<i>Ench</i> 22,2 = <i>Nil</i> 29,2	post καταμωκησομένων om. σου
<i>Ench</i> 26,3 = <i>Nil</i> 33 ² ,3	post γινομένων om. ἐστίν
<i>Ench</i> 33 ¹² ,34 = <i>Nil</i> 48,2	post ἐποίησέν om. ἐν τούτῳ
<i>Ench</i> 42,6 = <i>Nil</i> 61 ⁴ ,10	ante ὁρμώμενος om. οὖν

d. Transpositions

In some thirty places the word order is changed; some instances:

<i>Ench</i> 2 ¹ ,5-6 = <i>Nil</i> 6,5	θάνατον-πενίαν] πενίαν-θάνατον
<i>Ench</i> 33 ¹⁶ ,47 = <i>Nil</i> 52,4	τι συμβῇ] συμβῇ τι
<i>Ench</i> 43,2 = <i>Nil</i> 62,2	ὁ ἀδελφὸς ἐὰν] ἐὰν ὁ ἀδελφὸς
<i>Ench</i> 51 ³ ,16 = <i>Nil</i> 71b ⁶ ,2	εἰ καὶ] καὶ εἰ

e. Changes of words and short phrases

Fairly often *Nil* has an alternative (form of a) word, or varies a phrase; this happens with pronouns, particles, substantives, verbs etc.; some instances:

<i>Ench</i> 1 ³ ,11 = <i>Nil</i> 3,5	τινί] οὐδενί
<i>Ench</i> 2 ¹ ,2 = <i>Nil</i> 6,2	περιπεσεῖν] περιπίπτειν
<i>Ench</i> 6,4 = <i>Nil</i> 11,4	ὥσθ' ὅταν] ὅταν οὖν
<i>Ench</i> 12 ¹ ,2 = <i>Nil</i> 16,2	διατροφάς] διατροφήν
<i>Ench</i> 14a ¹ ,3 = <i>Nil</i> 19,3	κἄν τὸν παῖδα] καὶ τὸν παῖδα ἐὰν
<i>Ench</i> 19b ² ,4 = <i>Nil</i> 26,4	σύ τε αὐτὸς οὐ] οὐδὲ γὰρ
<i>Ench</i> 25 ⁴ ,13 = <i>Nil</i> 32b ⁸ ,4	τὸν αὐτὸν τρόπον] οὕτω
<i>Ench</i> 25 ⁴ ,16 = <i>Nil</i> 32b ⁹ ,7	λυσιτελεῖ] λυσιτελές
<i>Ench</i> 30,7-8 = <i>Nil</i> 37 ³ ,14	ἂν μὴ σὺ θέλῃς] εἰ μὴ θέλεις
<i>Ench</i> 33 ¹¹ ,31 = <i>Nil</i> 47,4	ἀκροάσεις] ἀκρόασιν
<i>Ench</i> 46 ² ,8 = <i>Nil</i> 66a ¹ ,12	ἐξεμέσαι] ἐμέσαι
<i>Ench</i> 48a ¹ ,1 = <i>Nil</i> 68,6	οὐδέποτε] οὐδεμίαν ποτὲ
<i>Ench</i> 51 ² ,9 = <i>Nil</i> 71a ⁴ ,10	βιοῦν] ἐκβιοῦν

f. Conjectures

In some cases *Nil* has a reading which seems to have been introduced in order to emend a text which was judged corrupt; of course, it is not beyond doubt that such conjectures were introduced by [Nilus], but it is a reasonable guess that this has been the case. I will quote some instances:

At *Nil* 3,6 (= *Ench* 1³,11) *Nil* has ἐχθρὸν οὐδένα ἔξεις, οὐδεῖς σε βλάψει, while *Ench* reads οὐδεῖς σε βλάψει, ἐχθρὸν οὐχ ἔξεις. By this transposition the two phrases οὐδεῖς σε βλάψει and οὐδὲ γὰρ βλαβερόν τι πείσῃ are juxtaposed.

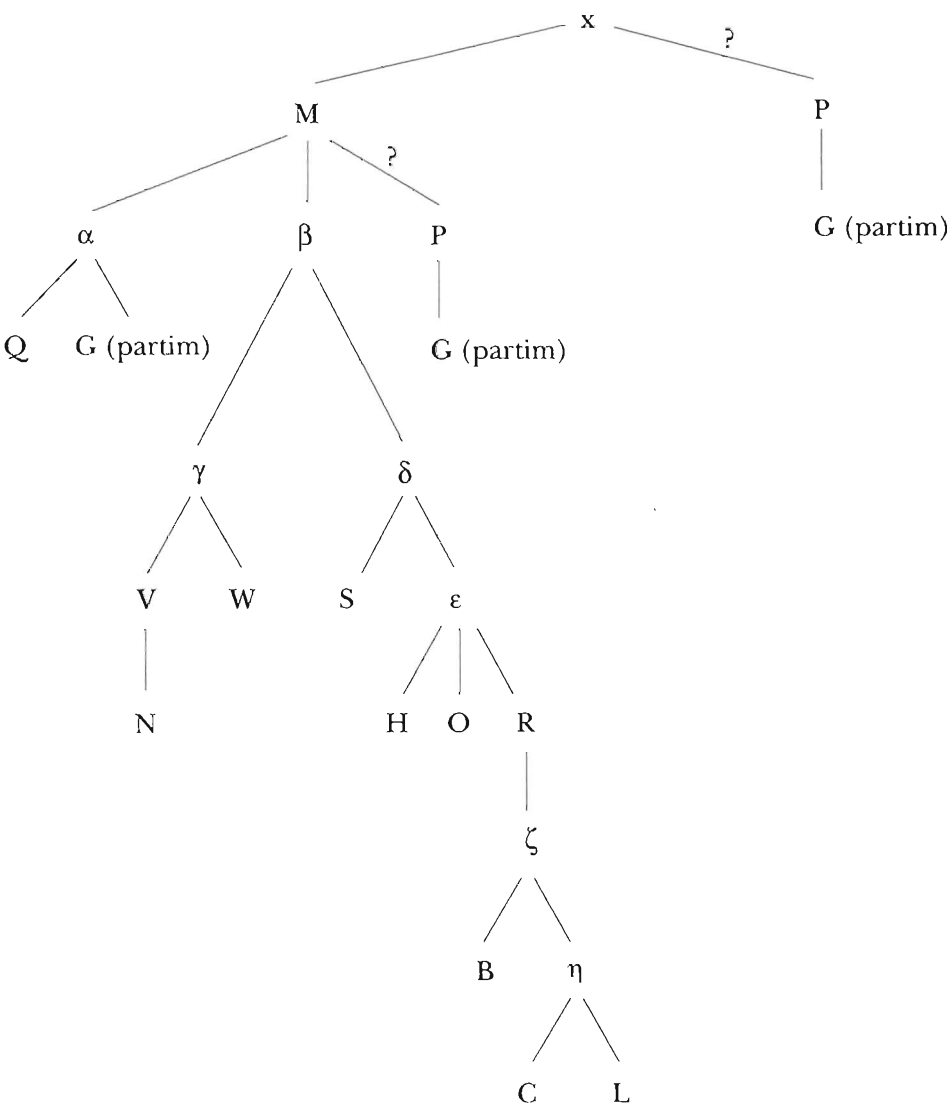
At *Nil* 11,5 (= *Ench* 6,5) *Nil* adds εὐλόγως before ἐπαρθήσῃ; ἐπαρθήσῃ is a corruption of ἐπάρθητι, which in all probability occurred already in [Nilus]' text of *Ench*, because the reading is found in **ACSiδ** as well (it is an anticipation of ἐπαρθήσῃ in the same line); the addition of εὐλόγως is a good attempt at restoring sense to the corrupt passage.

The readings which have been mentioned so far were in all probability either introduced deliberately by [Nilus] or, in the case of the lesser alterations, originated spontaneously *currente calamo*. The latter explanation goes especially for such trivial changes as ὅτι instead of διότι and the like.

It is also possible that in a number of cases [Nilus] copied a corruption he found in his MS of *Ench*. For instance, at *Ench* 18,3 (= *Nil* 24,4) we find καὶ instead of ἦ; καὶ (written *per compendium*) and ἦ

are easily confused. As a rule such corruptions do not destroy the sense of a passage completely, and therefore [Nilus] may not even have noticed them. But things become different when the MSS of *Nil* present us with readings which are ostensible corruptions destroying the grammar and/or sense of a passage; here we have to ask ourselves whether the corruption was already in [Nilus'] text of *Ench*, or originated in the transmission of *Nil*. This will be discussed in chapter eleven, dealing with the constitution of the text.

Stemma codicum et editionis principis
[Nili] Encheiridii



CHAPTER TEN

THE AFFILIATION OF THE MANUSCRIPTS AND THE *EDITIO PRINCEPS* OF [NILUS]' ADAPTATION

In the introduction (pp. 149-150) it has already been explained how the five witnesses used by Wotke and Piscopo (**H** [Hafniensis deperditus], **P** [Par. gr. 1220], **R** [the Roman *editio princeps*], **V** [Vat. gr. 1434], **W** [Vat. gr. 653]) are arranged stemmatically by these scholars. They divide the MSS into two groups: the first consists of **H** and **P**, the second of **RVW**; in the latter group, **V** and **W** belong together against **R**. On the basis of my investigations of all the MSS known and available to me, I agree that **VW** belong together, but on most other points I have arrived at different conclusions.

The stemmatical arrangement of the MSS of *Nil* is rather complicated for several reasons. **H** is only known from Meibom's collation, of which it can be safely assumed that it is incomplete. Suarez' text of the *editio princeps* is contaminated with Wolf's text of *Ench*¹. Other MSS too (notably **Q** [Vat. Pal. gr. 361]) show traces of intensive contamination. But most important of all, the relationship of the two most important MSS, **M** [Ven. Marc. gr. 131] and **P**, cannot be established with certainty. Therefore, my discussion does not claim to give the ultimate and definitive truth, but only presents what I believe to be the least unlikely representation of the state of affairs.

The relationship of M and P

I will start my discussion at the top of the stemma, that is, with the relationship of **M** and **P**; all the other MSS appear to depend on **M**, as will be shown below. **M**, being the oldest extant MS of *Nil* (**M** is assigned to the eleventh century by Mioni), is *qualitate qua* a primary witness. **P** is assigned to the fourteenth century by Omont, and therefore much younger than **M**. Thus it is impossible that **M** should

¹ This already appears from the fact that **R**'s division of the chapters is based on Wolf's edition; cf. Schweighäuser's note (*EPHM* V 98).

be dependent on **P**: either the two MSS go back to a common source (and are therefore gemelli), or **P** depends on **M**.

P has numerous separative errors against **M** (and the other MSS²); some instances:

5,2	πάντως] πάντα
15,4	δ' om.
21,1	ὅτι om.
29,1	ἐπιθυμεῖς] ἐπιθυμηθεῖς
35b ³ ,6	νικηθῆναι] κινήθηναι
38a ² ,8	θῆς] τῆς
53a,5	ὄν] ὅσον
69 ³ ,4	ἀπολογεῖται] ἀπολείται
71a ¹ ,3	παραβαίνειν] παραβαίνει

On the other hand, there are a few places where **P** certainly has the correct reading against **M** (and most or all other MSS):

9,7	γινόμενα P : γενόμενα M cett.
30,1	πρὸς τὸ P (et H²R): πρὸ τοῦ M cett.
34c ³ ,3	μηδὲν P recte: μηδὲ M cett. (Schweighäuser)
35a ¹ ,1	ὀλύμπια P : ὀλύμπιον M cett.
38c ⁷ ,2	ἀπολλύντες P : ἀπολύοντες M cett.
49,4	γινόμενα P : γενόμενα M cett.

Now if we wish to derive **P** from **M**, these six places should be explained by assuming that they came into **P** by conjecture or by contamination. The cases of 9,7 and 49,4 are very easy corrections; the cases of 30,1, 34c³,3 and 35a¹,1 are less obvious, but not very difficult; but in the case of 38c⁷,2 it is hard to imagine that a scribe introduced the reading ἀπολλύντες *suo Marte*, although, of course, this possibility cannot be ruled out altogether. There are some other places which can only be explained as the result of conjectural emendation: at 31c¹³,8 **P** adds φίλον after πιστὸν, which looks like an attempt to emend the corrupt πιστὸν δήμονα for πιστὸν καὶ αἰδήμονα; at 38b⁴,1 **M** has πρὸς for πρὸς τοῦτο (with **ORSW**), while **P** omits both words (with **NVQ**). Further, there is the reading at 40,7: **P** has ἄνθρωπον (which is accepted by Schweighäuser), while the other MSS read περὶ ἄνθρωπον; obviously περὶ ἄνθρωπον is a corruption of περὶ ἀνθρώπων; **P**, then, has sought to emend the text by omitting περὶ. Finally, there is the case of 62,2: here Schweighäuser prints Ἐὰν οὖν, which is the reading of **HORVW**; **P** reads ἔαν δὲ, while **MQ** have ἔαν (which is also found in *Ench* and *Par*): to my mind, **MQ** have the

² In my discussion of the relationship of **P** and **M** I do not report the readings of **BCLN**, because these MSS are *codices descripti*.

correct reading, while both the addition of δὲ in **P** and of οὖν in the other MSS should be regarded as either clerical errors or deliberate attempts at improving the text. These cases show that the scribe of **P** was capable to emend a text which he judged corrupt.

In a few other places where Schweighäuser follows **P** against **M**³ the reading of **P** should probably be rejected:

4,7	ἐλευθερία M cett.: καὶ ἐλευθερία P
40,7	περὶ ἄνθρωπον M cett.: ἄνθρωπον P (cf. supra)
53a,2	ἀλλὰ M cett.: ἀλλὰ καὶ P (et Q)
61 ² ,7	βέβλαπται M cett.: βλάπτεται P

So far, one might be inclined to conclude that **P** and **M** are gemelli, although the number of separative errors of **M** against **P** is very low. Yet there is also an argument for the dependence of **P** on **M**. In a number of places **M** has been corrected by a later hand⁴.

The passage 1,3-4 οὐκ-ἔργα is omitted by the scribe of **M**, but it is added by a later hand writing in a quite different script with much darker ink; the hand looks rather recent.

In chs. 10-18 there are a number of corrections written in dark ink. At 10b,3 **M** originally read τῷ for τὸ, and κακῶι for κακῶς; both readings have been corrected by writing ὀ and c *in rasura*. At 17,4 **M** originally had μηδὲ, to which a ν was added above the line. At 17,5 **M** has οὔτω, to which the later hand added a sigma above the line. At 18,1 **M** had ἄνους with a line drawn above ου (= ἄνθρώπους): the corrector added an *acutus* above the α and deleted the line above ου. At 31b⁷,2 this same hand added a question mark (;) after μεγάλο-φρονά. Because the corrections in chs. 10-18 consist of a few letters only, it is impossible to say with certainty whether the addition at 1,3-4 and the corrections in chs. 10-18 were added by the same scribe, but intuitively I think that this is not so: the letters of the corrections in chs. 10-18 are more robust than the script of the addition at 1,3-4.

At 61¹,4 the original reading in **M** was ὅταν τίς σε κακῶς ἢ κακῶς λέγη; the first κακῶς was changed into καλῶς, probably by the first hand⁵.

³ Of course, Schweighäuser had no knowledge of **M**.

⁴ I have studied **M** *in situ* in October, 1997. Before that time I had received information about the corrections and additions in **M** from Dott. Susy Marcon of the Biblioteca Marciana; I wish to express my gratitude to her.

⁵ In a letter of 13/3/97 Dott. Marcon writes me that the ink of the λ at 61¹ is brighter than that of the ν at 17,4. She further adds: "la forma del λ diverge da quella della stessa lettera nella grafia della nota a f. 311r [1,3-4]." For the inspection of **M** this time I am indebted to Dott. E. Lugato. After inspecting **M** *in*

Now in the passage 1,3-4 **M**² has δόξα, which is also found in **P** and **H**⁶; the other MSS omit the passage with **M**^{ac}; δόξα is also found in one of the two families of *Par*; the other witnesses have δόξα¹. At 17,4 the situation is similar: **M**^{ac} has μηδὲ, which is also the reading of **ORSV**; μηδέν, the reading of **M**², is also found in **H**³**PQW**⁷; at 17,5 the other MSS have οὕτω with **M**^{ac}, whereas **P** agrees with **M**^{pc} in reading οὕτως; at 18,1 the reading ἀνους with a stroke above the line is reproduced in **OSVW** (**R** has ἀνθρώπους), while **P** has ἄνους. At 61¹ **P** agrees with the reading of **M**^{pc}, the other MSS omit κακῶς ἢ⁸. In these cases we *may* have the following state of affairs: the common source of the other MSS was copied from **M** when the corrections by **M**² had not yet been made; **P**, on the other hand, was copied from **M** after **M**² had been active.

Finally, there are two supralinear sigmas in chs. 10-11. At 10b,1 the scribe originally wrote αὐτὸ for αὐτὸς; a sigma was added above the line. At 11,2 **M** has ἔλεγε; here too a supralinear σ of exactly the same shape was added. The colour of the σ is the same as that of the text-ink, but its shape is somewhat thinner than the sigmas in the text; yet this might be due to the fact that the letter was added above the line. It is impossible to decide whether the sigmas are due to the scribe or to a later hand, but on intuition I think the latter hypothesis the more likely. At 10b,1 all MSS have αὐτὸς; at 11,2 **P** has ἔλεγεσ, while the others have ἔλεγε. Yet this does not prove that **P** depends on **M**, because it is also possible that a common ancestor of **M** and **P** had exactly the same reading as **M**, that is, ἔλεγε with σ above the line (that is, if the σ is due to the first hand)⁹.

In theory there are other explanations too. Thus one could suppose that **M**² drew on **P**, although in that case one would expect to

situ I believe that the λ is probably due to the first hand, because it resembles the λ in the text very closely.

⁶ As will be shown below, **H** has been contaminated from **P** in a few places; this is one of the passages in question.

⁷ Here we have to assume that **Q** and **W** arrived at μηδέν independently.

⁸ The omission of κακῶς ἢ is in all probability intentional, but it cannot be decided whether the scribe who omitted the words read either κακῶς ἢ κακῶς (with **M**^{ac}) or καλῶς ἢ κακῶς (with **M**^{pc}): both readings are equally nonsensical. **Q** has κακῶς ἢ καλῶς, which may be either a conjectural emendation of κακῶς ἢ κακῶς (= **M**^{ac}) or a transposition of καλῶς ἢ κακῶς (= **M**^{pc}).

⁹ In general, **M**¹ has only very few variant readings written *supra lineam*; in the places where I have found letters above the line that are certainly due to the scribe (in other texts than *Nil*), these letters are written in the same way as the letters in the text (see, e.g., f. 328^r, left column, a σ; f. 335^r, right column, a ν).

find more corrections by **M**² taken from **P**. Alternatively, at 1,3-4 it is possible that **M** and **P** received the variant reading δόξα independently; in the case of 61¹ too it is imaginable that two scribes arrived at the same (worthless) conjecture.

If it could be shown that the corrections in **M** were due to several later hands, this would constitute certain proof in favour of the hypothesis that **P** derives from **M**^{pc}. Now there are some slight indications that the corrections are due to different hands, but Dott. Marcon rightly notes: "Gli elementi a disposizione per un confronto non sono sufficienti, tuttavia, ad individuare con certezza le diverse mani."

I find it very difficult to make a choice. If **M** and **P** are gemelli, the number of separative errors of **M** is rather low¹⁰, and the cases of 1,3 δόξα and 11,2 ἔλεγε remain puzzling. If, on the other hand, we assume that **P** derives from **M**, there are a few places where the correct reading of **P** against **M** must be explained by conjectural emendation. *In dubio pro reo*: although I think it much more likely that **P** does derive from **M** than that the two MSS are gemelli, I believe that it is worse to unjustly eliminate a primary MS than to unduly assign a primary status to a *descriptus*. I have decided to treat **P** as a primary witness, and its readings are quoted in the apparatus. In any case, there is hardly any reading in **P**, apart from the ones mentioned above, which deserves serious consideration on the part of an editor. However, I would rather give too much than too little information.

The text of *Nil* in **P** was copied by two scribes; the second of these is only responsible for f. 312^v. The corrections and variant readings appear to have been added by the scribe himself, but some of them may have been made after the text was copied. It has already been noted that **P** has many corrections and variant readings deriving from *Par*. Some of these additions are written in red ink; most of them were probably added by the scribe himself (I have inspected **P** *in situ*), but the marginal additions at the end of the work are probably due to another scribe, who must have been contemporary with the scribe of the text, because he drew from the same source. The source of these additions is to be sought in the group **PIJKQU**, as appears from the case of 71b⁶: here **P** adds in the margin ὁ παῦλος

¹⁰ If the hypothesis that **P** derives from **M**² is rejected, the cases of 1,3-4 and 17,4 should be regarded as separative errors of **M** against **P**.

ἀγωνισάμενος ἔλεγεν τὸν καλὸν ἀγῶνα ἡγώνισμαι· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος; all MSS of *Par* except *PIJKQU* have καὶ before λοιπὸν. The conclusion that **P** drew on a MS of this group is confirmed by other readings where **P**^{pc} is in agreement with *Para*. See for instance the title which is added in **P**, ὑποθήκαι ὥς εἰς ὑπόθεσιν ἑαυτοῖς γεγράφασι σπουδαῖοι καὶ ὠνόμασαν ἐγχειρίδιον: *Pa* reads ὑπόθεσιν ἑαυτοῖς with **P**, while *PM* has ὑπόμνησιν ἑαυτῶν (the latter reading is accepted by Schweighäuser, and rightly so); and at 12b,3 there is an addition καὶ δεδεμένος βληθήση· ὁ γὰρ ἐκὼν μὴ ἐπόμενος ἀνάγκη τοῦτο πείσεται, which is the reading of *Pa*, while *PM* adds ἄκων after ἐπόμενος.

A number of **P**'s errors have already been quoted above. **P** also has rather frequent orthographical errors, of which I will give some instances:

5,3	ἔχεις] ἔχοις
14,5	ἀνεξικακίαν] ἀνεξεκακίαν
18,2	βούλου] βόλου
38a ² ,8	θῆς] τῆς (apparently, the scribe did not attempt to understand what he was copying here)
68,6	ἑαυτοῦ] αὐτοῦ

The most important places where **M** has an error against **P** have already been mentioned above. In addition, **M** has some slighter errors, including a few orthographical ones; some instances:

17,1	ἐλάδιον] ἐλλάδιον
35b ² ,3	ψύχει] ψύχη (sic)
49,1	πρόβαλλε] πρόβαλε
49,4	καθήκη] καθήκει

G [Par. gr. 1054]

Before starting the discussion of the other MSS I will pay attention to **G**, which contains only a restricted number of chapters (see p. 152). **G** appears to go back to three different sources. It starts with the title γνῶμαι ἐπικτήτου τὸ καλούμενον ἐγχειρίδιον, which closely resembles the title in *EΔ* [Neap. II.C.37], **Θ** [Vat. gr. 952], **Ξ** [Vat. gr. 1858] and **Σ** [Neap. Girolamini C.F. 2.11]: γνωμολόγιον ἐπικτήτου τὸ καλούμενον (λεγόμενον **Ξ**) ἐγχειρίδιον; further **G** adds the distichon which is also found in *Eδ*. And indeed **G** closely agrees with *EΔΘ* in chapters 3, 5a and 5b of *Ench* (see pp. 30-31). But already in chapter 5a of *Ench* the influence of **NP** can be seen at work:

<i>E</i> 5a,2	Σωκράτει] τοῖς ἀποστόλοις καὶ τοῖς μάρτυσι GP ^{sl} (<i>ex Par</i>)
<i>E</i> 5a,5	ἄλλον] ἄλλον μηδένα G Nil

After *Ench* 5b **G** has the text of *Nil*, agreeing with **P** in the chapters 11, 13, 14, 15, 16, 17, 21 and 24; but in a few cases a reading from **EΔΘΞΣ** is introduced. **G** also reproduces a number of supralinear readings found in **P**, written in red ink (as is also the case in **P**). Some instances:

11,2	ἔλεγε] ἔλεγες, v supra lineam minio PG
11,4	ἐν χρήσει] χρήσιν supra lineam minio PG
13,4	post οὗ add. καὶ τοῦτο ἐφ' ἐκάστου τῶν ἐμπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸ ἄλλου τινὸς ἐμπόδιον, σοῦ δὲ οὐ. Here the reading σοῦ shows that G drew on a MS related to EΔΘΞΣ , which have this same variant reading.
15,5	διδῶται] διδῶς G EΔΘΞΣ
21,1	ὅτι om. GP

At 21,3 **G** has ἦ ην for ἦκει; this absurd reading may well be the result of misreading **P**'s script, because **P** leaves some space after the η, and writes κει in such a way that it could be mistaken for ην.

In the rest of its text (chapters 25-30 and 31a) **G** is related to **Q** [Vat. Pal. gr. 361], but not dependent on it; some cases of agreement between **G** and **Q**:

25,1	εἰς om. GQ
26,1	ἡ μεγαλυνόμενον om. GQ
26,3	ἐν om. GQ
29,2	πολλῶν καὶ] καὶ πολλῶν GQ
29,3	φιλόσοφος ἡμῖν] ἡμῖν φιλόσοφος GQ

That **G** cannot depend on **Q** is proved by the distinctive readings of **Q**, of which I will give some instances:

29,2	καταγελασθησόμενος] γελασθησόμενος Q
29,6	ἐμμένης τοῖς αὐτοῖς] καρτερήσης Q

G has many errors of its own, including countless orthographical errors; some instances:

11,3	ἀγαθῷ om.
11,5	εὐλόγως] εὐλόγος (<i>sic</i>)
14,3	εὐρήσεις] εὐρήσει
16,3	λιμῷ] λοιμῷ
16,4	ἀφθόνους] ἀφθονία
21,7	θεοῦ om.
29,3	ἄφνω] ἄφνα

Thus **G** and **Q** should be considered gemelli; in the stemma their common ancestor is indicated with the siglum **α**.

The stemmatical position of the MSS other than MP

The other MSS all appear to go back ultimately to **M**, although the picture is obscured by the fact that some of these MSS have undergone serious contamination.

That **H** [Hafniensis deperditus], **O** [Vat. Ott. gr. 25], **Q** [Vat. Pal. gr. 361], **R** [*editio princeps*], **S** [Par. Suppl. gr. 684], **V** [Vat. gr. 1434] and **W** [Vat. gr. 653]¹¹ derive from **M** is shown by the fact that they usually share **M**'s errors against **P**; moreover, they mostly agree with **M**^{ac} in those places where there is a correction by a later hand in **M** (see above, pp. 167-168), notably in the omission of 1,3-4 οὐκ-ἐργα.

There are a very few places where **HOQRSVW** agree in error:

20,7	θελομένων ἢ μὴ θελομένων] ἢ μὴ θελομένων OS : θελομένων QRVW (Meibom silet de H)
53a,4	ἀπολαύεις] ἀπολαύσας MP : ἀπέλαυσας Q : ἀπήλαυσας HORS (desunt VW)
66b ² ,4	πέψαντα] πέμψαντα OQVW (πέψαντα habet R ; de H silet Meibom)

These places can hardly be judged sufficient to postulate a common ancestor of **Q** and the others. The error at 66b²,4 is very trivial indeed; the omission of θελομένων ἢ μὴ at 20,7 may also be due to homoioteleuton in **Q**; and at 53a,4 the readings ἀπέλαυσας and ἀπήλαυσας could both be based on ἀπολαύσας. Therefore I think it most likely that **Q** and **HORSVW** go back to **M** independently, but the possibility that they go back to a common ancestor cannot be excluded with certainty.

Q

Q¹² has a lot of errors of its own; some instances:

4,3	καὶ ταῦτα om.
9,7	λουσόμενος] λουσάμενος
12a,5	πρόβατα] πρῶτα
24,6	αὐτὸ om.
35b ² ,3	ὥς om.
38a ² ,6	ἀμελούμενος] ἀδικούμενος
44,5	ὑπορρυῆς] ἀπορρυῆς
49,5	ἦν] ἥμην
58,4	ὑπερβῆ] ὑπερβῆ τὸ μέτρον

¹¹ Again, I will leave **BCLN** out of account for the moment.

¹² **Q** goes back to **α**, which is also the source of **G** in chs. 25-30 and 31a; but because **α** can be reconstructed only in such a small part of the text, I will not give a separate discussion of **α**, but deal with **Q** only.

Besides, **Q** has countless orthographical errors; some instances:

5,3	μάλιστα] μάλλιστα
7,4	ἀνάγκη] ἀνάγη
10b,1	ἀπαιδεύτου] ἀπεδεύτου
37 ³ ,13	σῇ] σοὶ
61 ⁴ ,10	λοιδοροῦντα] λοιδοροῦντα

Q has a number of marginal glosses and scholia; thus at 18,4 τὰ ἐκτός there is a note τὴν δόξαν τῶν ἄλλων; at 20,8 we find the gloss ἀνασώσασθαι for περιποιῆσαι. Scholia are found *e.g.* at 20,7 ὑπ' ἐκείνου and at 55b. In one place a gloss has intruded into the text: 29,6 ἐμμένης τοῖς αὐτοῖς] καρτερήσης.

In a number of places **Q** shows unmistakable traces of contamination. In the first place there are some cases of agreement with **SC** [Vat. gr. 327] and its derivative **EU** [Par. gr. 2124]:

4,4	ἄρχειν] ἄρχειν καὶ τοὺς οἰκέτας ἐπανορθοῦν
53,2	ἀλλὰ] ἀλλὰ καὶ (et P)
55a,4	lacunam supplevit his verbis: ὥς τὸ ἦτοι ἡμέρα ἢ νύξ ἔστι (ita et alii S)
71a ¹ ,3	ἐροῦντα] αἰροῦντα (et <i>Vat</i>)

In one place **Q** agrees with **EU** alone, namely 49,5 τοσοῦτον] τοσοῦτον ἄξιος. Therefore we can conclude that **Q** has been contaminated from (a lost congener of) **EU**.

Secondly, there are two places where **Q** agrees with the editions of *Ench*, namely 25,1 εἰς om. (with **EHaTrScBr** only) and 66b²,4 ἔρια] ἔριον. These two cases may also be coincidental.

Thirdly, **Q** agrees in a few places with *Par*; this goes for the addition of πιπράσκειται after ἀταραξία at 17,3; at 65,5 the reading μηδαμῶς for μηδαμοῦ is also found in **PV** [Ven. Marc. gr. 127] and its congeners; at 66a¹,11 the reading θεωρημάτων for θεωρήματός τινος could be inspired by *Par*'s reading δογμάτων.

Because contamination of **Q** is certain, some attractive readings of **Q** against the other MSS of *Nil* may also be explained by contamination; some instances:

9,7	γινόμενα habet (et P)
12a,7	οὐδὲν habet (et RW)
33 ² ,5	τὰ ἄλλα] τὸ ἄλλου (et R)
49,4	γινόμενα habet (et P)
51,2	τῶν habet (et HOR)
54,3	post ὀρθῶς add. ποιεῖς, αὐτὸ τὸ ἔργον φύγε· εἰ δὲ ὀρθῶς (et HOR)

Within the group of the extant MSS of *Nil* **Q** shows some remarkable cases of agreement with **R**. Some instances:

7,5	οὐκ ἐφ' ἑφ' QR
31a ⁴ ,6	τῶν MSVW : τὸν HOP : τοῖς QR
46,2	γὰρ om. QR

Of course, some of such cases could well be coincidental, or may be explained by assuming independent contamination of **Q** and **R**. But at 31a³,5 **R** has ἐν for ἔτι, while **Q** has ἔτι in the text and ἐν in the margin: clearly, this is no coincidence. Either **R** (that is, Suarez) has consulted **Q**, or the scribe of **Q** has consulted an ancestor of **R**.

β (= *HORSVW*)

β is the source of the following witnesses: **H** [Hafniensis deperditus], **O** [Vat. Ott. gr. 25], **R** [editio Romana], **S** [Par. Suppl. gr. 684], **V** [Vat. gr. 1434], **W** [Vat. gr. 653]. **β** has the following significant readings:

3,6	γὰρ om. (deest W , de H silet Meibom)
6,4	μὲν om. HORSW (habet V)
17,4	δύναται] οὐ δύναται
18,2	ἡλίθιος] ἡλίθιος εἶ (de H silet Meibom)
33 ² ,2	ἄλλου] ἄλλον S : ἄλλο RVW (ἄλλου habent OQ , et H sec. Meibom)
53a,4	ἀπολαύεις] ἀπολαύσας MP : ἀπέλανσας Q : ἀπήλανσας HORS (desunt VW)
61 ¹ ,4-5	κακῶς ποιῇ ἢ κακῶς λέγει] κακῶς ἢ κακῶς λέγει M^{ac} : καλῶς ἢ κακῶς λέγει M^{2PcP} : κακῶς λέγει HOVW (deest S , R habet κακῶς τι ποιῇ ἢ κακῶς σε λέγει)
62,2	ἐάν] ἐάν οὖν HORVW (deest S): ἐάν δὲ P

The case of 42,1 might also go back to **β**: **SVW** omit the words μηδὲ ἀνειμένος, while **HOR** have μηδὲ ἀνειμένος before μηδ' ἐπὶ πολλοῖς (**H** has transposition signs above the line, **O** omits μηδ' before ἐπὶ): it is probable that the words were also missing in an ancestor of **HOR**, but were borrowed from another source and inserted in the wrong place in the text.

The number of these readings is not impressive, and in some cases **H** does not join the group (if Meibom's report can be trusted, which I doubt), but even so I think that we are entitled to conclude that these MSS ultimately go back to a common source.

The group can be divided into two subgroups; the first of these consists of **γ** (the common source of **W** and **V** (and its derivative **N** [Vat. Ott. gr. 142])), the other of **δ** (= the ancestor of **S** and **ε**, which

is the common ancestor of **HOR**, plus **R**'s derivatives **B** [Buch. gr. 655], **C** [Athen. Kolyva 58] and **L** [Athous 4263]). First I will discuss **γ**, then **δ**.

γ (= **VW(N)**)

The characteristic readings of **γ** are the following¹³:

14,2	σεαυτὸν] σεαυτῶν V : σεαυτῶ W
33 ² ,2	ἄλλου] ἄλλο (et R)
36c ⁵ ,4	οὐ] οὖν W : οὖν οὐ V
36c ⁵ ,6	φιλοτεχνεῖν] φιλοτεκνεῖν
44,5	ἐταῖρος] ἕτερος
53a,4-5	ἀπολαύεις-καθ' ὃν om.
54,2	ὀφθῆναι om.
70 ¹ ,1	ἐρῆ] ἐρεῖ

V and **W** both have separative errors of their own, which shows that they are gemelli. First I will report some errors of **V** (I will only mention a very few instances of the innumerable orthographical errors in **V**):

11,2	καλός] καλλός (sic)
22,5	τὸ δόγμα bis deinceps
32a ³ ,14	αὐτὰ] τοιαῦτα
32b ⁷ ,3	λαβόντος] λαμβάνοντος
38a ¹ ,4	γινόμενοις] λεγομένοις καὶ γινόμενοις
52,4	συμβῆ om.
54,4	ἐπιπλήξοντας] ἐπιπλήξαντας
58,3	κρημνοῦ] κριμνοῦ
67,3	πρὸς πόνον θελήσης] προσπονήσης

At 6,4 **V** does have μὲν, which is omitted in its congeners **HORSW**; this should be regarded as coincidence.

I have found only one correction by a later hand in **V**, namely 36c⁵,4 ante ταῦτα add. γένη. This reading is also found in **R**, which took it from Wolf's edition of *Ench*; in Wolf's text, however, the word γένη is inserted after Καίσαρος. This shows that in all probability **V**² borrowed the word from **R**.

¹³ The relationship of **V** and **W** is also discussed by Wotke 70 and Piscopo 600-601, but in many cases their report is wrong. This goes for almost all the readings mentioned by Wotke (32b,6 θεραπείας πωλεῖ is omitted in all the MSS, and only found in **R**; 42,1 μηδὲ ἀνειμένος om. see above; 59,4 **V** has καλλωπίζεσθε, and **W** has the correct καλλωπίζεσθαι; 67,1 ἦς] ἦ **P**). Piscopo's list contains the following errors (I only quote the MSS used by Piscopo): 18,1 ὑπόμενον et **P**; 21,6 τῶν θεοῦ et **P**; 31a,6 τὸν **P**; 31c,4 ἐκπληρώση et **P** (sed p.c.); 32b,4 οὕτω] οὕτως et **P**; 32b,6 θεραπείας πωλεῖ om. et **HP**; 51,2 τὸν et **P**; 58,2 ἐὰν οὖν et **P**; 67,1 ἦ τὰ **P**.

V is the source of **N** [Vat. Ott. gr. 142], as is shown by the fact that **N** follows **V** almost everywhere, also in the addition of γένη before ταῦτα at 36c⁵,4, which is due to a later hand in **V**. The only places where **N** has the correct reading against **V** are the following:

10a,5	μηδέποτε] μηδέποτε V
10b,8	πεπαιδευμένου] παιπεδευμένου V
21,6	τοῦ θεοῦ] τῶν θεοῦ V (et MPW)
34b ² ,1	τὸ] τῶ V
40,7	μάλιστα] μάλλιστα V

Further, at 19,4-5 **V** has ἄλ' ὅτι for ἄλλο τι; **N** "corrects" this to ἀλλ' ὅτι.

At 18,1 **V** has προόψαι for προκόψαι (i.e. the rubricated **K**, which should stand at the beginning of the first new line in the new chapter, was never written); **N** reads προόψαι. At 36c⁵,7 **V** has τάξειν for τάξιν, with the ν written *per compendium*; the scribe of **N** did not notice this compendium and accordingly wrote τάξει. At 59,1 **V** has πὸ for ὑπὸ, i.e. the capital Y was never rubricated; **N** tries to emend this by reading ποτε.

N has many errors of its own: some instances:

3,6	οὐδένα] οὐδὲν
6,4	ῶν] ἄν
12b,2	μηδὲ] δὲ
23,4	ἄρχοντα] ἄρχοντας
31c ¹² ,6	αἰδήμονα] αἰδέσιμον
36c ⁴ ,2	ἐλευθερίαν] ἐλευθερίας
46,2	γὰρ] καὶ
61 ⁴ ,10	πρῶως] πρῶος
71a ² ,6	μειράκιον] μυράκιον

There are only eleven errors of **W** against **V** (and the other MSS), some of which are trivial; these are the following:

3,5-6	ἄκων-πίση om.
12a,1	ἐξέλθοις] ἐξέλθης
14,2	σεαυτὸν] σεαυτῶ (σεαυτῶν V)
19,3	θελήσης] θέλης (et R : θέλεις Q)
20,6	κύριος] θεός
24,4	κτησιδίω] κτησειδίω
28,2	σοι om. (et P)
28,3	ἐνθυμηθήση] ἐνθυμήση (et OR)
32b ⁹ ,5	ἐστίαςιν] ἐστίας
51,2	τῶν] τὸν MPSV : τοῦ W
53a,4	μνήσθητι bis deinceps

Remarkably enough, **W** contains chapter 73, which is missing in all the other sources except **R**; the text in **W** has been borrowed from **PJ**

[Vat. gr. 740], because this MS has the same doxology. The opening of the text in **R** (and Schweighäuser) is clearly an adaptation of the version in *Par*; **R**'s text of ch. 73 could be based on either **W** or **PJ**; the only error of **W** against **R** is ἀποκτενόντων for ἀποκτεινόντων in line 2, but this is a very trivial error.

Further, **W** has the correct reading οὐδὲν at 12a,7 (with **RQ**) against οὐδὲ of the other MSS.

δ (= *HORS(BCL)*)

The number of errors common to **ε** (= the source of **HOR**) and **S** (which breaks off after ch. 53) is small¹⁴:

4,5	μόνων] μόνον
6,4	μὲν om. (et W)
23,4	δοθὲν] δωρηθὲν HO : δορηθὲν S (δοθὲν habet R)
32b ⁹ ,6	πωλεῖ] πωλεῖται ε : πωλεῖτε S
37 ³ ,12	τί] τὸ τί
40,7	συγκρίνοντα] κρίνοντα HOS (συγκρίνοντα habet R)
53a,4	ἀπολαύεις] ἀπολαύσας MP : ἀπήλαυσας εS : ἀπέλαυσας Q (desunt VW)

Although the number of these errors is very restricted, I think that they are sufficient to show that **ε** and **S** go back to a common source, which I designate **δ**. The places where **R** does not agree with the others (23,4 and 40,7) should be explained by contamination of **R**. That **ε** and **S** are gemelli is proved by the fact that they both have separative errors of their own.

First I will discuss **S**. **S** has very many unique readings, for the greater part orthographical errors. Some instances:

3,3	ἀνθρώπους] ἀνθρώποις
7,3-4	τινὸς-ἡμῖν om.
9,7	ἀπίης] ἀποίης
13,3-4	ἐὰν μὴ-οὐ om.
29,4	βελτίστων] βέλτιστον
31a ⁴ ,6	οὐδεῖς] οὐδῆς
33 ³ ,6	γυνή] γνή
36b ³ ,2	καταγελασθῆναι] κατὰφρονηθῆναι καὶ κατὰγελασθῆναι
53b,1	εὐκαιρον] εὐκερον

The margins of **S** are almost completely filled with scholia and paraphrases, which appear to be due to a later hand. This same hand

¹⁴ **BCL** are not taken into account here, because they derive from an apograph of **R**.

also added a few readings in the text, e.g. 37¹,7 τὰ καθήκοντα] τὰ πρέποντα s.l.

The relationship of **HOR**, the derivatives of **ε**, is obscured by two circumstances: first, **H** is only known through Meibom's report, which can hardly be regarded as trustworthy; second, **R** has clearly been contaminated with Wolf's edition of *Ench.*

Here are a few readings peculiar to **ε**:

15,4	μέλει habet (et Q): μέλλει cett.
22,6	συμπεριφέρεσθαι] περιφέρεσθαι
32b ⁹ ,6	αὐτὸ] αὐτοῦ
51,2	τῶν] τὸν
53b,3	σε om.
54,3	post ὀρθῶς add. ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὀρθῶς (et Q)
55a,5	ἔχει] ἔχε
55b,2	ὀρᾶν] ὄρα
58,2	οὖν om.
63,4	post σῆς add. ἐγὼ σου λογιώτερος· ἢ ἐμὴ ἄρα λέξις κρείσσων τῆς σῆς (τῆς σῆς κρείσσων R)
67,1	ἦς τὰ] ἦ τὰ MNPVW : εἰ τὰ HR : εἶτα O

The readings at 55a,5 and 55b,2 may very well be conjectural, because of the lacuna at the beginning of this chapter in *Nil* (cf. Piscopo 603).

That **ε** was contaminated appears with certainty from the case of 42,1, which has already been discussed above (p. 174). Therefore other readings too may be explained by assuming contamination; this goes for 53b,3, and especially for the suppletion of the omissions at 54,3 and 63,4.

It is difficult to give a further indication of the relationship of **HOR**, because on the one hand there are a number of agreements between **H** and **O**, and on the other some agreements between **O** and **R**¹⁵.

Some readings common to **H** and **O**:

12a,5	ἐμβληθῆς] ἐκβληθῆς
17,3	δὲ om.
22,4	οὐ τὸ] αὐτὸ
36c ⁴ ,1	τούτων] ἀντὶ τούτων ἀπάντων

¹⁵ There are only two cases of agreement between **H** and **R** against **O**: 6,2 τὸ habent **HR** (et **Q**): τὰ **P**: τῶ cett.: here **O** may have relapsed into the wrong reading, or Meibom may have failed to note an error in **H**; 10a,2 ante ὁ add. οἶον **HR**: again, Meibom may have failed to note that οἶον was missing in **H**.

46,1	σοι] σε
51,2	μάλα] μάλιστα
71b ⁶ ,2	καὶ om.

Some agreements of **O** and **R**:

14,5	αί] σε αἰ
23,3	ὑποκρίνασθαι] ὑποκρίναι R : ὑποκρίναι O
28,3	ἐνθυμηθήσῃ] ἐνθυμήσῃ (et W)
36a ² ,6	ὁμοίως prius] ὡσαύτως
66b ² ,4	γάλα] γάλακτι

With regard to the agreements of **HO** it may be noted that in some cases the source of **R** may have shared these readings, but that they were changed in **R** through contamination; this appears to be the case at 23,4, where **S** virtually agrees with **HO** (δωρηθὲν **HO**: δορηθὲν **S**). Thus readings of **HO** may go back to **ε**, and do not necessarily prove the existence of a common source of these two MSS distinct from the source of **R**.

On the other hand, in those places where **OR** agree against **H**, Meibom's report may be incomplete, although at 36a²,6 the reading ὁμοίως is positively reported for **H**.

Thus we are left with a *non liquet* in this case.

That **H**, **O** and **R** go back to their common source independently is proved by the fact that each of them has separative readings of its own.

First, I will list some separative errors of **H**:

6,4	οὐδενὶ] οὐδέν
11,5-6	τότε-ἐπαρθήσῃ om.
31a ³ ,5	ἔτι] ἐπὶ
31c ¹¹ ,4	ἐκπληρώσῃ] ἐκπληρῶσαι
36c ⁴ ,2	ἀταραξίαν] ἀταξίαν
40,4	περὶ] μὴ περὶ
50,2	σοὶ] σὺ

In a number of cases **H** appears to be contaminated with **P**, which is seen most clearly in those places where **H** agrees with **P**^{pc16} or where the reading of **HP** is not found anywhere else in the tradition, including *Ench*, *Par* and *Vat*. There are the following cases:

1,3-4	οὐκ-ἔργα habent (et M ²): om. cett.
4,6	ἐλευθερία] καὶ ἐλευθερία
10a,2	οὐ] οὐδέν HP ^{sl} (et <i>Ench Par Vat</i>)

¹⁶ It has already been noted that the corrections and variant readings in **P** are borrowed from **PJJKQU** (see above, pp. 169-170).

- 11,1 μηδενὶ] ἐπὶ μηδενὶ **HP**^{mg} (et *Ench Par Vat*)
 12a,2 post ἀναλέξαι add. καὶ συνάξαι ψηφίδας **H**: ἡ ψηφίδας
 συνάξαι **P**^{mg} (et *Par*)
 12b,3 post ἐλλίπης add. καὶ δεδεμένος βληθήσῃ· ὁ γὰρ ἐκὼν μὴ
 ἐπόμενος ἀνάγκῃ τοῦτο πείσεται **HP**^{mg} (et *Par*)

It is remarkable that these cases all occur in the opening chapters of the text.

In some other cases there may be contamination with other branches of the tradition; but often this inference is based upon Meibom's silence (indicated by **H**[?]), so that it is likely that in reality **H** agreed with the other MSS of *Nil*. Some instances:

- 15,1.2 ἀπώλεσεν et ἀπέδωκεν] ἀπώλεσα et ἀπέδωκα **H** (et *Ench Par Vat*)
 23,4 τοῦτό om. (et *EΠΦΨ*)
 29,2 καταμωκησομένων] καταμωκησομένων σου **H** (et *Ench Par Vat*)
 35b³,6 μαστιγωθῆναι] καὶ μαστιγωθῆναι (et *Eδ*)
 38a¹,2 αὐτοῦ alterum] ὄντος (here Meibom reports that **H** has ὄντος καὶ διοικούντος ὅλα for ὄντων καὶ διοικούντων τὰ ὅλα; could it be that he inadvertently reported ὄντος instead of αὐτοῦ?)
 68,7.9 προσδοκᾷ] προσδοκᾶν **H** (et *Eδ*)

In two places Meibom reports a variant reading in **H**, but he does not add whether the addition is due to the scribe or to a later hand:

- 42,1 μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνειμένος] μηδὲ ἀνειμένος μηδὲ ἐπὶ πολλοῖς, add. signa transpositionis
 58,1 ἐκάστου] καὶ ἔστω in margine, i.e. καὶ ἐκάστω (= *EPV*) (cf. Schweighäuser ad loc.)

H is not reported explicitly to have been corrected by later hands, and has no extant derivatives.

O has a number of separative errors, of which I will quote some instances:

- 3,1 ὅτι om.
 10a,1 πράγματα] πρόβατα
 13,2 γίνεσθαι om.
 17,5 οὕτως] ὅτω
 35b³,5 βαλεῖν om.
 36c⁴,1 ἀντικαταλλάξασθαι] ἀντιλλάξασθαι
 37⁴,17 ἐθίζῃ] ἐρεθίζῃ
 61⁴,10 πρᾶως] πράξεως
 64,3 γὰρ τοῦ om.

R has many characteristic readings; some of these are to be regarded as separative errors, others are due to contamination. First I will list some separative errors:

5,3	τούτῳ] καὶ τούτῳ
16,3-4	ἄλυπον καὶ ἄφοβον] ἄφοβον καὶ ἄλ.υπον
33 ² ,3	οὖν] εἶναι
35b ⁶ ,15	σοφῶν] φιλοσόφων
38b ⁴ ,2	αὐτῶν] αὐτῷ
38c ⁸ ,4	ἐπιμελεῖται τοῦ ὀρέγεσθαι] τοῦ ὀρέγεσθαι ἐπιμελεῖται
41,8	ἦς] ἦ
71a ² ,5	ἔτι om.

It has already been noted that **R** has undergone contamination with Wolf's edition of *Ench* (or one of the countless editions depending on Wolf). This appears from the chapter division, as was already noted by Schweighäuser¹⁷; there are no readings upon which **R** agrees with Wolf against other editions of *Ench*. I will mention some places where **R** agrees with *Ench*, and esp. with the editions (and sometimes with one or both of the other Christian adaptations):

8,3	στέργω] στέργεις (et <i>EHa</i> etc. <i>Par</i>)
31a ⁵ ,8	κερμάτιον (et <i>E T</i>): κερμάτιον ἢ ἀργύριον R : ἀργύριον <i>EACδSiδ Vat</i>
31b ⁷ ,1	φησὶν] φασὶν (et <i>EHa</i> etc.)
31b ⁷ ,2	ἑαυτὸν] τηρῶν ἑαυτὸν (et <i>Ench Vat</i> , aliter <i>Par</i>)
31b ⁷ ,2	δείκνυε] δεικνύετε (et <i>EHa</i> etc.)
36c ⁴ ,4	Καίσαρος] Καίσαρος. Γένη R : καίσαρος γένη <i>EHa</i> etc.
59,6	αἰδήμονες] αἰδήμονες ἐν σωφοροσύνη (et <i>EACδSδ</i>)
61 ² ,7	φαίνεται] αὐτῷ φαίνεται (et <i>EHa</i> etc.)

Finally, it has already been noted that **R** adds chapter 73 from either **W** [Vat. gr. 653] or **PJ** [Vat. gr. 740]. **R** has made an adaptation of the opening line of the chapter: *Par* has ὡς γὰρ μὴ δυναμένων βλάψαι παρήγγειλεν ὁ κύριος, which was changed into παρήγγειλε γὰρ ὁ κύριος, μὴ δυναμένους βλάψαι. Lines 3-4 φοβήθητε-γεέννη are only found in **PIJKQU**; together with the fact that **PJ** is the only one of these five MSS to have the doxology in the same form as **R**, this shows that **PJ** is the source of ch. 73 in **R**, possibly via **W**.

¹⁷ In the introductory note of the critical apparatus Schweighäuser remarks: "Capitum distinguendorum rationem eandem tenui, qua Suaresius in ed. Rom. usus est: quam quidem ille rationem non e cod. Msto accepisse videtur, sed ad Wolfiani exempli rationem (qua Wolfium suo iudicio usum esse constat) consulto adaptasse. (...)"

Three eighteenth century MSS depend on **R**: **B** [Bucharest. gr. 655], **C** [Athen. Kolyva 58] and **L** [Athous 4263 = Iviron 143]. **C** and **L** go back to a common source (**η**), which was a gemellus of **B**. **B** and **CL** go back to a common ancestor (**ζ**) which derives from **R**, as appears from their conjunctive errors; each of the two has separative errors of its own. First I will list a few errors of **ζ**:

9,9	τοὺς κλέπτοντας om.
21,6	πρὸς γυναῖκα, πρὸς ἀρχὰς om.
31a ³ ,4	ἀρχῆς] τῆς ἀρχῆς
52,5	καὶ prius] τῷ
67,4	τοὺς] κατὰ

In a few places **ζ** corrects a trivial error in **R**:

11,2	λέγῃς ζ : λέγεις R
31c ¹⁴ ,10	γένοιτο BL ^{pc} : γένοιτο R : γένοιτο CL ^{ac}
38a ¹ ,4	πείθεσθαι ζ : πίθεσθαι (sic) R
38a ² ,8	ὡς ἂν η : ὡσάν B : ὡσάν ὡτάν R

B follows **R** very closely, and has a number of errors of its own; some instances:

7,1	ἀπὸ] ὑπὸ
26,2	ἄλλως] ἄλλων
37 ³ ,14	ἄλλος om.
60,3	ἐν om.

η, the common source of **CL**, has a number of separative errors; some instances:

7,6	ἀνυπερθέτως om.
13,4	σὸν] προαιρέσεως
26,1	τινα om.
59,4	προσέχειν] παρέχειν
67,2-3	ἐκ-πίνεις om.

Unlike **B**, **η** has been heavily contaminated, in all probability with an edition of Simplicius' commentary. Thus **η** has 1,3-4 οὐκ-ἡμῖν (which is missing in **R** and most other MSS of *Nil*), but omits τὸ in line 4 with **SH** [Bonon. 2359] and **SSa** [*ed. princ.* 1528]. In some other places **η** agrees with **SSa** and other sources as well; some instances:

6,1	ἐπαγγελία] ἐπαγγελία ἐστὶν η S
17,5	καλῶς] καλῶς ὅλως δέ σοι καλῶς η SGHJSa EG Vat
38b ⁶ ,7	τοῦτο] τοῦτο πολεμίους ἀλλήλοις η SSa Eo Tr etc.
40,6	ἐκασταχοῦ] ἐκασταχοῦ λεγομένων η SSa Ench
68,7.9	προσδοκᾷ] προσδοκᾶν η SSa Ed

There are two places which suggest that **η** has not been contaminated from **SSa**, but from Heinsius' edition of Simplicius' commentary [**SHe**], which in its turn derives from the *editio princeps*: at 31c^{11,4} **η** has the words χαλκέα and σκυτέα in the order in which they stand in Schweighäuser's edition of *Nil* (χαλκέα-σκυτέα) with **SHe**, but not with **SSa**; and at 65,10 (where **SSa** is absent) **η** has φιλοσόφοις with **SHe**.

Finally, in a few places **η** has had recourse to conjectural emendation:

10b,3	ἐαυτῶ] ἐγκαλεῖν ἐαυτῶ
41,8	οἴός τε ἦς] οἴός τε ἦ R : οἶόν τε ἦ η
61 ⁴ ,11	ἔδοξεν] οὕτως ἔδοξεν
65,9	post ἦρχοντο add. τινὲς τῶν ἀνοήτων

C and **L** have numerous interlinear notes and glosses in Modern Greek. The script of the two MSS is very similar, but they have not been copied by the same scribe; for instance, **C** writes the circumflex accent in the shape of an apostrophe, while **L** has it in the usual shape.

That **C** and **L** are gemelli is proved by the fact that each of them has separate errors against the other; first I will list some readings peculiar to **C**:

3,6	γὰρ om.
31a ⁴ ,6	καὶ om.
32a ² ,13	ἔτυχεν] ἔχεν
40,6	περὶ alterum om.

Some separate errors of **L**:

12a,1	ἐξέλθοις] ἐξέλθης
35b ⁵ ,10	δὲ] δὲ καὶ
38a ³ ,9	ὑπολαβὼν] ἀπολαβὼν
53a,1	ὅταν] ὅταν οὖν

CHAPTER ELEVEN

THE CONSTITUTION OF THE TEXT OF [NILUS]' ADAPTATION

The text of *Nil* as it is transmitted to us by **M** and **P** is, of course, not free from corruptions. Schweighäuser, who used only **H**, **P** and **R** for his edition, has had recourse to conjectural emendation in a number of passages; in other places he suggests emendations in his apparatus, while printing the MSS reading in his text¹. Sometimes Schweighäuser explicitly refers to the text of *Ench* for his emendations².

In many cases it is quite obvious that the transmitted text should be emended, and the text of *Ench* (and, to a lesser degree, *Par* and *Vat*) can be helpful here. But, although nothing is easier than bringing the text of *Nil* into full accordance with the text of *Ench* just by changing the reading of *Nil* into that of *Ench*, this is methodically wrong: in many cases it is impossible to establish whether a corruption has arisen in the tradition of *Nil* or already occurred in the MS of *Ench* which was used by [Nilus] for his adaptation³. For instance, at 31c^{11,4} Schweighäuser prints χαλκέα-σκυτέα, which he also prints in his text of *Ench*; but *Nil* has σκυτέα-χαλκέα, which is also found in one of the branches of *Ench*, namely *EACδ*; now it is certainly correct to print χαλκέα-σκυτέα in *Ench*, but it is not to be excluded that [Nilus]' copy of *Ench* had the words in the wrong order, which was left intact by [Nilus]⁴. At 65,10 the MSS have

¹ Some instances: ad 5,4-5 κᾶνπερ ἦ τι τῶν &c: "Percommodum foret κᾶν ἦ τι etc. sed encliticae περ hic non erat locus; quare non dubito, quin περ & ἦ librariorum culpâ ex περὶ corrupta sint"; ad 33^{2,4} τὰ ἄλλα: "Equidem aut τὰ ἄλλου aut potius τὸ ἄλλου vel τὸ τοῦ ἄλλου scripsisse Nilum putem."

² See for instance his note ad 4,2 ἐφιέμενον: "Ego fere non dubito, ἀφιέναι scripsisse Nilum, quemadmodum est in aliis Enchiridii libris, idque a posterioribus librariis esse corruptum."

³ Schweighäuser mentions both possibilities in his note ad 38b^{6,7-8}, where [Nilus] has καὶ τισι τῶν ἀφρόνων τοῦτο ἐποίησε τὸ ἀγαθὸν οἶσθαι τὴν τυραννίδα: "Sed dubitari potest, satis-ne integra Nili scriptura ad nos pervenerit; aut satis-ne emendato hac parte exemplo ipsius Enchiridii usus sit Nilus."

⁴ In general [Nilus] follows *Ench* very closely; see Schweighäuser, *Ench* LXII-LXIII: "Quo consilio nonnulla quidem passim ommissa sunt, & alia leviter immutata; sed parcissime (...) eam licentiam sibi sumsisse Nilum, ex collatione illius exempli cum aliis, nullam ejusmodi alterationem passis, satis adparet." Spanneut, *RAC* 664:

φιλόσοφοι, which is corrected to φιλοσόφοις by Schweighäuser; the reading φιλόσοφοι is also found in *EACSiδ*; φιλοσόφοις (the reading of *ET*) can be confidently read in *Ench*, on the basis of the parallel passage III 23,22 in the *Diatribes* (and because it is clearly what Epictetus intended), but it is quite possible that [Nilus] read φιλόσοφοι in his copy of *Ench* and saw no reason to change this.

A similar argument can be applied in the case of the numerous omissions in *Nil*; many of these are the result of *le saut du même au même*, but it is wrong to take for granted that these omissions arose in the *Nil* tradition, and that the missing passages should be restored in *Nil*⁵. There are some omissions which must be explained by assuming corruption of the *Nil* tradition. Thus it is virtually impossible that [Nilus] wrote the beginning of ch. 55 as we have it, because the text as it has been transmitted does not convey any meaning. And between chapters 69 and 70 (= *Ench* 48 and 50 respectively; *Nil* has nothing corresponding to *Ench* 49) we may assume that the lacuna is due to the loss of a folium (either in [Nilus]' copy of *Ench* or in the archetype of *Nil*), or some similar circumstance, because ch. 70 as it stands hardly makes sense.

There are many places where *Nil* agrees with other branches of the tradition (*Ench*, *Par*, *Vat*, *Simp*), but there are no certain traces of contamination of the *Nil* tradition in the form of double readings etc.; therefore it is more likely that such agreements already occurred in the text of *Ench* used by [Nilus] than that they were introduced into the tradition of *Nil*, although the latter possibility cannot be discarded with certainty.

"Der Interpolator ist ungeschickt, respektiert aber gewissenhaft das Original." See also Spanneut *DS* 835-836. Cf. above, pp. 156-163.

⁵ Schweighäuser and Piscopo tend to assume that an omission is either due to negligence on the part of scribes of *Nil*, or to a deliberate choice on [Nilus]' part; thus they do not contemplate the possibility that [Nilus]' exemplar already had the omission. See, for instance, Schweighäuser's note ad 69³,5 λαβεῖν: "non consulto omnia a Nilo praetermissa videntur." Piscopo, *Nilo* 597, ad *Nil* 9,11: "Non credo vi sia alcun motivo valido per attribuire a Nilo questa omissione, che a me sembra, invece, dovuta al copista dell'archetipo, il quale facilmente confuse il primo τηρῆσαι con il secondo, omettendo così tutta la parte intermedia." See also Piscopo's notes ad *Nil* 13,4 (p. 597) and 69² (p. 599). But in his note ad 9,11 τηρῆσαι Schweighäuser remarks: "Nec tamen videntur illa Nili consilio, sed veteris alicujus librarii neglegentiâ, intercidissee." Here Schweighäuser seems to suggest that the omission may have arisen in (a predecessor of) [Nilus]' copy of *Ench*.

With regard to the constitution of the text it is impossible to find a fool-proof criterion for distinguishing corruptions occurring in [Nilus]' text of *Ench* and corruptions generated in the tradition of *Nil* (except those places where a particular reading is also found in other witnesses: these were in all probability already in [Nilus]' text of *Ench*). Therefore an editor might content himself with printing the text of the παράδοσις, while taking full notice of the fact that many readings do not make good sense or even good or understandable grammar. The opposite alternative is to emend all those places where a corruption is detectable, so that it is possible that even corruptions which were read and reproduced by [Nilus] are smoothed away.

I have preferred to pursue a middle course. Corruptions which are quite unintelligible have been emended. For instance, at 4,2 **MP** have ἐφιέμενος, which had already occurred in the same sentence; the word is probably a corruption of ἐφιέναι, which is the reading of *EAC*. On the other hand, corruptions which permit extraction of some sense from a passage are left; for instance, at 36b³,2 *Nil* has ἀπάντων for ἀπαντώντων, as the result of haplography: in itself, this reading is possible and need not have disturbed [Nilus], so that I have printed it in my text. If a corruption in *Nil* is also found in one or more of the branches of the *Ench* tradition, *Par*, *Vat* or *Simp*, I have left it in the text, because such a reading is demonstrably old, and may well have been in [Nilus]' MS of *Ench*⁶.

To this method it might be objected that it contains a subjective element on the part of the editor, which would only be too true. But in fact it is true for every edition, and in the case of *Nil*, although I do not hesitate to print a text which is nonsensical as regards content (as at 31c¹¹,4 σκυτέα-χαλκέα), I cannot bring myself to printing a text which makes no grammatical sense (as at 4,2 ἐφιέμενος). In general, adaptators and translators more readily detect and emend grammatical anomalies than errors which regard the content of a text⁷.

It goes without saying that I do not believe for a moment that in this way the original text of *Nil* can be recovered. The only thing I do is remove those ostensible corruptions of which I find it impossible to believe that [Nilus] left them uncorrected; of the corruptions which I

⁶ Of course, even in such cases it is possible that a particular reading came into the tradition of *Nil* through contamination.

⁷ In the case of 31c¹¹,4 σκυτέα-χαλκέα it is telling that even Politian, one of the most distinguished scholars of the second half of the the fifteenth century, translated these words in the wrong order in which he found them in his MS ("Neque enim calceos habet per cerdonem neque arma per fabrum").

have not removed it is impossible to tell whether they originated in the tradition of *Nil* or were already present in [Nilus]' MS of *Ench* (although in many cases I intuitively think the former hypothesis by far the more likely). I have not deemed it necessary to mention such cases in the apparatus.

Here follows a selection of readings in *Nil* that certainly result from errors in the transmission; I only mention readings which are found in *Nil* exclusively. Readings marked with † are unacceptable, to my mind, and have been corrected in the text.

- †tit. ἐγχειρίδιον **R**: ἐγχειρίδιος **M**: titulus deest in **P**
 4,1 κεκινήμένως < κεκινήμενον: caused by the immediately preceding μετρίως
 †4,2 ἐφιέμενος⁸ < ἐφιέναι (repetition of ἐφιέμενος in line 1); ἐφιέναι is the reading of **EAC**, so that it is quite possible that this is what [Nilus] read in his text of *Ench*; I print ἐφιέναι.
 5,4-5 κᾶνπερ ἦ τι τῶν οὐκ ἐφ' ἡμῖν < κᾶν περί τι τῶν οὐκ ἐφ' ἡμῖν ἦ (itacism)
 7,4 οὐκ ἐφ' ἡμῖν < ἐφ' ἡμῖν (perseveration of οὐκ ἐφ' ἡμῖν in the preceding line)
 22,7 ἔξωθεν < ἔσωθεν (inner dictation)
 26,1 μεγαλυνόμενον > μέγα δυνάμενον (the classic confusion of majuscule Λ and Δ)
 †31c¹³,8 ἐμαυτὸν⁹ < ἐαυτὸν (possibly under the influence of the μ in the preceding ἅμα)
 35b³,5 τρέψαι < στρέψαι (inner dictation, or misreading of the ligature of στ)
 38a¹,2 αὐτοῦ < ὄντος (repeats αὐτοῦ three words earlier)
 38a³,9 ὑπολαβὼν < ὑπολάβῃς (perseveration of the immediately preceding ἐκείνων)
 47,5 μήτε < μηδὲ (inner dictation)
 †53a,4 ἀπολαύσας < ἀπολαύεις (anticipation of ἀπολαύσας further on)
 53b,3 πόσον < πόσῳ (anticipation of the immediately following ἄμεινον)

⁸ Schweighäuser prints ἐφιέμενον, wrongly stating that it is the reading of **P**.

⁹ The reading adopted by Schweighäuser, σεαυτὸν is found in **R** only; it is obviously a conjecture. The reading adopted by me, ἐαυτὸν, is a conjecture by O.J. Schrier.

- 53b,3 σε σεαυτῶ < σεαυτῶ (dittography)
 55a,7 κοινωνίαν < κοινωνικὸν (caused by ἀξίαν, which precedes in the same line)
 66b³,5 πεφθέντα < πεφθέντων (anticipation of ἔργα)
 †67,1 ἦ < ἦς (possibly dissimilation of the ς after ἡρμοσμένος)
 71a¹,3 ἐροῦντα < αἰροῦντα (a classic error)
 71a⁴⁻⁵,12 ἦ· εἴ τι < ἦ ἡδὺ ἦ (inner dictation)

To end, I will give a brief discussion of some selected passages.

Title: **M** has ἐπικτήτου ἐγχειρίδιος; **P** has no title, but at the top of the page where *Nil* starts we read δέρκου βίβλον τήνδε σοφῆς μελίσσης ὁμόεργον¹⁰. Schweighäuser suggests that βίβλος should be understood with ἐγχειρίδιος, but this seems too far-fetched to me. The title 'Εγχειρίδιον is so wide-spread¹¹ that I find it hard to imagine that [Nilus] should have written ἐγχειρίδιος, even if he read it in his copy of *Ench.*

12a,2-3 Καθάπερ ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ὑδρεύσασθαι ὁδοῦ πάρεργον, καὶ κοχλίδιον ἀναλέξει καὶ βολβάριον, τετάσθαι δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι, μὴ τι ὁ κυβερνήτης καλῇ, κἂν καλέσῃ, πάντα ἐκεῖνα ἀφιέναι, κτέ.
Ench Vat Par have ὁδοῦ μὲν πάρεργον and τετάσθαι δέ δεῖ, while *Nil* omits μὲν and δέ¹². If the corruption of ἀναλέξει into ἀναλέξαι already was in his MS of *Ench*, [Nilus] may have sought to repair the text by omitting the particles. Schweighäuser, following Suarez, assumes an asyndeton between ὑδρεύσασθαι and ἀναλέξαι, and quotes Suarez' rendering with approval: "Quemadmodum (...) si exeas aquatum, & ad bulbulum cochleasque colligendas, quod est praeter susceptum viae opus, mens oportet ut sit intensa etc." Prof. S.R. Slings suggests to me to put a comma after πάρεργον, omitting the comma after ὑδρεύσασθαι, so that ὑδρεύσασθαι and ἀναλέξαι are linked by the καὶ before κοχλίδιον, while the predicate ὁδοῦ πάρεργον belongs to both verbs; this explanation sounds more attractive to me than the solution proposed by Suarez, and I think that the transmitted text should be accepted; moreover, the omission of both μὲν and δέ can hardly be coincidental.

¹⁰ Prof. C.J. Ruijgh points out to me that this is a dactylic hexameter, in which the ι of the word μελίσσης remains short in spite of the following σσ.

¹¹ See LSJ s.v. 3; cf. Broccia, *passim*.

¹² The omission of these particles occurs also at *Nil* 6,1-2, whence it is even taken over by Schweighäuser in the text of *Ench*.

15,1-2 Μηδέποτε ἐπὶ μηδενὸς εἶπης ὅτι «ἀπώλεσεν αὐτό», ἀλλ' ὅτι «ἀπέδωκεν».

Nil has ἀπώλεσεν-ἀπέδωκεν for *Ench*'s ἀπώλεσα-ἀπέδωκα¹³. If this is a clerical error, it may be due to anticipation of the word ἀπέθανεν, which follows twice. If it was introduced deliberately by [Nilus], he may have taken μηδενὸς as masculine, although in that case the word αὐτό has lost its reference in the text; moreover, the instances following the general rule would apply to the anonymous μηδενὸς, and not to the addressee, which is awkward; on the other hand, the omission of σε in line 4 (διότι ἀπήτησεν ὁ δούς for διὰ τίνος σε ὁ δούς ἀπήτησεν of *Ench*), which may be intentional, suggests that the text should indeed be interpreted this way. Thus it is safest to accept the transmitted text.

18,2 Εἰ προκόψαι θέλεις, ὑπόμεινον ἔνεκα τῶν ἐκτὸς ἄνους δόξαι ἢ ἡλίθιος. μηδὲν βούλου ἐπίστασθαι.

Nil has μηδὲν βούλου ἐπίστασθαι, that is, δοκεῖν after βούλου is omitted. The text as it stands in *Nil* is nonsensical from the Epictetan point of view, but I do not exclude the possibility that [Nilus] found it in his text of *Ench*, and saw no reason to change it.

20,6 Κύριος ἕκαστός τις ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ μὴ θελομένων ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφελέσθαι.

Nil reads Κύριος ἕκαστός τις ἐστὶν, while *Ench* has Κύριος ἐκάστου ἐστὶν; here we have two problems: first ἕκαστός for ἐκάστου, second the insertion of τις. I believe that ἕκαστος is a corruption of ἐκάστου, resulting from perseveration of the immediately preceding κύριος¹⁴. The insertion of τις, then, was caused by the wish to make it clear that ἕκαστός τις is independent¹⁵, and should not be taken directly with Κύριος (for the collocation ἕκαστός τις see KG I 663, who quote X., Cy. 6,1,42). If the reading ἕκαστός τις is accepted, κύριος must be taken absolutely (LSJ s.v. I 5): "Absolute power belongs to everyone who etc." This is not very elegant, but seems just acceptable to me. — Schweighäuser restores ἐκάστου and interprets: "Κύριος ἐκάστου τις ἐστὶν; ὁ τῶν &c. *Dominus cuiusque quisnam est? Is qui &c.*" In itself this is attractive, but if we accept Schweighäuser's solution, there is no obvious reason why τις should have been inserted.

¹³ Schweighäuser accepts **R**'s reading ἀπώλεσας-ἀπέδωκας, which is definitely a conjectural emendation of the transmitted reading; Meibom is silent on **H**.

¹⁴ This type of clerical error occurs elsewhere in *Nil* too; see for instance 4,1 μετρίως κεκινημένως for μετρίως κεκινημένον.

¹⁵ **MP** accentuate ἕκαστος τις, but this does not exclude the possibility that τις should be taken as indefinite rather than interrogative.

22,7 μέχρι μέντοι λόγου μὴ ὅκνει συμπεριφέρεσθαι αὐτῷ, κὰν οὕτως τύχη, συνεπιστενάξαι, προσέχων μέντοι μὴ καὶ ἔξωθεν στενάξης.

The MSS have ἔξωθεν for ἔσωθεν. It goes without saying that ἔσωθεν is the correct reading in *Ench*, and that ἔξωθεν is a corruption, but is it one which could have been left unchanged by [Nilus]? The error does not affect the syntax in any way, and we have already seen that there are other places where [Nilus] takes over a reading which gives smooth syntax, but exactly the opposite of the sense required, e.g. 31c¹¹, 4 σκυτέα-χαλκέα. Therefore it is possible that either he did not even give a thought to the erroneous ἔξωθεν, or that he interpreted it as “take care that you do not weep to the eyes of the outer world”. With much uneasiness I have left ἔξωθεν in the text.

23,1 Μέμνησο ὅτι ὑποκριτῆς εἶ δράματος, οἴου δ’ ἂν θέλῃ ὁ διδάσκαλος.

Nil inserts δ’ after οἴου, which at first sight is awkward in the clause dependent on δράματος; but Prof. S.R. Slings points out to me that δ’ can be retained if we interpret “Remember that you are an actor in a play, *namely* a play as wished by the producer”. Alternatively, we might consider the possibility of reading δ᾿ ἂν (cf. *Ench* 32², 7, with the note on pp. 129-131).

24,4 τούτων ἐμοὶ οὐδὲν ἐπισημαίνεται, ἀλλ’ ἢ τῷ σώματί μου ἢ τῷ κτησιδίῳ μου καὶ τῷ δοξαρίῳ μου ἢ τοῖς τέκνοις ἢ τῇ γυναικί.

Nil has καὶ for ἢ, which is the reading of *Ench*¹⁶; the lonely καὶ stands awkwardly amidst four occurrences of ἢ. If it is maintained, [Nilus] may have reasoned that by καὶ the words κτησιδίῳ and δοξαρίῳ are linked together more closely.

30,3 εἰ δὲ δοκεῖν βούλει τὸ εἶναι, σαυτῷ φαίνου καὶ ἱκανόν ἐστιν. **MP** read τὸ εἶναι; Schweighäuser adopts Upton’s conjecture for *Ench* τῷ (= τινι) εἶναι; Wotke suggests τῷ εἶναι. The words τῷ (τὸ) εἶναι are found in *EACδSiδ*, *Vat* and *Nil*, but not in *ETSiC*, *Par* and *Simplicius*; therefore I believe that Schweighäuser is right in bracketing the words in the text of *Ench*. But in this passage I wonder whether we had not better leave the text as it stands in **MP**; the words εἰ δὲ δοκεῖν βούλει τὸ εἶναι, then, may be taken as “but if you wish that your being <a philosopher> becomes apparent”.

31a⁴, 6 πῶς δὲ καὶ οὐδείς οὐδαμοῦ ἔση, ὃν ἐν μόνοις εἶναί τινα δεῖ τῶν ἐπὶ σοί, ἐν οἷς ἔξεστὶ σοι εἶναι πλείστου ἀξίω;

¹⁶ The confusion of these words is found in other places too, see *Nil* 7,5 (= *Ench* 2², 10).

M has τῶν ἐπὶ σοὶ for τοῖς ἐπὶ σοὶ (the reading of *Ench*), while **P** reads τὸν ἐπὶ σοὶ (Schweighäuser wrongly believes that **P** has τοῖς ἐπὶ σοὶ). Although τῶν is of course inferior to τοῖς, I believe that it should be maintained; [Nilus] may have interpreted the phrase as "... you, who have to be someone only in those of the things which are within your power in which you are able to be very valuable".

31c¹²⁻¹⁴,6-10 οὐκοῦν τοῦδεῖς ἑαυτὸν ἂν ὠφέλησεν ἢ αὐτήν†. «τίνα οὖν» φησὶν «ἔξω χώραν ἐν τῇ πόλει;» ἢν ἐὰν δύνῃ, φυλάττων ἅμα ἑαυτὸν πιστὸν καὶ αἰδήμονα. εἰ δὲ ἐκείνην ὠφελεῖν βουλόμενος ἀποβάλλεις ταῦτα, τί τὸ ὄφελος ἂν αὐτῇ γένοιτο, ἀναιδὴς καὶ ἄπιστος ἀποτελεσθεῖς;

The end of ch. 31c shows three major difficulties; it is striking that these should occur so closely together.

31c¹²,6-7: *Nil* has οὐκοῦν οὐδεῖς ἑαυτὸν ἂν ὠφέλησεν ἢ αὐτήν for οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς ἂν εἴης αὐτῇ. Schweighäuser asks the rhetorical question "Quae monstra quis quaeso ad Nilum referret auctorem?", and reads οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς ἢς αὐτῇ, suggesting ἂν ἦς or ἂν εἴης for ἦς. But are matters really that simple? If the reading of *Nil* is a corruption, very much has gone wrong: the σ of σὺ has been attached to the preceding word, resulting in οὐδεῖς; the remaining υ αὐτὸς was subsequently changed into ἑαυτὸν; ἀνωφελὴς ἂν has become ἂν ὠφέλησεν. Of course this is not impossible, but errors resulting from wrong word division and/or confusion of individual letters are not strikingly frequent in *Nil*. Is it possible that the *monstra* do represent [Nilus]' words, and are even intentional? As the text stands, it admittedly hardly makes sense; but if we assume that there is a corruption, it may be possible to extract some meaning from the sentence. I submit that μάλλον has got lost after ἂν: the text then means: "So no one would advantage himself more than the city (sc. by being a good citizen oneself)"; I do not claim that this phrase makes excellent sense, but is imaginable that [Nilus] concocted it on the basis of one of the corruptions mentioned above, aiming at emending the text he read. But a final solution for this difficult phrase cannot be found, and therefore I have had recourse to the *cruces desperationis*¹⁷.

31c¹³,8-9: *Nil* has φυλάττων ἅμα ἑμαυτὸν πιστὸν καὶ αἰδήμονα, reading ἑμαυτὸν instead of τὸν; ἑμαυτὸν is quite impossible, and cannot be accepted. **R**'s reading σεαυτὸν, accepted by Schweighäuser, is

¹⁷ *Nil*'s reading is also found in *Vat*, probably as the result of contamination; *Vat* does not have μάλλον.

definitely a conjecture, albeit an intelligent one. Mr O.J. Schrier suggests to me to read *ἐαυτὸν* (in the sense of *σεαυτὸν*); the intrusion of the *μ*, then, may have been caused by the *μ* in the preceding word *ἅμα*. I have accepted this suggestion.

31c¹⁴,9-10: *Nil* reads τί τὸ ὄφελος ἂν αὐτῇ γένοιτο, ἀναιδῆς καὶ ἄπιστος ἀποτελεσθεῖς; It seems impossible to take ἀποτελεσθεῖς with τὸ ὄφελος, but Prof. S.R. Slings points out to me that in Byzantine Greek this might be acceptable. Therefore I have not changed the transmitted text, although it almost certainly results from corruption: first γένοιτο was corrupted into the more common γένοιτο, then τὸ was added before ὄφελος; but the corruption may well have been in [Nilus]' text of *Ench.*

33²,5 ἴσθι οὖν ὅτι, καὶ τὸ σὸν κατεαγῆ, τοιοῦτον εἶναί σε δεῖ, ὅποιον ὅτε καὶ τὰ ἄλλα κατεάγῃ.

Here we find τὰ ἄλλα for τὸ τοῦ ἄλλου, which is definitely a clerical error; I suppose that first τὸ ἄλλου became τὰ ἄλλου, whereafter ἄλλου turned into ἄλλα. But is it impossible that [Nilus] found τὰ ἄλλα in his MS, and did not bother to change it? I do not think so.

33⁴,8-9 ἐχρῆν δὲ μεμνήσθαι τί πάσχομεν περὶ ἄλλων ὥς αὐτὸ ἀκούσαντες.

Here *Nil* has τί πάσχομεν περὶ ἄλλων ὥς αὐτὸ ἀκούσαντες, adding ὥς after ἄλλων. Schweighäuser remarks “nescio an e Nili idiotismo”, and suggests ὡσαύτως or τὸ αὐτὸ. If the insertion of ὥς is explained as a clerical error, it is probably a conjectural emendation of an earlier corruption ἄλλωνων, i.e. dittography. Schweighäuser's ὡσαύτως would rather be a correction of an original ὥς αὐτὸ than the other way round; and the corruption of τὸ into ὥς is not very likely in itself. Therefore it seems best to leave ὥς in the text.

35b⁵,12-13 οὐ γὰρ μετὰ σκέψεως ἦλθες ἐπὶ τι, οὐδὲ περιώδευσας, κτέ.

περιώδευσας for περιοδεύσας is a simple error resulting from inner dictation, but in itself it is possible (though unelegant), corresponding to ἦλθες.

38a¹,5 (...) εἰς τὸ πεῖθεσθαι αὐτῷ καὶ ἔπεσθαι καὶ εἴκειν πᾶσι τοῖς γινομένοις καὶ ἀκολουθεῖν ἐκόντα ὥς ἐπὶ τῆς ἀρίστης γνώμης ἐπιτελουμένοις.

ἐπὶ for ὑπὸ is the result of anticipation of ἐπιτελουμένοις, but in itself the phrase ἐπὶ τῆς ἀρίστης γνώμης is not quite impossible, given such parallels as *Ev. Marc.* 12,14 ἐπ' ἀληθείας (LSJ s.v. A.III.3).

38a³,9 ὥς ἂν γέ τι ἐκείνων ὑπολαβὼν ἀγαθὸν ἢ κακόν, πᾶσα ἀνάγκη κτέ.

ὑπολαβὼν for ὑπολάβρης is an obvious scribal error. If we construe ὥς ἂν with participle, the transmitted text can be retained; the participle may be taken with ἀποτυγχάνης, which involves a slight anacoluthon.

38b⁴,1 Πέφυκε γὰρ πρὸς πᾶν ζῶον, τὰ μὲν βλαβερὰ φαινόμενα καὶ τὰ αἴτια αὐτῶν φεύγειν καὶ ἐκτρέπεσθαι κτέ.

M has πέφυκε γὰρ πρὸς πᾶν ζῶον, while **P** reads πέφυκε γὰρ πᾶν ζῶον, for πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῶον in *Ench.* Clearly the omission of τοῦτο is an error; the reading which results, as found in **M**, is at first sight nonsensical, while **P**'s omission of πρὸς is a conjecture. But I wonder if **M**'s reading could not be retained if we take the words τὰ μὲν βλαβερὰ—τεθναυμακέναι as the subject of πέφυκε, so that we may interpret it as “it is a natural quality in every being to ...”; I readily admit that this is somewhat far-fetched, and that after πρὸς we would rather have expected the dative than the accusative, but even so I hesitatingly accept the text as given by **M**.

39,1 Τάξον τινὰ εἶδους χαρακτῆρα σαυτῷ καὶ τύπον ὃν φυλάξεις ἐπὶ τε σεαυτοῦ ὢν καὶ ἀνθρώποις ἐντυγχάνων.

Nil has εἶδους for ἥδη (this reading is also found in *ET*); Heyne, quoted with approval by Schweighäuser, suggests ἥθους for εἶδους. If we accept εἶδους, this refers to our behaviour among other people (καὶ ἀνθρώποις ἐντυγχάνων); if Heyne's ἥθους is preferred, this tells us how to behave when we are on our own (ἐπὶ τε σεαυτοῦ ὢν). Because εἶδους is closer to ἥδη than ἥθους (and because it is the transmitted reading), I accept εἶδους.

40,7 μάλιστα δὲ μὴ περὶ ἄνθρωπον ψέγοντα ἢ ἐπαινοῦντα ἢ συγκρίνοντα.

M has περὶ ἄνθρωπον (also found in Stobaeus), while **P** has ἄνθρωπον (without περὶ), probably as a conjecture; ἄνθρωπον is a corruption of ἀνθρώπων, caused by inner dictation and possibly by the following three participles ψέγοντα, ἐπαινοῦντα, συγκρίνοντα. Of course “speak about” should be expressed by λέγειν περί with the genitive, but this slight irregularity may have escaped [Nilus], so I have left it unchanged.

53a,6 ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ' ὃν τε ἀπολαύεις τῆς ἡδονῆς καὶ καθ' ὃν ἀπολαύσας ὕστερον μετανοεῖς, καὶ αὐτὸς σεαυτῷ λοιδόρει, κτέ

MP have λοιδόρει, which is corrected to λοιδορῇ by Schweighäuser; but I think that λοιδόρει should be retained and taken in line with

μνήσθητι in line 4: “think of both times and taunt yourself (sc. for having considered the possibility of yielding to the temptation)”.

55a,7 (...) οὕτω καὶ τὸ τὴν μείζω μερίδα ἐκλέξασθαι πρὸς μὲν τὸ σῶμα ἐχέτω ἀξίαν, πρὸς δὲ κοινωνίαν ἐν ἐστιάσει οἶον δεῖ φυλάξαι, ἀπαξίαν ἔχει.

κοινωνίαν for κοινωνικὸν results from perseveration of ἀξίαν; in itself it is acceptable, but οἶον, which should refer directly to κοινωνίαν, has not been changed accordingly into οἴαν. Perhaps both κοινωνίαν and οἶον can be saved if we take οἶον adverbially (the same goes, incidentally, for οἶον in 55b,3).

61¹,4-5 “Ὅταν τίς σε κακῶς <ποιῇ> ἢ κακῶς λέγῃ, μέμνησο ὅτι καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει.

M has ὅταν τίς σε κακῶς ἢ κακῶς λέγῃ, instead of ὅταν τίς σε κακῶς ποιῇ ἢ κακῶς λέγῃ, that is, ποιῇ is omitted. This is so nonsensical that the transmitted text cannot be accepted; therefore I have supplemented <ποιῇ>. In **M**, κακῶς ἢ κακῶς was conjecturally replaced by καλῶς ἢ κακῶς by the scribe or by a later hand; this is also the reading of **P**.

61²,7 ὥστε εἰ κακῶς φαίνεται, ἐκείνος βέβλαπται, ὥσπερ καὶ ἐξηπάτηται.

MP have ὥσπερ, which is changed into ὅσπερ by Schweighäuser. The change of ὅσπερ to ὥσπερ (and *vice versa*) is of course easily made; but it is not unimaginable that ὥσπερ was introduced intentionally, giving the meaning “he is harmed *in the same way as* he is deceived”.

63,1 Οὗτοι οἱ λόγοι ἀσύντακτοι.

MP’s reading ἀσύντακτοι for ἀσύντακτοι is not quite impossible; LSJ s.v. 2 quote the phrase ἡ πρόνοια τυφλὸν τι κάσύντακτον (Nicostr. Com. 19,5), giving the meaning “undisciplined, disorderly”.

66b³,5 καὶ σὺ τοίνυν μὴ τὰ θεωρήματα τοῖς ιδιώταις ἐπιδείκνυε, ἀλλὰ τὰ ἀπ’ αὐτῶν πεφθέντα ἔργα.

Nil reads ἀλλὰ τὰ ἀπ’ αὐτῶν πεφθέντα ἔργα instead of ἀλλ’ ἀπ’ αὐτῶν πεφθέντων τὰ ἔργα: first πεφθέντων was corrupted into πεφθέντα, under the influence of the immediately following ἔργα; the transposition of τὰ is probably an attempt to emend the phrase.

71a¹,3 Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιοῦν ἐαυτόν, καὶ ἐν οὐδενὶ παραβαίνειν τὸν ἐροῦντα λόγον;

The MSS have ἐροῦντα, while Schweighäuser follows **R** in reading διαροῦντα. The corruption of αἰρεῖν into ἐρεῖν is very common in the phrase ὁ λόγος αἰρεῖ (see Schenkl’s *Index* s.v. λόγος D¹⁸); therefore

¹⁸ Schenkl is wrong in stating that the MSS have ἐρεῖ for αἰρεῖ in all the passages where the phrase occurs: according to Schenkl’s apparatus **S** has αἰρ- at I 29,28 and

Prof. S.R. Slings suggests to me that in the course of time the phrase ὁ λόγος ἐρεῖ may have been used in its own right¹⁹, so that it seems wisest to accept the reading ἐροῦντα, an explanation which sounds attractive to me.

71a^{2,6} ποῖον ἔτι διδάσκαλον προσδοκᾶς, ἵνα εἰς ἐκεῖνον ὑπερθῇ τὴν ἐπανόρθωσιν τὴν σεαυτοῦ;

The omission of ποιῆσαι after ἐπανόρθωσιν is probably nothing but a clerical error, but the resulting text is unobjectionable if we make τὴν ἐπανόρθωσιν depend directly on ὑπερθῇ.

71a^{45,12} καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος, κἂν ἐπίπονόν τι ᾗ. εἴ τι ἔνδοξον ἢ ἄδοξον προσάγηταί σε, μέμνησο ὅτι κτέ.

MP have κἂν ἐπίπονόν τι ᾗ· εἴ τι κτέ, instead of κἂν ἐπίπονόν τι ἢ ἡδὺ ἢ κτέ. No doubt this is an error resulting from inner dictation, ἡδὺ and εἴ τι being pronounced in almost the same way (although itacism of υ is admittedly a rather late phenomenon). But the punctuation and the omission of ἢ before ἔνδοξον show that an attempt was made to emend the phrase, although after εἴ we would expect the indicative προσάγεται²⁰ (such minor irregularities, however, need not bother us too much in a Byzantine text); further, **MP** have no punctuation at all after ἀπαράβατος, so that the clause κἂν ἐπίπονόν τι ᾗ is linked to the preceding καὶ-ἀπαράβατος; The clause εἴ τι ἔνδοξον ἢ ἄδοξον προσάγηταί σε, on the other hand, is the protasis of the following μέμνησο κτέ (**P** has no punctuation before μέμνησο, **M** has a low dot, which is used regularly between subordinate clause and main clause). Now it is clear that this passage as it stands in **MP** is extremely awkward; but, with the exception of the subjunctive προσάγηταί, it is grammatically possible, and perhaps we need not even bother too much about εἴ with the subjunctive mood. —Schweighäuser in his note suggests κἂν ἐπίπονόν τι ᾗ, εἴτε τι ἡδὺ κτέ; but in itself this reading is not much better than the transmitted text, and it is hard to see how it should have originated.

II 2,20.

¹⁹ Compare the Dutch expression “er valt geen peil op te trekken” (= the situation is quite unpredictable), which is often quoted as “er valt geen pijl op te trekken”; “peil” means “level”, “pjl” is “arrow”; the two words are pronounced the same way. The original image “it is impossible to establish the level” is replaced by a new image “you cannot aim your arrow at it”.

²⁰ In fact, **H** and **Q** do have προσάγεται.

The division of the chapters

A final word should be said about the chapter division of *Nil*. It has already been noted (p. 181) that Suarez based the chapter division of **R** on Wolf's edition of *Ench*. The division in **MP**²¹ differs a lot from this division, but cannot possibly be correct in all places.

It is clear that in many cases the division of **MP** is authentic against the division of **R**; for instance, the division of ch. 10 into two separate chapters is also found in the primary MSS of *Ench*. But in other places the division in **MP** is quite gratuitous, and can hardly be considered to represent the original division. For instance, the splitting of ch. 12 into two chapters is nonsensical; on the other hand, it is surprising to see the end of ch. 31 form one continuous chapter with the beginning of ch. 32.

I have printed the text with the chapter division as it is found in **MP**. I have retained the chapter numbers as they are found in Suarez' edition. In those places where Suarez splits a chapter in **MP**, the text is printed continuously, with Suarez' chapter number in square brackets; see for instance chs. 1-2. When **MP** split a chapter in Suarez' edition, the new chapter in **MP** starts on a new line, while Suarez' chapter number is retained, with the addition of a, b etc.; see for instance chs. 31a, 31b, 31c.

²¹ The chapter division is exactly the same in **M** and **P**; in a few places **P** initially made a mistake, which was corrected by adding signs in the margin. Neither MS has chapter numbers.

PART THREE

THE *PARAPHRASIS CHRISTIANA*

CHAPTER TWELVE

INTRODUCTION

The *Enchiridii Paraphrasis Christiana*¹ was first edited by M. Casaubon, in his edition of the authentic *Encheiridion*, published in London, 1659; Casaubon added a Latin translation to the Greek text. The text was republished in two editions by A. Berkel (Delft 1670 and 1683), by A. Blancard (Amsterdam 1683) and by J.C. Schröder (Delft 1723). The second Berkel edition and the edition by Schröder also contain a collation of Florentinus Laur. 55,4 (*PM*), made by J. Gronovius.

Schweighäuser used five MSS for his edition of *Par* (found in *EPhM* V 10-94, accompanied by Casaubon's Latin translation): for *PM* he used Gronovius' collation, for *PNOPQ* [Par. gr. 858, 362, 1053, 1302 respectively] collations made by his son Gottfried (see Schweighäuser, *Ench* CIV-CV; —, *EPhM* V, 6-9). It goes without saying that the collations of these five MSS are far from perfect.

After Schweighäuser's edition, only one study concerned with the text of *Par* has been published: Piscopo's 1987 article. Unfortunately, this study has the same defects as her article on *Nil*. In the first place, Piscopo states (*Par* 501) that the five MSS used by Schweighäuser are "i soli manoscritti noti di quest'opera", thus showing that she does not know of the MSS list by Friedrich-Faye, where some more MSS are mentioned². Further, in her discussion of the archetype of *Par*, she assumes that those places where *Par* differs from *Ench* are cases of

¹ This is the title given to the work by Schweighäuser, which is a conflation of the titles of Casaubon (*Enchiridii Paraphrasis*) and Gronovius (*Encheiridion Christianorum*). See Schweighäuser *EPhMV*, 5-6.

² Many MSS containing *Par* are wrongly catalogued; Piscopo cannot of course be blamed for not detecting these MSS.

corruption of the archetype of *Par*, without taking into account the possibility that the MS of *Ench* which was the source of *Par* already had these corruptions; for instance, the reading $\pi\lambda\omicron\iota\acute{\omega}$ for $\pi\lambda\hat{\omega}$ at 10¹,1 (Piscopo, *Par* 502) is also found in the *lemma* in **SAB**, and thus may well be ancient. With regard to the affiliation of the MSS she assumes that **MP** belong together against **NOQ**, whereas I believe that **M** stands alone against the others; thus Piscopo is compelled to explain the correct readings in **M** as the result of conjectural emendation or contamination (see Piscopo, *Par* 504-505).

As I have already stated in the acknowledgements, I have greatly benefited from the cooperation with Dott. Francesco de Nicola of Pavia, who has written his *tesi di laurea* on *Par*, under the guidance of Prof. Antonio Carlini (Università degli Studi di Pisa). Dott. De Nicola and myself have exchanged a number of letters, discussing matters of every kind. In the winter of 1997 I received an abridged version of De Nicola's thesis, which will be the basis of two articles; the first of these is to appear in the *Bollettino dei Classici* 19 (1998); the second one in *Studi Classici e Orientali*; references to the second article are indicated as "De Nicola [in prep.].". I thank Dott. De Nicola warmly for giving me the opportunity to consult his work before publication.

Prof. M. Spanneut writes to tell me (letter of 27/7/98) that he is on the track of a Slavonic tradition of *Par*, in which the text is attributed to Maximus Confessor. However, by the time this book went to the publisher (August 1998), he was not yet able to give me substantial information.

CHAPTER THIRTEEN

CATALOGUE OF MANUSCRIPTS OF THE *PARAPHRASIS CHRISTIANA*

This catalogue offers a brief description of the MSS containing the text of *Par*; I shall indicate the date, scribe, material, size, number of folia, folia on which *Par* is found, number of lines, siglum, and give some bibliographical references. I will also briefly mention the stemmatical position of the MS.

1. *Atheniensis National Library 521*

13th century; oriental paper; 240 x 140 mm.; ff. 143; *Par* ff. 2^r-8^v; 34 lines; siglum **A**; wrongly catalogued as containing *Ench*. The text of *Par* breaks off suddenly after fol. 8^v, so that it is probable that the folia containing the rest of the text have got lost (when inspecting the MS *in situ* I have not found the missing folia elsewhere in the MS). **A** is heavily damaged by moisture, and is therefore practically illegible in a number of places. See Sakkelion-Sakkelion 103.

A derives from **γ**, which is a gemellus of **V** [Ven. Marc. gr. 127]; the common source of **γ** and **V** is a gemellus of **P** [Par. gr. 1053]; thus **A** is a primary witness of restricted independent value. See pp. 217, 219-221.

2. *Athous 1820 (= Philotheou 56)*

13th century; oriental paper; in quarto; number of folia unknown to me; *Par* ff. 211^v-212^v; 28-31 lines; siglum **R**. **R** contains a selection from *Par*: chs. 1, 13, 15, 16, 19-21, 23, 26, 28-30, 33c⁷, 34, 35, 37-42, 45 (init.). See Lambros, *Athos I* 155.

R is a gemellus of **O** [Par. gr. 362] and **Y** [Vat. Reg. gr. 23]. See pp. 221-222, 225-227.

3. *Bern, Bürgerbibliothek, Bernensis 97*

15th-16th century, according to Hagen; written in Florence in the first half of the 16th century, according to A. Dain, *Arrien*, 162-166; *Collection* 17, 36-42, 57-64 (cf. De Nicola [in prep.]); paper; 345-350 x 245 cm.; ff. 219 (pp. 438); *Par* pp. 224-245; 33 lines; siglum **B**. **B** was owned by J. Bongars. See Hagen 147-149; Omont, *Suisse* nr. 96.

B is a derivative of **M** [Laur. 55,4]; it is the source of **C** [Bern. 150] and **T** [Par. gr. 2446]. See pp. 215-216.

4. *Bern, Bürgerbibliothek, Bernensis 150 (miscellaneus)*

16th-17th century; paper; 310/315 x 205/210 mm. (the part containing *Par*); no folio-numbers; 38-40 lines; siglum **C**. **C** was owned by J. Bongars. See Hagen 228-229.

C derives from **B** [Bern. 97]. See pp. 215-216.

5. *Escorialensis gr. 272 (Y.III.2)*

early 13th century; paper; 233 x 165 mm.; ff. V, 381 (- 182.311); *Par* ff. 49^r-56^r; 35 lines; siglum **D**. Wrongly catalogued as containing *Nil*. See De Andrés II 142-147.

D derives from **ε**, and thus goes back indirectly to **δ**, which is the source of a large number of MSS. See pp. 221-224.

6. *Escorialensis gr. 289 (Y.III.19)*

A.D. 1359-1360 (note on fol. 248^r); paper; 210 x 146 mm.; ff. III, 260 (+ 144^a.148^a); *Par* ff. 132^v-138^r; 27 lines; siglum **E**. Wrongly catalogued as containing *Nil*. See De Andrés II 169-172.

E derives from **L** [Oxon. Laud. gr. 21]. See pp. 221-222, 225.

7. *Florentinus Laurentianus 55,4*

ca. 960 A.D., according to Dain, *Élien* 185; Irigoin, *Étude* 178-181 (cf. De Nicola [in prep.] for further references; a brief account of the history of **M** is found in *Asclépiodote, Traité de Tactique*, ed. L. Poznanski, Paris 1992, XV-XVIII); parchment; 331 x 264 mm.; ff. 405; *Par* ff. 244^r-251^v (folio-numbers at the top of the page = 246^r-253^v at the bottom of the page); 32 lines; siglum **M**. In many places **M** is difficult to read, as a result of damage by moisture. See Bandini II 218-238; Schweighäuser, *EPhMV* 7.

M is a primary witness; it is the only independent representative of the second family. It is the source of **B** [Bern. 97]. See pp. 213-216.

8. *Leidensis Vossianus gr. Q 54 (miscellaneus)*

15th-16th century; paper; 210 x 140 mm.; ff. 463; *Par* ff. 138^r-145^v; 20-21 lines; siglum **H**. The text breaks off after 31^{24,42} τῶν; a second hand [Patr. Junius] added οὐρανίων-ἔσῃ with the note *Desunt capita* 39. On f. 1^r there are owner's notes *Christiani Ravij Berlinatis*; <*Patr. Junius*>; *Is. Vossius*; *Ger. Vossius*; *Bibl. Leid.* See De Meyier, *Voss.* 163-172.

H derives from the same lost MS as **J** [Vat. gr. 740] and **K** [Vat. gr. 1142]; thus **H** derives indirectly from **δ**, which is the source of a large number of MSS. See pp. 222, 227-228, 231-233.

9. *Munich, Monacensis gr. 25*

16th century; Hardt states that the codex is "exaratus a Nicolo"; paper; 355 x 240 mm.; ff. 358; *Par* ff. 17^v-22^r, pp. 34-43; 30 lines; siglum **F**. **F** contains a selection from *Par*, consisting of the following chapters: 1-6, 8, 11, 13, 15-17, 21, 23, 25, 28, 29, 33c⁷, 35, 36, 39-41, 43-51, 55, 59-61, 65-71; the same selection is found in **W** [Vat. Pal. gr. 91], the source of **F**. **F** was part of the library of Hans Jacob Fugger in Augsburg. See Hardt I, 121-133.

F derives from **W** [Vat. Pal. gr. 91]. See pp. 221-222, 226.

10. *Moscow, State Historical Museum, Mosquensis Bibliotheca Synodalis 438 Vladimir (= 325 Sawwa = 312 Matthaei) (miscellaneous)*

Vladimir, in his catalogue, states that this MS belongs to the 16th century; I believe that the part containing *Par* is much older and should be assigned rather to the 14th century (cf. De Nicola [in prep.]); paper; 228 x 150 mm.; ff. 226; *Par* ff. 214^v-226^v; 25 lines; siglum **S**. **S** breaks off after ch. 58, which is at the end of fol. 226^v (the last folio of the MS in its actual state), so that it is probable that the folia which contained the rest of *Par* have got lost. **S** once belonged to the Iviron monastery on Mt. Athos. See Vladimir 666-667.

S derives from **ζ**, and thus indirectly depends on **δ**, which is the source of a large number of MSS. See pp. 222, 227-229.

11. *Oxford, Oxoniensis Laudianus gr. 21*

14th century, before 1359-1360 (cf. Gamillscheg-Harlfinger I 85, nr. 133); Theodoros (cf. Gamillscheg-Harlfinger, *l.c.*); paper; 192 x 126/137 mm.; ff. 301; *Par* ff. 149^v-159^v; 25-26 lines; siglum **L**. See Coxe, *Bodl.* 503-505.

L derives from **N** [Par. gr. 1858]; it is the source of **E** [Escor. gr. 289]. See pp. 221-222, 224-225.

12. *Parisinus gr. 39 (Reg. 3441)*

13th century, except ff. 178-233, which may be 14th century; oriental paper; 196 x 132 mm.; ff. III, 250, IV (+ 177bis); the text of *Par* 1-10 is added as lemmata in the *Commentary* on *Par* on ff. 179^r-202^v (some folia containing the beginning of *Comm* have got lost); the rest of *Par*

follows (after a blank of a few lines) on ff. 202^v-214^r; 20 lines. Siglum **I**. See Omont, *Inventaire* I 7; Spanneut, *Commentaire* 130.

I derives from **λ**, and thus indirectly depends on **δ**, which is the source of a large number of MSS. See pp. 222, 227-228, 231-232.

13. *Parisinus gr. 362 (Fontabl.-Reg. 2969)*

14th century; paper; f. 249 has a filigrane Latin cross, similar to Briquet 5623 and 5624 (both from the first quarter of the 14th century); 207 x 135 mm.; ff. III, 317, III; *Par* ff. 245^r-251^v; 33-36 lines; siglum **O**. Wrongly catalogued as containing *Ench*. See Omont, *Inventaire* I 37; Schweighäuser, *Ench* CIV; —, *EPhMV* 8.

O is a gemellus of **Y** [Vat. Reg. gr. 23] and **R** [Athous 1820], and thus derives indirectly from **δ**, which is the source of a large number of MSS. See pp. 221-222, 225-227.

14. *Parisinus gr. 858 (Medic.-Reg. 2426)*

14th century; <Theophanes> (see Gamillscheg-Harlfinger II 83, nr. 181 (= I 137)); parchment; 292 x 220 mm.; ff. II, 306, II; *Par* ff. 216^r-227^r; 31 lines; siglum **N**; wrongly catalogued as containing *Nil*. See Omont, *Inventaire* I 161; Schweighäuser, *Ench* CIV; —, *EPhMV* 8.

N derives from **ε**, and thus indirectly from **δ**, which is the source of a large number of MSS. **N** is the source of **L** [Oxon. Laud. gr. 21]. See pp. 221-224.

15. *Parisinus gr. 1053 (Medic.-Reg. 2909)*

early 11th century, according to Gamillscheg-Harlfinger; late 10th century, according to S. Lucà, who attributes this MS to the “scuola niliana”, adding that it was probably executed in Campania¹; Gregorios (“Selbstbezeichnung Naziraios”, see Gamillscheg-Harlfinger II 60-61, nr. 109); parchment; 192 x 133 mm.; ff. 255; *Par* ff. 167^v-174^v; 39-40 lines; siglum **P**. Wrongly catalogued as containing *Ench*. See Omont, *Inventaire* I 211-212; Spanneut, *Commentaire* 130; Schweighäuser, *Ench* CIV; —, *EPhMV* 8.

P derives from **α**, and is therefore a primary witness with high independent value. See pp. 213-217.

16. *Parisinus gr. 1302 (Medic.-Reg. 2979)*

13th century (*ca.* 1300 A.D., according to S. Lucà (in a note addressed to Prof. A. Carlini)); oriental paper; 204 x *ca.* 130 mm.; ff. IX,

¹ See Lucà, *Scritture*, 330 with note 41; —, *Rossano*, 25-73, esp. 28, n.12 with plate 3. I owe these references to Prof. A. Carlini.

295, II (+ 39bis, 264bis, 272bis; minus 201); *Par* ff. 192^r-198^v; 25-28 lines; siglum **Q**. See Omont, *Inventaire* I 293; Spanneut, *Commentaire* 130; Schweighäuser, *Ench* CIV; —, *EPhM* V 8.

Q is a gemellus of **Z** [Vat. gr. 1950], and thus derives indirectly from **δ**, which is the source of a large number of MSS. See pp. 222, 227-228, 230-231.

17. *Parisinus* gr. 2446 (*Delamare*.-Reg. 2173,2)

17th century; Henri de Valois (Dain, *Collection* 164-166; cf. De Nicola [in prep.]); paper; 344 x 219 mm.; ff. 206; *Par* ff. 100^r-108^v; 37-39 lines; siglum **T**; see Omont, *Inventaire* II 263; Spanneut, *Commentaire* 132.

T derives from **B** [Bern. 97]. See pp. 215-216.

18. *Sinaiticus Catharina* 385

13th century; paper; 175 x 130 mm.; ff. 169; *Par* ff. 132^r-139^r (there is no fol. 137, as a result of an error in the numbering of the folia); 25 lines; siglum **U**. See Kamil 79; Spanneut, *Commentaire* 130.

U derives from **ζ**, and thus derives indirectly from **δ**, which is the source of a large number of MSS. See pp. 222, 227-228, 230.

19. *Vaticanus* gr. 740

14th century; parchment; 175 x 145 mm.; ff. IV, 148; *Par* ff. 84^v-117^r; 26 lines; siglum **J**; wrongly catalogued as containing *Nil* by Friedrich-Faye, and by Devreesse ("cum his quae sub Nili nomine vulgata sunt (...) saepe convenientia"). Chs. 57-67 are missing, probably as a result of the loss of a folio in a predecessor: the last words before ch. 68 are τῆς γὰρ προαὶ αὐτοῦ ἔργα, a nonsensical phrase composed of the end of ch. 56 and the end of ch. 67. See Devreesse 254-255; Spanneut, *Commentaire* 130.

J derives from the same lost MS as **H** [Leid. Voss. gr. Q 54] and **K** [Vat. gr. 1142]; thus **J** derives indirectly from **δ**, which is the source of a large number of MSS. See pp. 222, 227-228, 231-234.

20. *Vaticanus* gr. 1142

12th-13th century, according to Prof. P. Canart; oriental paper; 356 x 254 mm.; ff. 125; *Par* ff. 81^r-90^v; 39-42 lines; siglum **K**.

K derives from the same lost MS as **J** [Vat. gr. 740] and **H** [Leid. Voss. gr. Q 54]; thus **K** derives indirectly from **δ**, which is the source of a large number of MSS. See pp. 222, 227-228, 231-234.

21. *Vaticanus gr. 1950*

first half of the 14th century; oriental paper (ff. 394-396a occidental paper); 243 x 165 mm.; ff. III, 548; *Ench* and *Par* ff. 392^v-399^r; 27-29 lines; siglum **Z**. On ff. 392^v-393^v **Z** has the first three chapters of *Ench*; after the last line of ch. 3 there is a series of crosses; the rest of the text is *Par* from ch. 6 on (= *Ench* 4; the catalogue wrongly states that the whole text is *Par*); the text breaks off after ch. 59. The MS is nowadays bound in two volumes. See Canart 762-766.

Z is a gemellus of **Q** [Par. gr. 1302], and thus derives indirectly from **δ**, which is the source of a large number of MSS. See pp. 222, 227-228, 230-231.

22. *Vaticanus Palatinus gr. 91*

second half of the 13th century or first half of the 14th century (according to Prof. P. Canart); oriental paper; 236 x 164 mm.; ff. 324; siglum **W**. As a result of the displacement of some folia, the text of *Par* is not continuous in this MS: the first part is found on ff. 323^v-324^v (chs. 1-21^{5,6} καὶ), the rest is on ff. 151^r-153^v; on f. 324^v, after the last word on the folio (21^{5,6} καὶ) there is a note "παρατεθέντων σοὶ μὴ λάβοις. Haec et quae deinceps, habes s^a, post dimidiam partem huius libri, vel paulo minus quam dimidiam.", to which a later hand has added "p:151"; on fol. 151^r there is a note written in the same hand "Praecedentia sunt in fine huius libri, καὶ ἔση ποτὲ ἄριστος συμπότης χριστοῦ βασιλείας. εἰ δε (sic) καὶ nam sequi haec debent παρατεθέντων σοι (sic)"; the displacement of the folia took place after **F** [Mon. gr. 25] was copied from **W**, because **F** has the text in the correct order. 32-33 lines; wrongly catalogued as containing *Ench*. **W** contains only a selection from *Par*; for the contents see the description of **F** [Mon. gr. 25]. See Stevenson, *Pal.* 44-46.

W derives from **η**, and thus derives indirectly from **δ**, which is the source of a large number of MSS. See pp. 221-222, 225-226.

23. *Vaticanus Reginensis gr. 23*

between 1330 and 1380, according to Prof. P. Canart²; paper; 295 x

² Prof. Canart writes me the following (letter of 8/5/96): "Ce manuscrit est l'oeuvre de deux copistes, me semble-t-il, mais a été copié entièrement sur un papier à grosses vergeures caractéristiques des années 1330-1380 et l'écriture confirme cette datation. Le f. I est un folio de garde plus récent, fait d'un papier qui ne porte pas de filigrane, mais a les caractéristiques des papiers du XVe ou du XVIe siècle. Il porte une note d'un certain moine (il se qualifie lui-même d'ἀμόναχος) Callistos, adressée à son supérieur et à ses confrères, et datée de janvier 7031 (A.D.

205 mm.; ff. 269; *Par* ff. 263^v-264^v; 30-32 lines; siglum **Y**. **Y** contains only the opening chapters of *Par*; the text breaks off suddenly after 16⁴,7 οὕτως, which is the last word on fol. 264^v; therefore **Y** must originally have contained more of *Par*. Wrongly catalogued as containing *Nil*. See Stevenson, *Reg.* 17-19.

Y is a gemellus of **O** [*Par.* gr. 362] and **R** [Athous 1820], and thus derives indirectly from **δ**, which is the source of a large number of MSS. See pp. 221-222, 225-227.

24. *Venetus Marcianus gr. 127 (coll. 390)*

13th century; parchment; 285 x 210 mm.; ff. 245; *Par* ff. 233^v-242^r; 30 lines; siglum **V**. **V** once belonged to Bessarion; on fol. 1 there is an owner's note *Locus II. Climacus et Isaac. liber b(essarionis) car. Tusculani*. Wrongly catalogued as containing *Nil*. See Mioni, *Ven.* 175-177.

V is a gemellus of **γ**, which is the source of **A** [Athen. 521] and **δ** [the source of a large number of MSS]; the common source of **V** and **γ** is a gemellus of **P** [*Par.* gr. 1053]; thus **V** is a primary witness with high independent value. See pp. 214-215, 217-219.

Lost manuscript

Casaubon 142-144 describes the problems with the MS on which his edition is based. First he received a copy of a MS preserved in the *Sionense Collegium Londinense*; this copy got lost. Then Casaubon received a second copy, which was full of errors³; when some of his friends wanted to consult the MS itself, it proved not to be present in the library any more; Casaubon ascribes this to the *incuria, vel perfidia* of the librarians.

Editio princeps

Par was first edited by M. Casaubon (London 1659); for his MS source see the preceding item. It appears that this lost MS was related to **V** [Ven. Marc. gr. 127]. See pp. 234-236.

1523). Le sens n'est pas parfaitement clair (il faut que je l'étudie encore), mais, en tout cas, il ne s'agit pas d'une souscription, comme l'a cru Stevenson, et rien ne prouve que le folio se soit trouvé primitivement à la fin du manuscrit, comme il l'a supposé; de plus, l'écriture, grande et plutôt malhabile, n'a rien à voir avec celle du manuscrit lui-même et cadre bien avec la date de 1523."

³ Dott. De Nicola draws my attention to Schweighäuser, *EPhM* V 6, n. *), where Schweighäuser refers to Casaubon's preface to his text of *Ench* (which, in his edition, precedes *Par*); Schweighäuser writes: "(...) exemplum istud, quo usus est Casaubonus in hoc libello edendo, non e veteri Codice manuscripto, quem olim in Bibliotheca Collegii Sionensis fuisse ait, sed ex apographo, quod ex illo codice confectum erat, ab alia manu fuerit descriptum."

CHAPTER FOURTEEN

THE CHARACTER OF THE *PARAPHRASIS CHRISTIANA*

The author of *Par*¹ shows much more intellectual independence, theological acumen and philosophical insight than his two Christian colleagues. He follows the text of *Ench* closely, but does not hesitate to omit or add phrases, to change words, to abridge or expand a passage, to add passages of his own invention etc. Accordingly, in my discussion, instead of aiming at completeness, I will only give some representative instances of each type of alteration. First I will illustrate how the text is adapted to suit Christians and especially monks, then I will mention the other types of interventions in the text. My account is chiefly based on Spanneut's discussion².

1. *The Christian character of Par*

Spanneut, *DS* 838, mentions a number of passages where *Par* and *Nil* have a similar modification of the original text. Both omit *Ench* 33⁵ on the oath, *Ench* 32 on divination (for which *Par* 38 gives a brief exposition on the nature of prayer), *Ench* 52 on the parts of Epictetan philosophy, *Ench* 15,8 on Diogenes and Heraclitus, *Ench* 31⁴, 17-18 on Eteocles and Polyneices³. While *Nil* leaves the name of Socrates in one place (*Nil* 10a,3), *Par* changes it constantly (*Par* 7², 2-3 τοῖς ἀποστόλοις καὶ μάρτυσι, *Par* 60³, 3 ὁ ἀπόστολος); *Ench* 31⁵ on making sacrifices is replaced by instructions on charity. And of course οἱ θεοὶ are constantly substituted by ὁ θεός.

But *Par* does much more than that. The crow of *Ench* 18, left unimpaired by *Nil*, is changed into a dream (*Par* 24); the εὐδαιμονία

¹ As in the case of *Nil*, nothing certain can be said about the date of composition of *Par*. We only have the *terminus ante quem* of ca. 960, when **M** [Laur. 55,4] was written; this same MS is the oldest witness to the text of the commentary on *Par*, for which no certain date can be given either (cf. p. 237). See Spanneut, *DS* 840, 843; —, *RAC* 667; Santerini Citi 57-59; Carlini 221, n. 19.

² The fullest discussion in *DS* 837-839; see also *RAC* 665-667, and *Moines* 51. I only refer to the *DS* article; the other two articles do not contain new material.

³ Spanneut, *DS* 838, states that both *Nil* and *Par* omit *Ench* 53¹⁻³, adding that *Par* gives a prayer to the Holy Ghost instead; but this prayer is clearly based on the passage in *Ench*.

of *Ench* 14,17 has become εἰλικρινῆς εὐλάβεια (*Par* 24,6); the quality of being μεγαλόφρων (*Ench* 243,12) is considered unbecoming for a Christian and therefore replaced by ἐλεύθερος (*Par* 318,13) and so on⁴.

Spanneut, *DS* 839, points out that in many places the author does not content himself with removing pagan thought, but gives Christian doctrine instead. Thus *Ench* 11 on endurance is turned into a brief commentary on LXX *Jb.* 1,21 (*Par* 14); *Ench* 122,10-11 on the education of the παῖς becomes a discussion of *Ev. Matt.* 7,3 (*Par* 16)⁵.

Spanneut, *DS* 839, gives many instances of how the text has been made suitable for monks. Thus ὁ φιλόσοφος is replaced by the ἀναχωρητής (*Par* 291,3) or ἡσυχαστής (*Par* 601,1), ἡ φιλοσοφία becomes ἡ ἐνάρετος πολιτεία (*Par* 291,1). And there are many practical instructions which are in full accordance with monastic life (see Spanneut).

In order to give an impression of the ability of the author of *Par* I will discuss at some length the final chapter of *Ench*, corresponding to chs. 70-71 of *Par*⁶. Arrian gives four quotations which we should always carry in mind; the first from Cleanthes, the second from Euripides, the third and fourth from Plato's *Crito* and *Apology* respectively.

In contrast to [Nilus], who only gives a clumsy adaptation of the last quotation, *Par* gives adapted versions of all four quotations; what is more, he turns the four texts into two coherent chapters.

In the first quotation Zeus and Fate are replaced by Saviour and Holy Spirit; the second verse is reproduced in a simplified form: ὅπου σοι καὶ ὅπως φίλον instead of ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος; the third and fourth lines remain unchanged, but for the change of the first person singular into the first person plural, as in the preceding lines.

The first line of the second quotation, ὅστις δ' ἀνάγκη συγκεχώρηκεν καλῶς, is rendered in *Par* as ὅστις δὲ ἐκὼν εὐπειθῶς ἔπεται θεῷ: in the first place Fate has been replaced by God; in the second place, by means of the word ἔπεται the author creates a fluent transition from the first to the second quotation: "we will follow nonetheless" is picked up by "whoever follows God voluntarily and obediently". The

⁴ Spanneut regards the omission of *Ench* 29 as the doing of the author of *Par*; I rather believe that the chapter was absent from *Par*'s copy of *Ench*.

⁵ This passage aptly reflects the versatility and learning of the author of *Par*: at the end of *Par* 16 we find an anecdote which is told about Socrates and others.

⁶ See also Carlini 223-225.

second quotation in *Ench* ends with the words καὶ τὰ θεῖ' ἐπίσταται, which of course is unacceptable for an orthodox Christian; accordingly, we find καὶ θεῶ δὲ προσφιλῆς instead. This phrase gives a smooth transition to the third quotation, which starts with ὁ γὰρ τῷ θεῶ φίλον; in addition the particle γάρ, too, marks the connection between the two sentences.

The fourth quotation in *Ench*, ἐμὲ δὲ Ὑψυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὐ, is developed at length by the author of *Par*; the connection with the preceding sentence is marked (again) by the particle γάρ, and by the word οὕτως, which refers to the whole of the preceding quotations; in fact, ch. 71 appears to be intended as a comment by the author on the *dicta* of ch. 70. The content of the Platonic quotation is preserved essentially, but (as usual) *Par* is far more explicit than the original text: in the first place, there is the conditional βιοῦντας ἡμᾶς "if we live in this way", whereas the statement in Plato is unconditional; in order to bring out clearly the difference between βλάψαι and ἀποκτεῖναι, the author first expands the notion of ἀποκτεῖναι, by adding ὕβρεις and διώξεις; then the true meaning of βλάψαι is aptly illustrated by the quotation from *Ev. Matt.* 10,28, in which the difference between harm done to the body and to the soul is stated explicitly. The quotation from the Gospel also serves to illustrate the essentially Christian character of a concept which is originally Socratic/Platonic, and gives a very apt conclusion to the work as a whole.

2. Other changes in *Par*

Spanneut, *DS* 837, gives a number of instances of alterations in *Par* which do not primarily aim at giving the text a Christian character. He remarks that *Par* often substitutes a relatively unknown word by a more common one; in general, Spanneut argues, *Par* aims at enhancing the clarity of the text. I will give a more elaborate discussion than the one offered by Spanneut.

a. Substitutions of words

In quite a lot of places *Par* chooses to use a word different from the one in *Ench*; as already noted, this often gives greater clarity, but in some cases the author of *Par* appears to dislike a specific word; for instance, the word μέμνησο, which is found in a number of places in *Ench*, is often avoided: at *Par* 13¹,1; 21¹,1; 23¹,1 and 69⁴,7 the word is

omitted without substitute, at 27¹,1 and 32²,3 we find γίνωσκε instead, and at 56¹,1 *Par* has ἐνθυμοῦ. The word πρόχειρον, another frequently used term in *Ench*, is provided with the addition of some form of λέγειν in four of the five places where it occurs in *Par*⁷. I will give a number of other instances:

<i>Ench</i> 2 ¹ ,6 = <i>Par</i> 4 ¹ ,3	δυστυχήσεις] ὀδυνηρῶς διάξεις
<i>Ench</i> 8,2 = <i>Par</i> 11,2	εὐροήσεις] ἀλύπως διάξεις
<i>Ench</i> 11,5 = <i>Par</i> 14 ⁷ ,10	ἐπιμελοῦ] φρόντιζε
<i>Ench</i> 17,5 = <i>Par</i> 23 ³ ,5	ἐκλέξασθαι] δοῦναι
<i>Ench</i> 17,5 = <i>Par</i> 23 ³ ,5	ἄλλου] τοῦ θεοῦ
<i>Ench</i> 30,2 = <i>Par</i> 34 ² ,2	ὑπαγορεύεται] δέον
<i>Ench</i> 31 ² ,10 = <i>Par</i> 36 ⁵ ,9	θέλεις] ὀρέγῃ εἰ μὴ θέλεις] ἐκκλίνεις
<i>Ench</i> 33 ¹⁰ ,30 = <i>Par</i> 45 ⁴ ,7	φέρει] λυσιτελεῖ
<i>Ench</i> 48b ² ,5 = <i>Par</i> 65 ⁴ ,6	περίεσι] περιέρχεται

There are also cases where *Par* uses a different conjunction or preposition; some instances:

<i>Ench</i> 1 ⁵ ,21 = <i>Par</i> 3 ³ ,4	κἂν] καὶ ἐὰν
<i>Ench</i> 5a,5 = <i>Par</i> 7 ³ ,4	ἀλλ'] ἀλλ' ἢ
<i>Ench</i> 15,4 = <i>Par</i> 21 ³ ,4	μέχρις ἂν] ἄχρις οὗ
<i>Ench</i> 31 ¹ ,1 = <i>Par</i> 36 ¹ ,1	περὶ] πρὸς
<i>Ench</i> 31 ² ,9 = <i>Par</i> 36 ⁵ ,7	ὡς ἂν γέ] ἐὰν γὰρ
<i>Ench</i> 34,6 = <i>Par</i> 49 ² ,4	καὶ τοῦτοις] τοῦτοις τε

b. *Changes of tense, word order, number*

Not unfrequently, *Par* chooses a different word order, tense or number; of course, it is not impossible that such readings were already in *Par*'s copy of *Ench*. Some instances:

<i>Ench</i> 1 ³ ,8-9 = <i>Par</i> 16,8-9	ἐὰν δὲ τὸ σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ ἀλλότριον (ὥσπερ ἐστίν) ἀλλότριον] ἐὰν δὲ τὰ ἐπὶ σοὶ μόνα οἰηθῇς σὰ εἶναι, τὰ δὲ ἀλλότρια ἀλλότρια ἀπέδωκα] ἀποδέδωκα
<i>Ench</i> 11,2 = <i>Par</i> 14 ¹ ,1	ἀμαρτάνειν] ἀμαρτήσαι
<i>Ench</i> 14a,3 = <i>Par</i> 18 ³ ,4	Ἐν τῷ περιπατεῖν καθάπερ προσέχεις]
<i>Ench</i> 38,1 = <i>Par</i> 53 ¹ ,1	καθάπερ ἐν τῷ περιπατεῖν προσέχεις
<i>Ench</i> 51 ² ,9 = <i>Par</i> 69 ⁴ ,6	ἤδη οὖν ἀξίωσον σεαυτὸν] ἀξίωσον οὖν σεαυτὸν ἤδη

⁷ 3,6 πρόχειρον εὐθὺς λέγειν; 6,13 πρόχειρόν σοι λέγειν; 22,4 πρόχειρον ἐπιλέγειν σεαυτῷ; 70,2 πρόχειρον ἔχωμεν τὸ λέγειν. Therefore it is all the more remarkable to find πρόχειρον ὅτι at 33a²,3, while *Ench* has πρόχειρον εὐθὺς λέγειν ὅτι.

c. *Omissions*

The omissions in *Par* that cannot be explained by an attempt to give the text a Christian character vary from one word to complete lines. Some instances (the Greek words quoted are to be found in *Ench*):

<i>Ench</i> 1 ³ ,9 = <i>Par</i> 1 ⁶ ,9	ὥσπερ ἐστίν om.
<i>Ench</i> 7,9 = <i>Par</i> 10 ⁶ ,9	μακράν om.
<i>Ench</i> 11,1 = <i>Par</i> 14 ¹ ,1	Μηδέποτε om.
<i>Ench</i> 12 ¹ ,4 = <i>Par</i> 15 ² ,4	γενόμενον om.
<i>Ench</i> 19b ² ,2 = <i>Par</i> 26 ¹ ,2	ὑπὸ τῆς φαντασίας om.
<i>Ench</i> 21,2-3 = <i>Par</i> 28,2	μάλιστα δὲ πάντων ὁ θάνατος om.
<i>Ench</i> 25 ⁴ ,17 = <i>Par</i> 32 ⁸ ,16	καὶ ἀβέλτερος om.
<i>Ench</i> 31 ³ ,11-13 = <i>Par</i> 36 ⁶ ,10	πέφυκε-τεθαυμακέναι om.
<i>Ench</i> 33 ⁶ ,15-16 = <i>Par</i> 41 ³ ,4	κἂν αὐτὸς ὢν τύχη καθάρως om.
<i>Ench</i> 48b ² ,6 = <i>Par</i> 65 ⁴ ,7	τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν om.

d. *Shortened passages*

In a number of cases *Par* gives a condensed version of the text of *Ench*; sometimes this is due to the specifically Stoic character of *Ench*. Some instances:

<i>Ench</i> 10,1-2 = <i>Par</i> 13 ¹ ,1	μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν]
	ζήτει
<i>Ench</i> 42,4-5 = <i>Par</i> 56 ⁴ ,6	καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἂν τις
	ὑπολάβῃ ψεῦδος] τὸ ψεῦδος ἀληθὲς νομίσας
<i>Ench</i> 47,1 = <i>Par</i> 62 ¹ ,1	Ὅταν εὐτελῶς ἡρμοσμένος ᾗς κατὰ τὸ
	σῶμα] εὐτελῶς φορῶν

e. *Additions*

There are two types of additions in *Par*: the first type consists of substantial additions, often affecting the philosophical or theological impact of a passage (cf. the section on the Christian character of *Par*, pp. 206-208); the second consists of additions that aim at clarifying the text, be it grammatically or with regard to the contents. I will give some instances of either type.

<i>Ench</i> 1 ⁴ ,14 = <i>Par</i> 2 ² ,3	καὶ προηγουμένως ἑαυτοῦ ἐπιμελεῖσθαι
<i>Ench</i> 7,10 = <i>Par</i> 10 ⁶⁻⁷ ,10-11	καὶ δεδεμένος βληθῆς· ὁ γὰρ ἐκὼν μὴ
	ἐπόμενος ἄκων ἀνάγκῃ τοῦτο πείσεται
<i>Ench</i> 12 ² ,5 = <i>Par</i> 16 ⁵⁻⁸ ,8-13	in this long passage there is a most remarkable combination of Christian material (<i>Ev. Matt.</i> 7,3) and an anecdote told about
	(among others) Socrates and Plato
<i>Ench</i> 19b ² ,3 = <i>Par</i> 26 ²⁻³ ,3-6	this addition might be a reminiscence of
	<i>Ench</i> 25 ¹ ,2-6

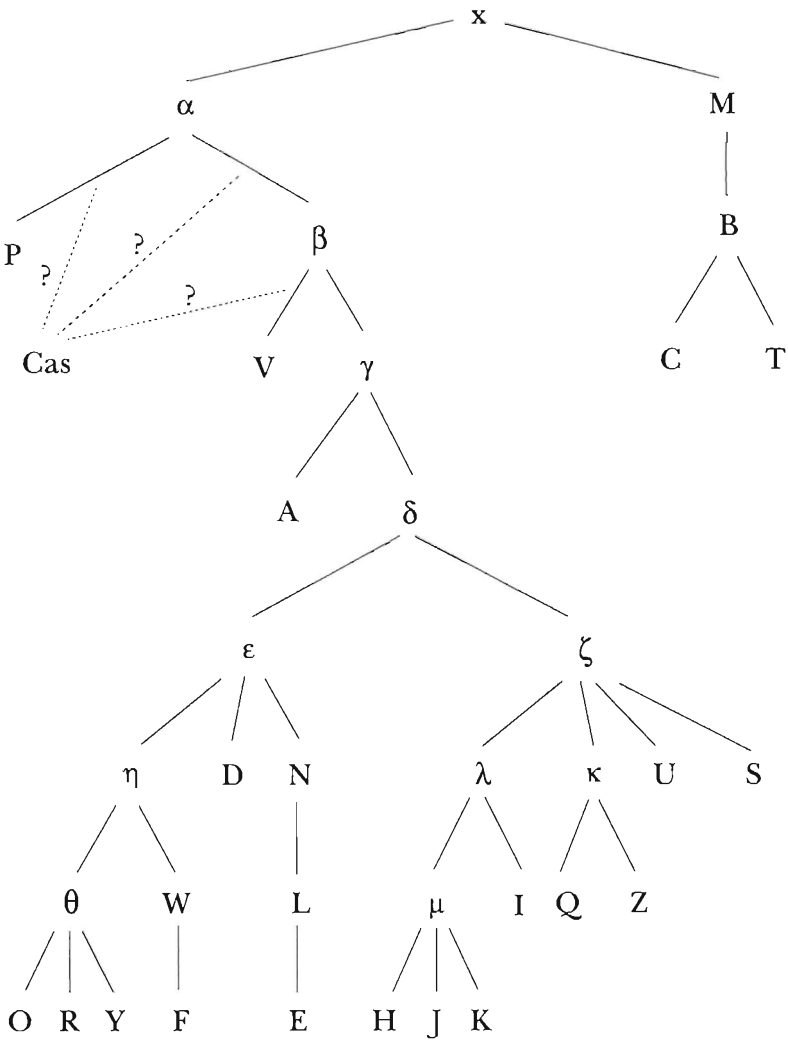
<i>Ench</i> 30,4 = <i>Par</i> 34 ⁵⁻⁷ ,4-9	reverence for God has priority over reverence for one's father
<i>Ench</i> 48b ² ,4 = <i>Par</i> 65 ³ ,4-6	someone who is praised does not only laugh at the error of the one who praises him, but he also deems himself unhappy for having misled someone else
<i>Ench</i> 3,5 = <i>Par</i> 5 ³ ,5-6	ἄνθρωπον] ἄνθρωπον θνητὸν
<i>Ench</i> 3,5 = <i>Par</i> 5 ³ ,6	ἀποθανόντος] ἀποθανόντος αὐτοῦ
<i>Ench</i> 8,1 = <i>Par</i> 11,1-2	θέλε] μᾶλλον θέλε
<i>Ench</i> 10,1 = <i>Par</i> 13 ¹ ,1	προσπιπτόντων] ἐμπιπτόντων πειρασμῶν
<i>Ench</i> 14a ¹ ,2 = <i>Par</i> 18 ¹ ,2	ζῆν] ζῆν καὶ εὖ πράττειν
<i>Ench</i> 15,1 = <i>Par</i> 21 ¹ ,1	ἀναστρέφεσθαι] ἀναστρέφεσθαι ἐν τῷ βίῳ
<i>Ench</i> 19b ² ,2 = <i>Par</i> 26 ¹ ,2	μακαρίσης] μακαρίσης μὲν ἐκείνον
<i>Ench</i> 20,2 = <i>Par</i> 27 ¹ ,2-3	add. ἀμέλει ἑαυτοῖς τὰυτὰ λέγοντες οὐκ ἄλγοῦμεν
<i>Ench</i> 25 ¹ ,5 = <i>Par</i> 32 ² ,4-5	τῶν ἴσων] τῶν ἴσων τοῖς ποιοῦσιν
<i>Ench</i> 39,5 = <i>Par</i> 54 ³ ,5-6	add. οὕτω καὶ ἐπὶ πασῶν τῶν ὀρέξεων
<i>Ench</i> 46 ¹ ,3 = <i>Par</i> 60 ² ,3	add. τύπος γενόμενος ἄλλοις

As Prof. A. Carlini points out to me, there are a few places where *Par* uses typically Stoic terms. Thus the addition at *Par* 10⁷,10-11 ὁ γὰρ ἐκὼν μὴ ἐπόμενος ἄκων ἀνάγκη τοῦτο πείσεται reminds us of Seneca's famous fifth verse in his version of Cleanthes' prayer (*Ep.* 107,11) *ducunt volentem fata, nolentem trahunt*. And at *Par* 49¹,1 we find the *terminus technicus* συγκαταθήση instead of *Ench*'s ἀπολαύσεις⁸.

The general picture is clear: the author of *Par* considers every single phrase of the original text, and never copies something mindlessly. This attitude is important for our assessment of the value of *Par* for the text of *Ench*, and for the constitution of the text of *Par* itself.

⁸ De Nicola, *Osservazioni*, suggests that συγκαταθήση may represent the original reading of *Ench*; at the same time he submits that *Par*'s reading πράξας for ἀπολαύσας is the authentic reading of *Ench*.

Stemma codicum et editionis principis
Paraphrasis christianae



CHAPTER FIFTEEN

THE AFFILIATION OF THE MANUSCRIPTS AND THE *EDITIO PRINCEPS* OF THE *PARAPHRASIS CHRISTIANA*

In the introduction (pp. 197-198) it has already been pointed out that Piscopo, in her article on *Par*, divides the five MSS used by Schweighäuser into two groups, the first formed by **M** [Laur. 55,4] and **P** [Par. gr. 1053], the second by **N** [Par. gr. 858], **O** [Par. gr. 362] and **Q** [Par. gr. 1302]; in the latter group, **NO** belong together against **Q**. In fact there are 24 MSS containing *Par*, so that the construction of a stemma becomes rather more complicated; but through some stroke of luck or by sheer intuition Schweighäuser has managed to pick out representatives of all the major groups of MSS of *Par*, so that the stemma of his five MSS looks like a skeleton of the stemma of all known MSS. Now I disagree with Piscopo's stemma on one important point: whereas she regards **P** as a gemellus of **M**, deriving from a lost source which is a gemellus of the lost source of **NOQ**, I believe that **P** belongs to **NOQ**, so that **M** stands alone against the other four MSS. If we take account of all the new MSS as well, this means that **M** (with its three derivatives **B** [Bern. 97], **C** [Bern. 150] and **T** [Par. gr. 2446]) is a gemellus of the lost common source of the other twenty MSS.

The first part of my discussion will be devoted to the demonstration that **M** (with its derivatives) does stand alone against the other MSS, which I designate with the collective siglum **α**. Then I will show the dependence of **BCT** on **M**; the rest of the chapter will be about the relationship of the remaining MSS, plus Casaubon's *editio princeps*.

The relationship of M and α

In order to show that **M** and **α** are gemelli, I will quote some separate errors of each of the two. Let me first list some errors of **M**:

1 ³ ,3	τὸ σῶμα om.
3 ¹ ,1	εὐθὺς] εὐθέως
8,2-3	τὸ-ἐαντῷ om.

10 ^{1,3}	συνάξαι] συνάψαι
13 ^{2,3}	προβαλλομένων] ὑποβαλλομένων
15 ^{1,1}	ἄφες] ἀφῶ (sic)
16 ^{7,12}	σκοπεῖ] σκοπεῖς
23 ^{1,1}	ἔστησεν] ἔκτησεν
31 ^{8,12}	τηρῶν om.
31 ^{23,41}	πόλει] πόλει ταύτη
33a ^{4,5}	ἀδελφός ἢ φίλος] ἀδελφοῦ ἢ φίλου
35 ^{2,4}	βλάπτεσθαι om.
38 ^{2,2}	μᾶλλον-πάντοτε] εἰδότες
48 ^{1,1}	τὸ] τῷ νῶ
52 ²	ἐκπέσεις] ἐκπλής
56 ^{5,7}	μακρόν] μικρόν
65 ^{4,6}	περιέρχεται] παρέρχεται
69 ^{2,2}	ἤδη om.
69 ^{7,12}	εἰ] ὥς

The existence of **α** is proved by the conjunctive errors of its derivatives. Besides, there are a number of places where **P** and **V** [Ven. Marc. gr. 127] agree in error, while the other MSS of the group have the correct reading: such places must be explained by assuming that the common source of these MSS was corrected or contaminated. Here follow some errors of **α**¹:

7 ^{3,3-4}	ἢ ταρασσώμεθα ἢ λυπώμεθα om.
7 ^{3,4}	μηδέποτε M (et <i>Ench Nil Vat</i>): μήποτε α
12 ^{2,3}	αὐτὸ om.
13 ^{1,1-2}	τίνα δύναμιν ἔχεις] τὴν δύναμιν εἰ ἔχεις
22 ^{3,6}	κακῶν] καλῶν
25 ¹	ἀνίκητος M (et <i>Ench Nil Vat</i>): ἀόρητος α
27 ^{3,5}	χρόνου καὶ διατριβῆς τύχης] ἐκ χρόνου καὶ συναρπαγῆς τοῦτο ἦν
31 ^{8,12}	εἰ] τί
32 ^{7,14}	ἐπαίνου] ἐκείνου (ἐκεῖνο O : ἐκεῖνος JK)
40 ¹	μή M (et <i>Ench Nil Vat</i>): μή σοι α
42 ^{2,2-43^{1,1}}	περίγραφε. Ἐγκράτειαν] περιέγραφε ἐγκράτειαν.
68 ^{1,2}	ἐν αὐτῶν ἀφείς] ἐν αὐτῷ ὃ ἀφῆς P : ἐαυτῷ ὃ ἀφείς V : ἐν αὐτῷ ὃ ἂν ἀφῆς KQU : ἐν αὐτῷ ὃ ἂν ἀφείς J : ἐαυτῷ ὃ ἂν ἀφῆς DEFLNOW
71 ^{3,5}	κύριος λέγων M : κύριος μὴ φοβεῖσθαι λέγων α

Piscopo argues that **P** and **M** belong together because there are some places where **NOQ** have a correct reading against **MP**. The correct

¹ Of course there are places where a few members of the group have a different reading, but I have not thought it worth while to mark this; in the places mentioned it can be regarded as certain that the reading which is quoted is the reading of the common ancestor of all the MSS of the group.

readings in **M** are to be regarded as the result of conjecture or contamination, if I understand her correctly. I cannot accept this affiliation for the following reasons. As will appear from my discussion (see pp. 217-221) the common source of **NOQ** (and their congeners) is a gemellus of **V**, as appears from a considerable number of conjunctive errors in these MSS; this lost source of **VNOQ** was a gemellus of **P**. Now in most places where **NOQ** have a correct reading, the wrong reading is found not only in **MP**, but also in **V**: if such correct readings in **NOQ** were the result of vertical transmission, **V** could not agree in error with **PM**. Therefore we must assume that the source of **NOQ** was corrected and contaminated. Moreover, in the stemma of the MSS of the *Commentary* on *Par* **M** is regarded as a gemellus of the source of the other MSS (which include **P** and **IJQ**) by both Spanneut, *Commentaire* 134, and Santerini Citi 55-56 (with note 3 on p. 56). Hence it can be safely concluded that **M** (with its derivatives) stands alone against the other MSS.

The apographa of M

As has already been stated, **M** has three extant apographa, all of them very recent, **B** [Bern. 97], **C** [Bern. 150] and **T** [Par. gr. 2446]. That these MSS derive from **M** becomes clear from the fact that they follow **M** everywhere; further, there are some places where the reading of **BCT** appears to be the result of misreading **M**, which in some places is indeed very difficult to read; and finally **BCT** agree with **M** in the few places where **M** has been corrected by a later hand, for instance 26^{4,6} ἄρχων] ἄρχον **M**². And at 33a^{2,3} **M** has the word ἐστίν *per compendium* at the end of the line: it is omitted in **BCT**.

BCT have a lot of conjunctive errors; some instances:

4 ^{1,1}	τὰ om.
10 ^{5-6,8-9}	ἐκείνους-ποτε om.
21 ^{2,2}	ἐκτείνας] εἰς τινας (sic)
30 ^{2,3}	φαίνου] φαίνον (sic)
33a ^{5,7}	ὅτι καὶ] καὶ ὅτι
48 ^{1,1-2}	τινῶν-σοὶ om.
49 ^{2,5}	ὅτι om.
56 ^{5,7}	μακρόν σε] μικρόνες
56 ^{11,19}	ὀφείλω] ἀφείλω
67,7-8	ἐξηγούμενος-ἐαυτοῦ bis deinceps
70 ^{4,5}	σοφὸς-θεῶ om.
71 ^{3,4}	δυναμένων] διαμένων

Within the group **BCT**, **B** appears to be the source of the other two MSS: **B** has no errors against **C**, while its only error against **T** (5^{3,6} ἀποθανόντος] ἀπαθανόντος) can be very easily corrected. **C** and **T** have no conjunctive errors, while each of them has separative errors of its own. First I will quote some errors of **C**:

10 ^{1,1}	ἐξέλθοις] ἐξέλθους
21 ^{5,8}	ἀναδειχθήσῃ] ἀναδειχθήσαι
23 ^{1,1}	χρῆ] δεῖ
31 ^{11,17}	ὅπως] ὅπερ
34 ^{4,5}	θεσπίσας] δεσπίσας
65 ^{1,1}	προκόπτοντος] προσκόπτοντος

Some errors of **T**:

4 ^{2,3}	ἐκκλησιν] ἐκκλησίαν
5 ^{1,1}	ψυχαγωγούντων] τυχαγωγούντων
31 ^{21,36}	ποιῆσαι-δύνασαι om.
44 ^{1,1}	σε om.
56 ^{2,3}	ἐαυτοῦ om.
69 ^{3,5}	προκόπτοντα] προσκόπτοντα

The relationship of the other manuscripts

The existence of a lost MS (**α**) which was the source of **P** [Par. gr. 1053] and of **β** (the lost source of all the other MSS of the group) has already been proved above. In order to illustrate that **P** and **β** are gemelli I will quote some separative errors of both **P** and **β**. Here are some readings peculiar to **P**:

3 ^{3,4}	τῶν alterum] μὲν
14 ^{4,4}	ὁ alterum om.
16 ^{8,13}	εἶπεν] εἶπον
21 ^{5,7}	μόνον] μόνος
26 ^{5,8}	ὁδὸς] ἡ ὁδὸς
31 ^{2,4}	τὰ om.
32 ^{7,13}	ὅσου] ὅς οὐ
35 ^{2,3}	ἄλλος] ἄλλως
39 ^{5,6}	ποιεῖν] ποιῆσαι
49 ^{2,5}	καὶ alterum om.
64 ^{2,2}	δὲ om.
66 ^{3,3}	μὲν om.

Besides, **P** has countless errors resulting from inner dictation; some instances:

3 ^{2,3}	ἔπειτα] ἔπιτα
9 ^{2,3}	ἴσθι] ἴσθη

14 ² ,2	ἀπεδόθη] ἀπεδώθη
15 ³ ,6	ἀμαρτήματα] ἀμαρτίματα
20,2	ἔχων] ἔχον
35 ² ,4	ὑπολάβης] ὑπολάβεις
56 ² ,3	συμφέρον] συμφέρων
56 ⁸ ,12	ἐκείνῳ] ἐκείνο
63,1	ἄσθμαινε] ἄσμενε

P shows no traces of contamination or conjectural emendation.

β: the common source of **V** [Ven. Marc. gr. 127] and **γ** (the lost source of the other MSS)

The existence of **β** is proved by a number of conjunctive errors of **V** and **γ** (the source of **A** [Athen. 521] and **δ**, which is the source of the other MSS); some instances²:

34 ⁴ ,5	μέμνησο] μέμνησο οὖν
92 ¹ ,1	εἰ] εἰ γάρ
92 ² ,2	ἐπαιρόμενον ἔλεγεν] ἔλεγεν ἐπαιρόμενον
14 ¹ ,1	ἀποδέδωκα] ἀπέδωκα
15 ¹ ,3	ὑπηρετούμενον] ὑπηρετοῦντα
21 ³ ,4	ἄχρις] ἕως
33a ² ,2	κατεάξῃ] ἂν κατεάξῃ (om. ὅταν)
33a ⁶ ,9	τῷ om.
33c ⁷ ,1	κακηγορῶν] κατηγορῶν
38 ² ,2	καὶ om.
44 ² ,4-5	δυνηθεῖς κωλύσαι παθῶν] κωλύσαι παθῶν δυνηθεῖς
49 ² ,4	τε] γε
56 ⁸ ,12	ὥς] ὃ

In two places **β** has an interesting reading against **MP**:

1 ¹ ,1	τὰ μὲν MP : τὰ μὲν ἐστὶν β
14 ⁵ ,6	ὁ habet β : ὁ MP

These two readings may very well be explained by conjectural emendation; the reading at 14⁵,6 must be accepted as correct.

There are some slight indications that **β** had double readings, which points at contamination. At 6¹,2 **V** has τὸ ἔργον in the text (this is also the reading of **M**); τὸ is added above the line in **Q**, and is also found in the text of the lemmata in **JK**. At 31¹,1 **V** reads διαβήσομαι for διαβιώσομαι with **M**; **γ** has διαβιώσομαι: both readings may have been in **β**.

That **V** and **γ** are gemelli is proved by the fact that they both have separative errors; first I will quote some readings peculiar to **V** (the

² See note 1 to this chapter (p. 214).

number of **V**'s separative errors is enormous; many of them result from inner dictation):

2 ² ,3	ὑπερθέσθαι] ὑποθέσθαι
6 ³ ,4	κελεύοντας] κλαίοντας
10 ⁷ ,11	πείσεται] πείσεσθαι
16 ⁵ ,8	βελτίων] βέλτιον
26 ⁵ ,8-9	πάντων τῶν οὐκ ἐφ' ἡμῖν] τῶν οὐκ ἐφ' ἡμῖν πάντων
29 ¹ ,1	ἐναρέτου] ἐν ἀρετῇς ἐναρέτου
31 ¹⁹ ,31	οὕτως] οὕτως
41 ² ,1	ποτε] τότε
47 ⁵ ,8	λέγων om.
61 ⁴ ,5	τότε] τότε δὲ
68 ² ,3	ἐπὶ σοὶ om.
71 ¹ ,1	οὕτως ἡμᾶς] ἡμᾶς οὕτως

Here are some separative errors of **γ**³:

10 ⁶ ,10	βληθῆς] βληθήση
12 ² ,4	σὸν] σοῦ
14 ⁴ ,5	ἀφείλατο] ἀφείλετο
17 ¹ ,2	μηδὲν] καὶ μηδὲν
23 ² ,2	προβεβηκόσιν] προβεβηκόσι τοιοῦτον
31 ²³ ,40	φασί] φῆς
32 ⁴ ,7	οὖν] τοιγαροῦν
32 ⁷ ,14	κολακείας] καὶ κολακείας
32 ¹² ,22	ἀνασχέσθαι] ἀνέχεσθαι
33a ⁵ ,8	ποιήσει] πείσει
35 ¹ ,2	μηδὲ] καὶ μὴ
44 ³ ,6	αἰσθηθῆς] αἴσθη
48 ⁴ ,7	ἀποσιωπᾶν] σιωπᾶν

In a number of places **γ** has a correct or probable reading against **PV**, sometimes against **PVM**. These places are the following:

1 ³ ,3	ἀρχαὶ habet γ : ἄρξαι PV
5 ³ ,5	ἀδελφὸν ἢ φίλον habet γ : ἀδελφὸς ἢ φίλος PVM
7 ² ,3	ἄν habet γ : om. PV
22 ¹ ,2	ἀπολωλεκότος M : ἀπολελοκότας V : ἀπολελωκότας P : ἀπολωλεκότα γ
23 ³ ,5	αὐτὸ τοῦ θεοῦ habet γ (et V ^{pc}): αὐτῷ τῷ θεῷ PV ^{ac}
31 ¹² ,19	ὅτι habet γ : τί PV : om. M
31 ²² ,37	σοι habet γ : σου PV
33a ⁶ ,8	σκοπὸς habet γ : ὁ κόπος PV

It has already been noted that these readings (and a number of readings of **δ**, see p. 198) induced Piscopo to assume that **NOQ** form one independent branch of the tradition, while **P** and **M** together represent the other branch. I believe that this is not so, because of

³ **A** breaks off after 56⁶,10 πλάνης.

the many places where γ agrees in manifest error with **PV** and with **V** (cf. above, pp. 214-215, 217). The places just mentioned may in many cases be explained by conjectural emendation. In a few cases contamination may have been at work: we shall see that the γ -family presents many stemmatical anomalies, some of which may be explained by assuming the existence of double readings (and therefore possibly contamination) in γ itself.

The γ -group

It has already been indicated above that γ is the source of **A** [Athen. 521] and **δ** , the common ancestor of the other MSS. This is shown by the fact that each has separative errors of its own. First I will mention a number of readings peculiar to **A**:

4 ³ ,6	τινός-ήμῖν om.
6 ⁴ ,8	καὶ ὡσαύτως] ὡσαύτως καὶ
11,1	γίνεσθαι om.
18 ³ ,5	μὴ εἶναι κακίαν om.
24 ² ,2	σημαίνεται] συμβήσεται
30 ² ,3	σεαυτῷ] μόνον σεαυτῷ
32 ⁴ ,7	προέμενος] προελόμενος
33a ¹ ,1	βούλημα] βούλευμα
38 ¹ ,1	μῆ] δὲ μῆ
48 ³ ,6	τίκτεται] τίκτονται
53 ¹ ,1	μῆ] ἵνα μῆ
56 ⁶ ,9	δὲ om.

In a number of cases **A** agrees with **ϵ** , in other cases with (some descendants of) **ζ** . First I will list the places where **A** and **ϵ** share a distinctive reading:

titulus	σπουδαῖοι] σπουδαῖοί τινες
5 ¹ ,2	ἐν habent Aϵ : om. Vζ
8,2	μήτε prius] τὸ μήτε
10 ⁴ ,6	ἐὰν om.
14 ⁵ ,7	φησὶν ἔδοξεν] ἔδοξε(v) φησὶ(v) (et K)
16 ⁸ ,13	σε] σε ὦ παῖ
33a ⁴ ,6	ὅστις] ὅς
34 ⁴ ,5	ἀγαθόν] τὸν ἀγαθόν (et J)
34 ⁵ ,6	τὸν] τὸ τὸν
47 ² ,4	ὅτι alterum om. (et J)

Some of these cases of agreement may be coincidental (e.g. 8,2); in the case of other readings (e.g. the title; 16⁸,13) it is imaginable that they already figured as variant readings in γ , were taken over by **A** and **δ** , found their way into **ϵ** , but were neglected by **ζ** . It is also possible that some errors of γ were corrected by **ζ** .

Here are the places where **A** agrees with (derivatives of) **ζ**:

14 ⁵ ,6	ἐννοῶν] ἐννοεῖν AU
16 ² ,2-3	τὸ οἶνάριον] ὁ οἶνος AJM
16 ⁶ ,11	τὸ τραῦμα] τραύματα AJ
30 ² ,3	μόνῳ] μόνων AJ
32 ⁵ ,10	μὴ alterum om. AJ
38 ² ,2	αὐτοῦ] τοῦ θεοῦ AJx
46 ¹ ,1	εἰκῇ] οἴκει Aζ
54 ² ,2	τοῦτο] τούτοις Ax : τούτου ζ

The fact that at 38²,2 τοῦ θεοῦ for αὐτοῦ is also found in **x** makes it likely that this reading occurred as a variant reading in **γ**, and was neglected by **ε** and the other descendants of **ζ**; this may also be valid for some other readings. At 46¹,1 **ε** may have been corrected. And some cases may be coincidental.

In some places **A** agrees with **M** against **α**; this must be explained as the result of contamination, witness the double reading at 27²,4. Here they are:

7 ³ ,3-4	ἢ ταρассώμεθα ἢ λυπώμεθα (λυπούμεθα A) habent AM : om. α
24 ³ ,5	ὠφελθῆναι AM : εὐοδωθῆναι α
24 ³ ,5	ὑπ'] ἐξ AM
27 ² ,4	πειρῶ μὴ] οὐ τὸ Pδ : οὕτω V : πειρῶ μὴ οὕτω A
31 ⁸ ,12	εἰ AM : τί α
31 ²² ,39	εὐχαριστοῦντα α : εὐχαριστοῦντά σε AM
32 ⁹ ,17	ἔξεις AM : ἔξεῖν P : ἔξ ἦν V : ἔξῃν ἔξεῖν δ
51,2	γενήση α : φανήση M : φανήσει A

In a few other places **A** does not share an error in **Vδ**:

34,5	μέμνησο A^{uv}MP : μέμνησο οὖν Vδ
134,6	ἀνεξικακίαν] τὴν ἀνεξικακίαν Vδ
31 ²² ,37	μὲν om. Vδ
32 ⁹ ,18	ἀνασχέσθαι] ἀνέχεσθαι Vδ
36 ⁸ ,16	ἀδικεῖσθαι] ἡδικῆσθαι Vδ

These cases too may be explained by contamination of **A** from **M**. In some other places, on the other hand, **A** agrees with **V** against **δ**:

34,6	τυχεῖν] τὸ τυχεῖν
34,7	ἐκείνῳ] ἐκείνο
8,2	πεπαιδευμένου] πεπαιδευμένου δὲ
14 ³ ,3	κακὸς] κακῶς
16 ³ ,3	τοσοῦτον] τοσοῦτον
27 ² ,4	πειρῶ μὴ] οὐ τὸ Pδ : οὕτω V : πειρῶ μὴ οὕτω A
36 ⁵ ,8	ἀγαθὸν ἢ κακόν] ἀγαθῶν ἢ κακῶν VA^{1sl}
36 ⁶ ,12	ἡδεῖ] ἡδύ A^{1pc}V

At 36^{5,8} **β** and **γ** may have had both readings; this is also probable for the reading at 36^{6,12}. The agreement between **A** and **V** at 34^{4,6}; 34^{4,7}; 14^{3,3} and 16^{3,3} may very well be coincidental, because both MSS have many errors of this type.

Here are some separative errors of **δ**:

4 ^{1,2-3}	νόσον-θάνατον-πενίαν] νόσου-θανάτου-πενίας
13 ^{2,2-3}	ἡμῖν ὁ θεὸς] ὁ θεὸς ἡμῖν
16 ^{4,7}	μὴν om.
26 ^{3,6}	τὴν σὴν προαίρεσιν φυλάξαι] φυλάξαι τὴν σὴν προαίρεσιν
31 ^{8,12}	τούτῳ] αὐτῷ
31 ^{17,29}	πληρώσεις] πληρώσας A : πληρῶσαι δ
31 ^{22,38}	μόνον om.
31 ^{23,41}	φυλάττων] φυλάττω A : φυλάττειν δ
33a ^{2,3}	εὐθύς] εὐθύς λέγειν
36 ^{5,9}	οἷς] ὧν

Some readings in **δ** may be due to conjectural emendation; for instance, at 31^{17,29} **V** has δι' οὗ for δι' ὧν ὃ, **A** reads διὸ; **δ** has δεῖ ὃ, and reads πληρῶσαι for πληρώσεις (**A** has πληρώσας), thus offering an intelligible text.

In a few places **δ** has a probable or correct reading against **MPVA** or **PVA**:

2 ^{3,4}	ταῦτα MPVA : καὶ ταῦτα δ (et <i>Ench Nil Vat</i>)
2 ^{4,6}	μόνον MPVA : μόνων δ
10 ^{1,1}	εἰ δ : om. MPVA
31 ^{9,15}	ἀσύμφορος MPVA : ἀσύμφωνος δ
65 ^{3,5}	ψευδολογίαν δ (et M ; deest A): ψευδολογίας PV (fort. recte)
66 ^{2,2}	τὸ M : τοῦ PV : τῷ δ (deest A)

These readings may well result from conjectural emendation, or otherwise from contamination (for instance 33a^{2,3} εὐθύς] εὐθύς λέγειν (the reading of *Ench Nil Vat*). Therefore we need not attach too much weight to their occurrence in **δ** with regard to the constitution of the text, although the addition of εἰ at 10^{1,1} is absolutely necessary.

The relationship of the members of the δ-group

As far as I have been able to establish, there are two reconstructible descendants of **δ**: the first of these is **ε**, the lost common source of the MSS **D** [Escor. gr. 272 (Y.III.2)], **E** [Escor. gr. 289 (Y.III.19)], **F** [Mon. gr. 25], **L** [Oxon. Laud. gr. 21], **N** [Par. gr. 858], **O** [Par. gr. 362], **R** [Athous 1820], **W** [Vat. Pal. gr. 91], **Y** [Vat. Reg. gr. 23]; the

other one is ζ, the lost ancestor of **H** [Leid. Voss. gr. Q 54], **I** [Par. gr. 39], **J** [Vat. gr. 740], **K** [Vat. gr. 1142], **Q** [Par. gr. 1302], **S** [Mosq. Syn. 438 Vladimir], **U** [Sin. Cath. 385] and **Z** [Vat. gr. 1950]. But there remain many stemmatical problems which cannot be solved with absolute certainty.

In the first place it is very odd that conjunctive errors of the ζ-group are only found from ch. 37 on; there are two possible explanations for this phenomenon, neither of which is quite convincing. Either it should be assumed that the scribe of ζ corrected his copy against its exemplar, so that all the separative errors he had initially made disappeared; in that case he must have stopped doing so at ch. 37, for some unknown reason⁴. Alternatively, it is possible that the scribe of ζ did not make a single mistake in copying the first part of *Par*, but became less diligent as the work proceeded. The first explanation seems to be the least unlikely.

In the second place there are many places where one or more members of the ε-group agree with one or more members of the ζ-group. In particular there are three places of agreement between **J** and ε which cannot be fortuitous, to wit 69⁶, 10-11 τὸν καλὸν ἀγῶνα] τὸν ἀγῶνα τὸν καλόν⁵; 70², 2 ἄγιον] πανάγιον and the doxology at the end of the work (αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας (+ τῶν αἰώνων ε) ἀμήν).

Finally, for many of the MSS of both the ε- and the ζ-group contamination can be proved with certainty.

All in all I state at the outset that there remain a number of puzzling cases in the affiliation of the members of the δ-group, but the stemma I will suggest is the best I can offer.

The ε-group

ε has a considerable number of separative errors, among which there are many transpositions. I will mention some instances:

15 ⁷ ,7	λυπηθήση ταραχθήση] ταραχθήση λυπηθήση
31 ² ,2	εἶ] ἐστι
105 ⁷ ,7-8	τρέχε ἐπὶ τὸ πλοῖον ἀφείς ἐκείνους] ἀφείς ἐκείνους τρέχε ἐπὶ τὸ πλοῖον
163 ³ ,5	οὐδὲν] οὐδὲν οὐδενὶ

⁴ I have assumed intensive correction of a copy from its exemplar in the case of the text of Plato's *Republic* in Laur. 80,19: see Boter, *Plato's Republic*, 184-185.

⁵ This reading must be the result of comparison with the New Testament; see Nestle-Aland's apparatus ad 2 *Ep. Timoth.* 4,7.

21 ⁵ ,7-8	ἀλλὰ καὶ συγκληρονόμος Χριστοῦ ἀναδειχθήσῃ] χριστοῦ ἀναδειχθήσῃ ἀλλὰ καὶ συγκληρονόμος
32 ² ,4	ποιῶν] πράσσω
36 ³ ,5	ὡς om.
41 ² ,2	ἡ προσοχή] ὁ νοῦς εἰς προσοχὴν καὶ εἰς προσευχὴν
45 ² ,3	φαίνου σπουδάζων] φαίνεσθαι σπούδαζε
45 ² ,3-4	τούτεστι-ὧσιν] τούτεστι μόνω τῷ πράγματι πρόσεχε δι' ὃ ἐκεῖσε πάρει, κἀκεῖνο δι' ὀλίγου· καὶ ταχέως περάνας ἀταράχως ὑπόστρεφε. κατορθοῦται δέ σοι τοῦτο, ἐὰν μὴ ὡς θέλεις φιλονεικῆς τὰ πράγματα γίνεσθαι, ἀλλὰ μᾶλλον ὡς γίνονται θέλης
45 ⁴ ,7	ὅσα] ὅταν
46 ¹ ,1	ῥαδίως πάριθι] πάριθι ῥαδίως
49 ² ,4	ὅπως] καὶ ὅπως
56 ⁶ ,9	ἂν om.
61 ³ ,4	ἄγνωστος] παντάπασιν ἄγνωστος
69 ³ ,3	διδῶς] ἐπιζητῶν
69 ⁴ ,8	ἀναβολὴν] ἀναμονήν

Some readings of **ε** appear to be deliberate alterations; this is especially clear at 41²,2 and 45²,3-4. Other cases include 46¹,1 μὴ] μὴ ἐπιβῆς; 59⁶,7-9 ἐκείνον-ἐκείνῳ] ἐκείνους-ἐκείνοις.

There are a few traces of contamination in **ε**. The most striking case is 65⁶,9, where **ε** adds the words καὶ ἐπίβουλον after παραφυλάττει, and thus agrees with *Ench Nil Vat*. Less remarkable cases are 8,1 ἄλλῳ] τὸ ἄλλῳ with *Nil* (τὸ ἄλλοις *Ench Vat*); 8,2 μῆτε prius] τὸ μῆτε with *Ench Nil Vat* (et **A**); 31¹,1 διαβιώσομαι] βιώσομαι with *EAC*. In a few cases **ε** has the correct reading against **ζA** and **V(P)** as well: 31²,2 ἐπιλέγειν habet **ε** (et **A**): ἐπιλέγην (sic) **P**: ἐπιλογὴν **Vζ**; 51²,2 ἐν habet **ε** (et **A**): om. **PVζ**; 41³,4 μολύνεσθαι] συμμολύνεσθαι **ε** (*ET Nil Vat*); 69³,5 λήσεις] δήσεις **PV**: δείξεις **ζ**: λήση **ε** (probably a conjecture, because *Ench Nil Vat* (and *PM*) have λήσεις).

There are three extant or reconstructible descendants of **ε**: **D** [Escor. gr. 272 (Y.III.2)], **N** [Par. gr. 858] and a lost MS (**η**) which served as the source of **W** [Vat. Pal. gr. 91] and **ϑ** (the lost ancestor of **O** [Par. gr. 362], **R** [Athous 1820] and **Y** [Vat. Reg. gr. 23]). This is shown by the fact that **D**, **N** and **η** each have separative errors against the other two. First I will quote the readings peculiar to **D**:

51 ¹ ,2	μέμνησο] μέμνησω
15 ³ ,5	ἑαυτῷ] τῷ ἑαυτῷ (τὸ ἑαυτῷ vel τὸ ἑαυτοῦ Nη)
16 ³ ,4	πωλεῖται] πολεῖται
27 ² ,4	ἡρέθισέ] ἡρέθησέ
31 ² ,3	ἄλλων] ἄλλοις
36 ⁵ ,8	ὑπολάβης] ἀπολάβης

36 ⁶ ,11	ὀρίζόμενον] ὀρίζομεν
42 ¹ ,1	τὸ prius] τῶ
43 ² ,4	ἄκρως] εἰς ἄκρως
48 ⁴ ,8	δυσχεραίνων] δυσχερένων
59 ⁶ ,8	σοὶ] σὺ

There are two places where **D** agrees with **N** against **η**:

31 ⁹ ,15	πῶς] ὅπως
32 ¹² ,22	καὶ γὰρ] καὶ γὰρ καὶ

To my mind these two places are not sufficient to serve as conjunctive errors of **DN** against **η**: probably they were already in **ε**, and were removed in **η** by means of conjecture.

The second derivative of **ε** is **N**; here are the separative errors of **N**:

6 ⁵ ,12	οὐ φυλάξω] οὐκ ἐφυλάξω
11,1	θέλεις] θέλης
18 ² ,3	λυπεῖσθαι] λυπήσαι
30 ² ,2	ἄρκοῦ] ἄρκοῦν
31 ²⁰ ,33	ὅτι] ὃ
32 ¹⁰ ,20	αὐτοῦ] ἑαυτοῦ
32 ¹² ,23	τὸ] τῶ
33a ⁴ ,5	μείζονα] μείζω
43 ² ,3	ἐπαχθῆς] ἐπαχθεὶς
56 ³ ,5	ὀρέγεσθαι] ὀπορέγεσθαι
56 ⁴ ,5	αὐτὸς] αὐτὸ
56 ⁴ ,6	τὸ ψεύδος] τῶ ψεύδει

N is in all probability the source of **L** [Oxon. Laud. gr. 21], although there are a few places where **N** is wrong against **L**:

31 ⁵ ,7	αὐτῶ habet L : σαυτῶ N (et DQPC S: σεαυτῶ Z : σαυτὸν HJKOV)
31 ¹⁷ ,29	ἐπηγγείλω habet L : ἐπιγγείλω N
34 ² ,3	παίοντος habet L : παΐιοντος N

After the title **D** adds κε οβ; **N** has κεφάλαια ἐβδομήκοντα καὶ δύο, while **L** reads κεφάλαια ἐβδομήκοντα δύο, without καὶ. At 31⁵,7 the reading of **N** is also found in some of its congeners, which makes it probable that in these places (and in the other two as well) **L** arrived at the correct reading *ope ingenii*.

Here are some separative errors of **L**:

3 ² ,3	ἐφ' ἡμῖν] εὐφημῖν
8,2	πεπαιδευμένου] πεπαιδευμένον (et M)
13 ¹ ,1	ἐκάστῳ] ἐκάστου (et JY)
16 ⁴ ,6	ὑπακοῦσαι ἢ om.
22 ¹ ,3	ἐν om.
32 ⁶ ,12	ὄν om.

36 ⁴ ,6	τε] τι
56 ⁴ ,5	αὐτὸς] αὐτῷ (αὐτὸ N)
58 ⁵ ,6	ἀλλ'-κακῶς om.
63,2	σῆς om.

L is the source of **E** [Escor. gr. 289 (Y.III.19)], although **L** has two slight errors against **E**, to wit 2¹,1 τηλικούτων] τηλικούτον and 58²,3-4 ἃ στοχάζη] ἀστοχάζη. These readings may well have been corrected in **E** conjecturally.

E has a number of separative errors of its own; some instances:

18 ² ,3	αἰτιᾶσθαι] αἰτιάσασθαι
26 ¹ ,1	προτιμώμενον] προτιμώτερον
31 ⁵ ,6	ὑποβάλλει] βάλλει
41 ² ,2	ἐντετάσθω] τετάσθω
59 ⁶ ,7	βιασαμένης] βιασάμενος
61 ⁴ ,5	ἔργου] ἔργου σου
66 ³ ,3	εἰ] ἡ
70 ² ,3	γε] σε

The third descendant of **ε** is **η**, the source of **W** [Vat. Pal. gr. 91] and **Θ**, the lost ancestor of **O** [Par. gr. 362], **R** [Athous 1820] and **Y** [Vat. Reg. gr. 23]. **W** has only a selection of *Par*, omitting chapters 7, 9, 10, 12, 14, 18-20, 22, 24, 26, 27, 30-33a⁶, 34, 37, 38, 42, 52-54, 56, 57, 62-64; **R** has chs. 1, 13, 15, 16, 19-21, 23, 26, 28-30, 33c⁷, 34, 35, 37-42, 45 (init.). There are only four conjunctive errors of **W** and **O** (in all these places **Y** is absent), to wit:

16 ⁵ ,8	δὴ om. (μὴ R)
33c ⁷ ,2	θέλη τις ψεύδεσθαι] ψεύδεσθαί τις θέλη (et R)
45 ³ ,5	συγκινεῖσθαι] συγκείσθαι
66 ² ,2	ἀπ'] ὑπ'

Few as these errors may be, they are sufficient to postulate a common ancestor of **W** and **Θ**.

W and **Θ** have separative errors against each other; first I will quote a number of readings peculiar to **W**, some of which are obviously deliberate alterations of the text:

3 ³ ,4	καὶ- ἡμῖν om.
6 ⁴ ,6	ἄψη τοῦ ἔργου] τοῦ ἔργου ἄψη
11,1	μὴ ζήτει] μὴ θέλε μὴ ζήτει
15 ² ,4	ἄλυπον] ἄλυπον ὄντα
16 ⁷ ,11	οὐ-τραῦμα om.
29 ¹ ,1	ἐπιθυμεῖς] ἐπιποθεῖς
43 ¹ ,2	συντελοῦντα] ἤγουν τὰ λίαν ἀναγκαῖα καὶ τὴν ψιλὴν χρεῖαν ἐκπληροῦν
43 ¹ ,2	ὀφείλεις] ὀφείλεις καὶ ταῦτα ἐγκρατῶς

48 ² ,3	ἀκοῦσαι] ἀκούειν
48 ⁴ ,8	δυσχεραίνων τοῖς τοιούτοις] τοῖς τοιούτοις δυσχεραίνων
55 ¹ ,1	ἀφυΐας] ἐφυΐας
69 ¹ ,1	χρόνον] καιρὸν ἢ χρόνον
69 ³ ,6	καὶ om.

W is the source of **F** [Mon. gr. 25], which has the same selection as **W**, and follows **W** everywhere, with the exception of 61³,3, where **W** has ὄντος for ὄντως. Some separative errors of **F**:

2 ³ ,5	ἐκείνων] εἰ οἶνων
15 ³ ,6	παιδὸς] πηλὸς
16 ⁸ ,13	ἀμαρτήσαντι] ἀμαρτάνοντα
17 ² ,3	ἀπίσται] ἀπόσται
35 ¹ ,2	μηδὲ] καὶ μὴ γ: καὶ οὐ μὴ F
40,1	πολλοῖς] πολλῆς
48 ¹ ,1	ἀπέστω] ἀπέστω σοι
51,1	συνεσθίης] συγκαθίης
55 ¹ ,1	ἐνδιατρίβειν] διατρίβειν
65 ³ ,4	πλανηθέντος] καὶ πλανηθέντος

I will now quote the separative errors of **Θ**. The readings of **Θ** can be reconstructed from its three extant derivatives **O** [Par. gr. 362], **R** [Athous 1820] and **Y** [Vat. Reg. gr. 23]; but **Y** breaks off after ch. 16⁴,7 οὕτως; in chs. 1-16 **R** only has the text of chs. 1, 13, 15 and 16.

2 ³ ,5	ἐκείνων] καὶ ἐκείνων
6 ¹ ,1	μέλλης] θέλης
6 ² ,2	σεαυτῶ] σεαυτὸν
9 ² ,2	ἐπαιρόμενον ἔλεγεν ὅτι καλὸν εἰμι] ἔλεγεν ὅτι καλὸν εἰμι ἐπαιρόμενον
10 ⁶ ,9	ἐλλίπης] ἐκλίπης
14 ² ,2	ὁ om.
16 ¹ ,2	μικροτέρων] μικρῶν (et R)

Y has only one error of its own, namely 13¹,1 ἐκάστω] ἐκάστου (also in **ELJ**); and at 2⁴,6 **Y** has περιγίνεθαι πέφυκεν for περιγίνεται, while **O** has περιγίνεσθαι πέφυκεν ἢ περιγίνεται.

O has a large number of separative errors, many of which are deliberate interventions. I will quote some instances:

1 ⁴ ,4-5	ἀκώλυτα ἀπαρπόδιστα om.
9 ² ,2	οἰστὸν] ἰστὸν
16 ⁶ ,10	ἔρχου] ἔρχεσθαι χρῆ
16 ⁷ ,11-12	ὅτι-σκοπεῖ] ὡς ἀπεχθῶς πρὸς τοὺς νοσοῦντας διακεείμενος ἀλλὰ σκοπεῖ ὅπως ἐπαγάγη τὴν θεραπείαν τοῖς νενοσηκόσι μέλεσι τούτων

24 ² ,3	ἐκτὸς] ἐντὸς
32 ⁵ ,10	μὴ προέμενος μὴ λάβοις] μὴ λάβης τὸν ἴδιον μὴ δοὺς ὀβολὸν
36 ¹ ,1	εὐσεβείας] εὐλαβείας
45 ⁴ ,6	πολλὰ] συγγίνεσθαι πολλὰ
62 ² ,2	τοῦ λέγειν om.
69 ⁵ ,11	παρέχεται] ποιεῖ

In four cases **O** agrees with **M**:

22 ¹ ,2	ἀπολωλεκότος MO : ἀπολωλεκότα γ
32 ¹⁰ ,20	ψέγοντι] ψέγοντα
34 ³ ,4	ὠκειώθης MO : οἰκ(ε)ιωθῆς/-θείς α
64 ² ,3	ἐξ] ἀφ'

Because of the small number of these cases of agreement and their rather trivial character, I assume that they are coincidental.

The exact position of **R** is hard to assess, because **R** only has chs. 1, 13, 15 and 16 in common with **Y**. **R** nowhere agrees with **Y** against **O**, or with **O** against **Y**; at 16¹,2 all three MSS have μικρῶν for μικροτέρων. In the chapters where **Y** is absent, **R** shares the following characteristic readings with **O**:

29 ¹ ,3	ὅτι om.
35 ¹ ,2	τί σοι] σοὶ τί
45 ² ,2	καιρὸς] καὶ καιρὸς
45 ² ,3	φαίνου σπουδάζων] σπούδαζε φαίνεσθαι

R has a few separative errors; some instances:

15 ³ ,5	ἐαυτῶ] ἐαυτὸν
20,2	τὴν om.
41,2	σοι] σου

The ζ-group

The second derivative of **δ** is **ζ**. It has already been noted (p. 222) that the derivatives of **ζ** (**HIJKQSUZ**) have conjunctive errors (which goes to prove the existence of **ζ**) only from ch. 37 onward. I will quote some instances (**U** omits chs. 57-66⁴,6; **J** omits chs. 57-67; **S** breaks off after ch. 58):

37,2	καθαρῶς] καθαρῶς δὲ
42 ² ,2-43 ¹ ,1	περίγραφε. Ἐγκράτειαν] περίγραφε ἐγκράτειαν PV : περίγραφε ἐγκρατεία AE : ἐγκρατεία περίγραφε ζ
43 ² ,4	ἄκρως om.
44 ³ ,6-7	τῶν λεχθέντων περί σου ἔπραξάς τι] ἔπραξάς τι τῶν λεχθέντων (ρηθέντων IJK) περί σοῦ
45 ² ,3	μόνα om.
48 ⁴ ,6	οὖν habet (et M): om. PVAε

56 ¹ ,1	κακῶς δοκῇ σοι] δοκῇ/δοκή/δοκεῖ σοι κακῶς
57 ³ ,4-5	οὐδὲ] οὔτε (bis)
69 ³ ,5	λήσεις] δείξεις
69 ⁶ ,11	καὶ om.
71 ³ ,6	post ἀποκτεῖναι add. φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέννῃ

The complete absence of conjunctive errors in the derivatives of ζ before ch. 37 is very puzzling; I repeat that the only acceptable explanation I can think of is that ζ was corrected from its exemplar in chs. 1-36, but this explanation is far from satisfactory.

The only place where a reading in ζ is also found elsewhere is 48⁴,6 οὖν, which occurs in **M** as well; this is probably coincidental.

ζ is the source of four MSS: **S** [Mosq. Syn. 438 Vladimir], **U** [Sin. Cath. 385], **x** (the lost ancestor of **Q** [Par. gr. 1302] and **Z** [Vat. gr. 1950]) and **λ**, which is the lost source of **I** [Par. gr. 39] and **μ** (the source of **H** [Leid. Voss. gr. Q 54], **J** [Vat. gr. 740] and **K** [Vat. gr. 1142]). In some cases a reading is found in more than one of these MSS; I suppose that such cases should be explained as the result of double readings in ζ, or as the result of contamination; some instances:

16 ⁸ ,13	ἐχόλεσα] ἐθυμούμην xS (glossema)
29 ¹ ,3	ἀναχωρητῆς] φιλόσοφος J : φιλόσοφος ἢ ἀναχωρητῆς S
31 ⁴ ,6	πολλοῦ] πολλῶν UZ
31 ¹² ,21	δὲ om. JUZ
31 ²² ,40	κληθῆναι ἡξιώθημεν] ἐκλήθημεν δUλ : ἐκλήθης xS
36 ³ ,5	ποτὲ τὸν θεὸν] τὸν θεὸν ποτὲ Kx

I will first discuss **S** [Mosq. Syn. 438]. Here are some of the numerous readings peculiar to **S**:

1 ⁵ ,7	ταραχθήσῃ om.
4 ⁴ ,8	καὶ prius] ἢ
9 ² ,2	ἐπαιρόμενον ἔλεγεν om.
23 ¹ ,1	φυλάττειν] φυλάξασθαι
32 ⁷ ,14	ἐπαίνου] ἐκείνω
34 ⁴ ,5	τιμᾶν σε] τιμᾶσθαι
34 ⁵ ,6	διακρίναι] διακριθῆναι
43 ¹ ,2	αὐτήν] αὐτὰ
52,1	ἀναλάβης] λάβης
58 ² ,2	λαλεῖς] λέγεις

S is heavily contaminated with one or more MSS of *Ench*, *Nil*, *Vat*. Many readings are found in two or three of these branches, but in some cases there is agreement with *Nil* alone. I will list some readings to illustrate this:

16 ³ ,10	οὐδένα μέμψη] οὐ μέμψη οὐδένα et <i>Ench Nil Vat</i>
8,1	οἷς] οἷς αὐτὸς et <i>Ench Nil Vat</i>
10 ¹ ,2	ἀναλέξασθαι] ἀναλέξαι et <i>Nil</i>
14 ² ,2	ante ὁ ἀδελφὸς habet τὸ παιδάριον ἀπέθανεν; ἀπεδόθη: only <i>Nil</i> has παιδάριον; <i>Ench Vat</i> have παιδίον.
16 ⁴ ,7	ταράσσεσθαι] μὴ ταραχθῆναι et <i>Ench Nil Vat</i>
29 ³ ,7	οἱ καταγελῶντες] οἱ καταγελῶντές σου πρότερον οὔτοι σε et <i>Ench Nil Vat</i>
34 ¹ ,1	καθήκοντα] καθήκοντα ὡς ἐπίπαν et <i>Ench Nil Vat</i>
46 ¹ ,1	εἰς οἰκίας τινῶν] εἰς ἀκρόασιν τινῶν ἢ εἰς οἰκίας: only <i>Nil</i> has ἀκρόασιν, <i>Ench Vat</i> have ἀκροάσεις.
55 ² ,2	ἢ πίνειν] ἐπὶ πολὺ πίνειν et <i>Ench Nil Vat</i>

The source of the contamination from *Nil* is to be found in the group of **NM** and its derivatives, as appears from **S**'s reading at 36⁵,10; here **S** adds (after διοίκησιν) *Nil* 38b⁴,1-3 (= *Ench* 31³,11-13), reading πρὸς for πρὸς τοῦτο at the beginning of this addition; now πρὸς (without τοῦτο) is also found in **NM** and most of its derivatives, while **NP** (and **NNQV**) omit both words.

Although it is certain that **S** contains readings from *Nil*, there are also a few places where **S**'s reading appears to be derived from *Ench* (or *Vat*):

15 ³ ,5	δὲ καὶ] δὲ et <i>Ench Vat</i> : καὶ <i>Nil</i>
48 ² ,2	ἐστι] ἐστὶ τὸ et <i>Ench Vat</i>
53 ² ,4	ἐκάστου] τοῦ ἔργου et <i>EAC Vat</i> : ἐκάστου ἔργου <i>Nil</i>
56 ¹² ,21	post ἔξεις habet ἐπιφθέγγου γὰρ ἐφ' ἐκάστω ὅτι ἔδοξεν αὐτῷ: sic et <i>Vat, Ench</i> et <i>Nil</i> habent ἐκάστου pro ἐκάστω.
59 ³ ,4	ἔπιεν] πολὺν et <i>Ench Vat</i> : πολὺ <i>Nil</i>

Moreover, there is one unmistakable case of contamination with **ε**, namely 41²,2 ἡ προσοχή] ὁ νοῦς εἰς προσοχὴν **S**: ὁ νοῦς εἰς προσοχὴν καὶ εἰς προσευχὴν **ε**. Of course, it cannot be excluded that **ε** took this reading from **S**; it may also have been present in **δ** and/or **ζ**.

At 5²,5 **S** agrees with **A** in reading ἔχει for ἔχουσαν; this might well be a conjecture or simplification made in both MSS independently.

In two places there is highly significant agreement with **κ**: 16⁸,13 ἐχόλεσα] ἐθυμούμην⁶; 31²²,40 κληθῆναι ἢ ξιώθημεν] ἐκλήθημεν **γ**: ἐκλήθης **κS**. Therefore it is possible that **S** is a gemellus of **κ**, although a mere two conjunctive errors would not seem to justify a conclusion to this effect. These two readings may well have been in **ζ** as variant readings.

⁶ This variant reading must have been borrowed from Photius (*Ep.* I, 1027-1028 Laourdas-Westerink), who quotes the famous dictum in the following words: ἐκόλασα ἄν σε, εἰ μὴ ἐθυμούμην. **S** also agrees with Photius in reading ἐκόλασα for ἔδερον.

The second derivative of ξ is **U** [Sin. Cath. 385]; I will quote a number of separative errors of **U**:

6 ^{3,4}	παρρησίας] παρρησίαν
12 ^{1,1-2}	ἐὰν-οὐ om.
21 ^{1,1}	ὡς] ὥσπερ
22 ^{1,2}	ἀπολωλεκότος-ή om.
32 ^{4,9}	λαβεῖν] λαχεῖν
32 ^{12,24-25}	καὶ-ὑβρίσαντος om.
38 ^{1,1}	τῶν] τι τῶν
44 ^{1,3}	κακῶς] κακόν
49 ^{2,4}	ὥπως] ὅπερ
69 ^{4,8}	οὐκ ἐπιδέχεται] οὐ δέχεται

There are a few cases of atypical agreement with other MSS, but their character makes it probable that these are coincidental, although contamination is not excluded; and again, some readings may have been double readings in ξ ; see for instance:

2 ^{1,2}	κεκινήμενον] κεκινήμένων UMPA
2 ^{4,5}	μόνων] μόνον UMPVA
14 ^{5,6}	ἐννοῶν] ἐννοεῖν UA
27 ^{3,6}	σεαυτοῦ] ἐαυτοῦ Uε
45 ^{2,2}	μηδενὶ ἄλλω] μηδενὶ ἄλλο U : μηδὲν ἄλλο A
46 ^{1,1}	τινῶν] τινὸς Uε
56 ^{9,14}	δὲ om. Uε
69 ^{3,5}	καὶ om. Uε

The third derivative of ξ is κ , the lost source of **Q** [Par. gr. 1302] and **Z** [Vat. gr. 1950]; instead of chs. 1-5 of *Par*, **Z** has *Ench* 1-3; I will quote some separative errors of κ (which are at the same time conjunctive errors of **Q** and **Z**):

7 ^{2,3}	τοῖς om.
10 ^{4,6}	διδῶνται] δέδενται
13 ^{3,4}	ἐὰν] ἐὰν εἰς
19,1	ὀρεγόμενος] ὦν ὀρέγη
24 ^{1,1}	σοι ἐπιστῇ] ἐπιστῇ σοι
29 ^{1,2}	καταγελασθησόμενος] γελασθησόμενος
31 ^{7,9}	ὅτι om.
32 ^{1,2}	συμβουλίαν] συνέδριον
32 ^{8,15}	ἐκείνου ἐπιθυμῶν] ἐπιθυμῶν ἐκείνου
35 ^{1,1}	ἀδικεῖ] ἀδικεῖ σε
38 ^{2,3}	κήδεται πάντων] πάντων κήδεται
45 ^{4,7}	μάλιστα] καὶ μάλιστα
56 ^{8,13}	ταῦτα λέγειν] λέγειν ταῦτα

Q and **Z** have separative errors against each other. First I will quote some readings of **Q** (I also mention some separative errors of **Q** in

chs. 1-5, where **Z** has the text of *Ench*, and in chs. 58-71, where **Z** is absent):

16 ¹¹ ,11	ἔξεις] ἔξεις οὐδένα
134 ⁶ ,6	ἐπιζόμενον] ἐρεθιζόμενον
312 ⁴ ,4	παραληφθῆναι] παρακληθῆναι
317 ¹⁰ ,10	δὲ] γὰρ
421 ¹ ,1	τῆς om.
5611 ¹⁸ ,18	ἀδελφός] ἀδελφός ἐστι
63 ³ ,3	ξηρός] κατάξηρος
651 ¹ ,1	προκόπτοντος] προκόπτοντος ταῦτα

At 327¹⁴, **Q** has πωλεῖ γὰρ for the second πωλεῖ with **ε**, but this is probably coincidental. The title in **Q** starts with ἐπικτήτου ἐγγχειρίδιον; then there follow some almost illegible letters, which De Nicola deciphers as ὁ ἔστι καὶ; subsequently we read εἰπεῖν ὑποθήκαι κτέ. Cf. De Nicola [in prep.].

Here are some separative errors of **Z**:

62 ² ,2	πρόβαλλε] πρόσβαλλε
106 ⁸ ,8	δὲ] δὲ καὶ
146 ⁸ ,8	εἶναι om.
165 ⁹ ,9	δοκὸν] δοκεῖν
214 ⁵ ,5	οὕτω πρὸς τὰς χρείας om.
353 ⁵ ,5	φίλον] φίλους
411 ¹ ,1	οἰκίαις] οἰκία
52 ¹ ,1	ἐπάγγελμα] ἀξίωμα ἢ ἐπάγγελμα
565 ⁸ ,8	ἡμῶν] οὖν

The fourth descendant of **ξ** is **λ**, the lost source of **I** [Par. gr. 39] and **μ**, which is the common ancestor of **H** [Leid. Voss. gr. Q 54], **J** [Vat. gr. 740] and **K** [Vat. gr. 1142]; **H** breaks off after ch. 31. The three descendants of **λ** that also have the commentary on *Par* (**IJK**), show a very remarkable organization of the text in the first 10 chapters: the full text of each chapter is added before the section of the commentary concerned; then each sub-section of the commentary is preceded by the part of the text which is dealt with as a *lemma*. Here are some separative errors of **λ** (= conjunctive errors of **I** and **μ**):

41 ³ ,3	θάνατον] θυμοῦ (θανάτου ζ)
52 ⁴ ,4	κατεαγέντος] κατεαγότος
293 ⁸ ,8	καταγέλωτα] γέλωτα
301 ¹ ,1	λογισμῶ] τῷ λογισμῷ
318 ¹¹ ,11	αὐτοῖς] αὐτὰ
3113 ²² ,22	λέγουσιν] λέγεις
361 ¹ ,1	ἴσθι ὅτι τὸ κυριώτατον] τὸ κυριώτατον ἴσθι ὅτι
443 ⁶ ,6	μάλιστα] μᾶλλον
572 ³ ,3	καὶ om.

In two places there are traces of contamination in **λ**: at 12^{1,2} **λ** has προαιρέσεως for ψυχῆς with *Ench Nil Vat*; **λ** has two versions of 27²⁻³, the first of which is basically identical with *Ench* 20,2-5 (= *Nil* 27,2-5 = *Vat* 27,2-5): the fact that **λ** has τις shows that *Nil* cannot have been the source of contamination, because *Nil* has τι; the reading ἡρέθισε for ἡρέθηκε suggests that **λ** consulted a MS related to *ETtSδ SiC*, or *Vat*, which have ἡρέθισε as well; **λ** has three variant readings not found in the tradition of *Ench* or in *Vat*, namely the addition of δὲ after τοιγάρουν, ὑπὸ φαντασίας for ὑπὸ τῆς φαντασίας and τριβῆς for διατριβῆς. Further, at 34,8 **K** has two supralinear variant readings (introduced by γρ) ἀτυχῆς and δυστυχῆς for ὀδυνηθήσῃ and γελασθήσῃ; I suppose that these also were already present in **λ**. This may also be valid for **J**'s reading φιλόσοφος for ἀναχωρητῆς at 29^{1,3}.

There are a few cases of atypical agreement:

24 ^{2,3}	τῷ σώματι] τὸ σῶμα IJ
31 ^{12,21}	δὲ om. IJU
45 ^{3,4}	ἐπιγελᾶν habet J : γελᾶν IK (deest H)

These readings may well go back to double readings in **λ** or **ζ**.

I and **μ** have separative errors of their own; first I will quote a number of readings peculiar to **I**:

3 ^{1,1}	φαντασίαν om.
4 ^{2,4}	μετάθες] κατάθες
7 ^{1,2}	αὐτῶν] ἐαυτῶν
15 ^{1,1}	λογισμούς] λόγους
16 ^{4,7}	αὐτῷ καλῶς] αὐτὸς καλὸς
24 ^{3,4}	ὅτι-έστι om.
31 ^{6,8}	ἦ om.
36 ^{3,4}	οὕτω γὰρ οὕτε] οὕτε γὰρ
58 ^{6,6}	γὰρ σὲ μὲν] μὲν σὲ γὰρ
69 ^{7,12}	Παῦλος] τοιοῦτος

In a few places **I** agrees with **O**, but these cases may well be coincidental, given the fact that both **I** and **O** have a large number of errors; here they are:

17 ^{1,2}	βούλου] βούλει
26 ^{2,4}	δύνασαι] δύναται
31 ^{4,6}	ἐπ'] ὑπ'
31 ^{4,6}	πολλοῦ εἶναι] εἶναι πολλοῦ
36 ^{6,12}	ἡδεῖ] ἡδύ (et VAPC)
43 ^{2,3}	ἐλεγκτικὸς] ἐλεκτικός

Let me now quote the readings peculiar to **μ**, the source of **H** [Leid. Voss. gr. Q 54], **J** [Vat. gr. 740] and **K** [Vat. gr. 1142] (**H** breaks off after ch. 31; **J** is absent in chs. 57-67):

6 ⁴ ,6	μάλιστα] μᾶλλον
31 ³ ,5	καὶ om.
32 ⁷ ,13	ἔδωκας] δέδωκας
32 ⁷ ,14	ἐπαίνου] ἐκείνου α : ἐκεῖνος μ
33c ⁷ ,1	κακηγορῶν habet μ : κατηγορῶν β
36 ³ ,4	γὰρ om.
36 ⁵ ,8	τι] τι τούτων
56 ⁶ ,9	καὶ om.

The reading at 33c⁷,1 may be due to conjecture, but it may also result from contamination.

The three descendants of **μ**, **HJK**, all have separative errors of their own; there are only a very few cases of agreement between two of the three MSS, so that it is probable that they all go back to **μ** independently; the cases of agreement between two MSS are the following:

HK	30 ¹ ,1	σε] σοι
	31 ¹⁷ ,29	προσῆκει habent HK (V) : προσῆκε ceteri α
HJ	1 ⁵ ,8	θεὸν καὶ ἀνθρώπους] θεοῖς καὶ ἀνθρώποις (et V)
	4 ³ ,7	ὅσων] ὅσον (et multi alii)
JK	29 ¹ ,2	αὐτόθεν] αὐτόθι
	5 ² ,5	τοῦ] τὸ (et AQ)
	22 ² ,4	οὐ alterum om. (et Uδ)

These cases are probably coincidental; they may also go back to double readings in **μ**.

First I will list some readings peculiar to **H**:

1 ⁶ ,8	μόνα] μόνω
5 ¹ ,1	ἐφ' om.
9 ³ ,5	χρήσιν] φύσιν
14 ⁷ ,10	ἀποδέδονται] ἀποδέδοται
16 ⁴ ,7	ἐπ' ἐκείνῳ] ἐπέκεινα
21 ⁴ ,6	συμπότης] ἐπόπτης (γρ συμπότης H ¹ in margine)
31 ⁸ ,12	αἰδήμονα] εὐδαίμονα
31 ²⁰ ,35	αὐτῇ] αὐτὴν

The double reading at 21⁴,6 may already have been in **μ**.

Here are some of the very many separative errors of **J**:

2 ⁴ ,5	ἀποτεύξῃ] ἐπιτεύξῃ
4 ¹ ,2-3	ἢ θάνατον om.
15 ³ ,5	καὶ om.
29 ² ,5	βελτίστων] ἐπελτίστων (sic)

36 ⁸ ,15	οῖονται] οἶόν τε
40	totum caput om.
47 ¹ ,1	ἀνάγκη] ἀνάγκεις
69 ³ ,3	ἐάν] ἐάν δὲ
70 ³ ,4	κακοὶ] καλοὶ

For cases of agreement with **A** and **ε**, see above, pp. 220, 222. At 69²,2 **J** omits ἤδη with **M**, but this may well be coincidental. **J**'s reading φιλόσοφος for ἀναχωρητής at 29¹,3 has already been mentioned above (see p. 232).

Here are some separative errors of **K** (I will also quote some readings in chs. 57-67, where **J** is absent):

3 ³ ,4	τῶν alterum] περὶ τῶν
6 ⁴ ,7	θέλω] μέλλω
26 ³ ,6	σὴν om.
32 ⁹ ,17	ἀντὶ] ἀπὸ
39 ³ ,3-4	οὐ λαλήσεις] ἐκλαλήσεις
49 ¹ ,2	δοκούση] παρούση
59 ⁶ ,6	γὰρ om.
61 ³ ,3-4	δὲ καὶ om.
65 ² ,2	ἢ εἰδότος τι om.

The variant readings ἀτυχῆς and δυστυχῆς at 3⁴,8 have already been mentioned above (p. 232). In a few places **K** agrees with other MSS:

14 ⁵ ,7	φησὶν ἔδοξεν] ἔδοξε(ν) φησὶ(ν) Kδ
16 ⁵ ,9	μὲν] δὴ K : μὲν δὴ V
36 ³ ,5	ποτὲ τὸν θεὸν] τὸν θεὸν ποτὲ KQ
48 ³ ,5	γελοιολογεῖν habent KM : γελοῖα λέγειν A : γεδοσολογεῖν P : γε δισσολογεῖν V : δισσολογεῖν Q : δωσολογεῖν J : δοσοποιεῖν U : γε βωμολοχεῖν δ
59 ⁵ ,5	πρωὶ KM : πρωὶ ἕτερος α
59 ⁶ ,7	πεποιηκέναι] περιπεποιηκέναι KPV (desunt JU)

The agreement with **M** at 48³,5 and 59⁵,5 can hardly be coincidental, and therefore probably results from contamination.

The last witness to be discussed is the *editio princeps* by M. Casaubon. Casaubon himself tells about the problems he had with his MS source (see p. 205). Stemmatically it appears to be related to **V**, but first of all it should be pointed out that Casaubon's text shows a few unmistakable traces of contamination with one or more editions of *Ench*: 10³,4 καὶ καλέσῃ] καὶ τότε; 32¹,1 Εἰ om. Therefore those places where Casaubon agrees with *Ench* against the MSS of *Par* are in all probability due to contamination. In a number of places Casaubon

explicitly states that a reading is found in *Ench*, e.g. at 34³,4 ἀλλὰ] οὐκ, ἀλλὰ (sic) in margine.

Cas clearly goes back to **α**, not to **M**; the following readings may serve to illustrate this:

4 ¹ ,1	μὲν οὖν] δὲ
7 ³ ,3-4	ἢ παρασσωμεθα ἢ λυπώμεθα om.
31 ¹² ,19	σοι om.
31 ¹⁹ ,31	οὖν om.
47 ⁵ ,9	μὲν om.

In a number of places **Cas** agrees with **PV** against **γ**; in such cases it is probable that the original reading of **α** was corrected in **γ**; some instances:

7 ² ,3	ἄν om. Cas PV
10 ⁴ ,6	διδῶνται] δέδονται Cas PV
31 ¹² ,19	ὅτι] τί Cas PV
65 ³ ,5	ψευδολογίαν] ψευδολογίας Cas PV

In a few places **Cas** agrees with **P** alone; some instances:

titulus	ante ὑποθήκαι add. τέχνη ἀνθρώπων διορθωτική (-θοτική P)
5 ² ,5	ἔχουσαν] ἔχουσα
13 ³ ,4	πειράση] πειράσει
64 ² ,2	θεοφίλου

But there are also a few places where there is agreement with **V**; some instances:

10 ² ,4	τι] τοι
14 ⁶ ,9	οὗτος] οὕτως V : οὕτως Cas
33c ⁷ ,1	κακηγορῶν] κατηγορῶν (et γ)
33c ⁷ ,2	σε om.
59 ⁶ ,7	αὐτὸ] αὐτῷ
68 ¹ ,1	ἐν αὐτῶν ἀφείς] ἐαυτῷ ὁ ἀφῆς Cas : ἐαυτῷ ὁ ἀφείς V : ἐν αὐτῷ ὁ ἀφῆς P : ἐαυτῷ ὁ ἄν ἀφῆς ε : ἐν αὐτῷ ὁ ἄν ἀφῆς ζ

Hence I conclude that the MS consulted by Casaubon lies somewhere between **α** and **β**; the agreement with **P** with regard to the title and at 64²,2 makes it improbable that **Cas** is situated between **β** and **V**. Although it is certain that **Cas** has undergone intensive contamination and contains numerous conjectures (probably due to Casaubon himself), I have decided to report the readings of **Cas** in the apparatus; however, **Cas** should be regarded as an unreliable witness to the text.

Cas has a large number of unique readings; some of these may be due to conjectural emendation; some instances:

1 ⁵ ,8	θεὸν] θεοὺς
4 ³ ,6	τε om.
9 ³ ,5	σῶ ἀγαθῶ] σῶν ἀγαθῶν
16 ⁶ ,10	τοῦ παιδὸς om.
29 ¹ ,2	αὐτόθεν om.
29 ¹ ,3	ἐπανελήλυθε] ἐπανελήλυθας
31 ¹⁶ ,27	ἄξιος φανείη] φανείη ἄξιος
33a ⁴ ,5	φίλος] ἄλλος
39 ⁴ ,5	λόγων om.
67 ¹ ,8	τούτῳ om.
71 ³ ,6	ἀποκτείνειν om.

Casaubon's text of *Par* is reprinted in the two editions by A. Berkelius of 1670 and 1683⁷ (Oldfather nrs. 232 and 233), and the editions by Blancard (1683; Oldfather nr. 235) and Schröder (1723; Oldfather nr. 291).

⁷ The 1683 edition contains Gronovius' collation of **M**.

CHAPTER SIXTEEN

THE COMMENTARY ON THE *PARAPHRASIS CHRISTIANA*

Par has been the subject of an anonymous commentary (henceforward *Comm*), which was composed in the tenth century at the latest¹. It is extant in three recensions, of different length; in the longest recension the work breaks off after *Par* 10; the final sentence suggests that the work did not go beyond ch. 10: ἕως τούτου ἐξηγησάμενον τὸν ὑπομνηματίσαντα, ἐμπόδιόν τι γενόμενον ἐκώλυσεν εἰς τὰ ἐπόμενα εἰπεῖν. Schweighäuser (*Ench* CV-CVI) makes some remarks about the presence of *Comm* in *PP* [Par. gr. 1053] and *PQ* [Par. gr. 1302], quotes the first lines of the proem, but adds: “Reliqua, tametsi per se haud absurda, tamen nec ad Epicteti Enchiridion vel emendandum vel illustrandum magnopere valere, nec alioqui tanti esse videntur, ut in lucem emittere operae pretium sit.”

In our century, *Comm* has received the attention it was denied by Schweighäuser. After the appearance of two short articles² an edition of the shortest version was published in 1956 by A. Dain, based on *PM* [Laur. 55,4]. In 1964, Spanneut published a pioneer article on *Comm* (Spanneut, *Commentaire*), specifying the three different versions, and mentioning 15 MSS; he gives some rough indications on the relationship of the MSS. Another article on *Comm* was published in 1980 by Santerini Citi; in note 3 to p. 56 she gives a stemma of the principal MSS³. Spanneut's 1981 article (*Techne*) is concerned with the contents of *Comm*, not with the history or the constitution of the text.

At this moment we do not yet have an edition of *Comm* at our disposal, but Prof. Spanneut tells me that he will publish a text in the series *Sources Chrétiennes*; the date of appearance is not certain. Accordingly, I can only give a provisional account of *Comm*, and of its importance for the constitution of the text of *Par*.

¹ Two MSS containing the commentary are tenth century: *PM* and *PP*.

² The articles by Lindstam and Dane; see also the articles by Spanneut in *DS* (840-842) and *RAC* (667-670).

³ This stemma is in concordance with my conclusions with regard to the text of *Par*.

I have checked the *lemmata* and verbatim quotations from *Par* in four MSS: *PM* [Laur. 55,4], *PP* [Par. gr. 1053], *PI* [Par. gr. 39] and *PJ* [Vat. gr. 740] (*PM* has *Comm* in the shortest version (which breaks off after the commentary on the very first lines of the first chapter), the other three have the longest version). I have noted the following remarkable readings:

1 ¹ ,1	τὰ μὲν MP : τὰ μὲν ἐστὶν IJ (et <i>Parβ</i>)
1 ⁶ ,9	οὐδεὶς habet altero loco: οὐδὲν priore loco (et <i>Parα</i> ; οὐδεὶς P etiam tertio loco)
*1 ⁶ ,10	οὐδένᾳ μέμψη] οὐ μέμψη οὐδένα
1 ⁷ ,11	γὰρ om.
*2 ³ ,4	post πλουτεῖν habet διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι τῶν ἐφ' ἡμῖν ἀγαθῶν
2 ⁴ ,5	γε μὴν om.
2 ⁴ ,5	μόνον om.
3 ² ,3	ἔπειτα om.
*3 ² ,3	τούτοις] οἷς ἔχεις
*5 ¹ ,2	λέγειν] ἐπιλέγειν
5 ¹ ,2	ἐν om.

In the four places marked with an asterisk *Comm* agrees with *Ench*. The fact that at 2³,4 the words are copied from *Ench* (with τῶν ἐφ' ἡμῖν ἀγαθῶν added) but put in the wrong place⁴ suggests contamination. Therefore I think that in the other three places where there is agreement between *Comm* and *Ench* too, we need not assume that *Comm*'s reading represents the original reading of *Par*.

⁴ They should have come after the phrase εἰκὸς μὲν μηδὲ τούτων σε τυγχάνειν, which coincides with *Ench*'s τυχὸν μὲν οὐδ' αὐτῶν τούτων τεύξη.

CHAPTER SEVENTEEN

THE CONSTITUTION OF THE TEXT OF THE *PARAPHRASIS CHRISTIANA*

The transmission of *Par* is much better than that of *Nil*. For instance, the numerous omissions we encounter in *Nil* are almost absent from *Par*; grotesque errors such as *Nil* 22,7 ἔξωθεν for ἔσωθεν are not found; incomprehensible phrases as *Nil* 31c¹²,7 οὐκοῦν οὐδεὶς ἑαυτὸν ἂν ὠφέλησεν ἢ αὐτήν do not occur in *Par*¹.

But it is clear that the text of *Par* as transmitted to us is not completely free from corruption. For instance, the reading of **Ma** at 5³,5 ἀδελφὸς ἢ φίλος is clearly impossible; the same goes for 10¹,1, where **Ma** omit εἰ. In some of these cases the correction is offered by MSS which occupy a lower position in the stemma (β, γ, δ), elsewhere editors have removed an error.

In general, the editorial principles for *Par* are the same as those for *Nil* (see pp. 184-187). Thus readings which are grammatically impossible have been corrected; but whereas [Nilus] may be supposed to have copied corrupt or even nonsensical passages, I think it improbable that the author of *Par* contented himself with doing so, because he shows himself to be much more intelligent than [Nilus]. If an in itself unattractive reading is also found in other branches of the tradition I have almost always retained it, because in such cases the reading may have occurred in the copy of *Ench* used by the author of *Par*; for instance, *Par* and Simplicius have ἡρξω for ἄρχῃ at *Par* 61⁴,5, which is not impossible. An exception is made for improbable readings occurring in *Par* and *Vat* exclusively: because the tradition of *Vat* shows traces of intensive contamination (see pp. 262-263), the occurrence of such readings in *Vat* may be ascribed to contamination as well; see for instance 57³,4, where the MSS of *Par* (with the exception of **P**) and *Vat* have σοὶ instead of σὺ (omitting εἰ).

It has already been noted that *Par* does not follow the text of *Ench* as slavishly as *Nil*. Therefore a deviation from *Ench* may well have

¹ Of course, I am speaking about the archetype of *Par*, not about the individual primary MSS.

been intended by the author of *Par*; for instance, at 26^{1,2} *Par* has συναρπασθείς without the words ὑπὸ τῆς φαντασίας, which are found in *Ench* (and *Nil Vat*); Piscopo, *Par* 503, wants to add the words in *Par* conjecturally, but I think it possible that the author omitted the words intentionally². On the other hand, there are many passages where the author of *Par* wrote something of his own invention, so that the text cannot be compared to *Ench* (or to any other branch of the tradition); in such cases each reading has to be judged on its own merits, and if a reading is obviously corrupt, an editor is entitled to emend it by means of conjecture. For instance, at 32^{12,23} the MSS give the word ἀνθυπακοῦσαι, which justifiably raised Schweighäuser's suspicion; I believe that it should be changed into ἀνθυποκροῦσαι.

The main problem in editing *Par* lies in choosing between the readings of **M** and **α**. There are many places where one of these witnesses agrees with *Ench*, while the other one has something else. Now it is not inconceivable that in some of such cases the archetype had a reading different from the one in *Ench*, and that **M** or **α** came to share the reading of *Ench* as a result of contamination. But there are no certain traces of contamination in either of the two primary sources, in the form of double readings, or significant agreement with a specific branch of MSS of *Ench*³. Moreover, it is *a priori* more likely that a reading also found in *Ench* was corrupted in one of the primary sources, than that a corrupt reading (or rather, a reading not found in *Ench*) in the archetype was replaced by the reading of *Ench*

² It is also possible that the words were absent from *Par*'s copy of *Ench*, and in that case the omission need not have disturbed the author. At 27^{2,4} *Par* has πειρῶ μὴ συναρπασθῆναι (sc. ὑπὸ τῆς ὑπολήψεως), but there is no addition of (e.g.) ὑπ' αὐτῆς.

³ There are two passages where **M** shares a number of readings with *Ench* against **α**. The first of these is chs. 24-25: at 24^{3,5} **M** has ὠφελθῆναι with *Ench*, while **α** has εὐδοθῆναι, which is clearly *lectio difficilior* (cf. Schweighäuser *ad loc.*); ch. 25 in **M** runs ἀνίκητος εἶναι δύνασαι, ἐὰν μηδενὸς ἄρξῃ οὐδ' ἐπὶ σοὶ τὸ νικῆσαι οὐκ ἔστιν; here **α** has three variant readings against **M** (and *Ench*): ἀόρητος for ἀνίκητος, δυνήσῃ for δύνασαι, νικᾶν for νικῆσαι. The second passage is the end of ch. 27: here **M** has (...) καὶ πειρῶ μὴ συναρπασθῆναι. "Ὁ γὰρ ἅπαξ χρόνου καὶ διατριβῆς τύχης, ῥᾶν κρατήσεις σεαυτοῦ; **α** has (...) καὶ οὐ τὸ συναρπασθῆναι. "Ὁ γὰρ ἅπαξ ἐκ χρόνου καὶ συναρπαγῆς τοῦτο ἦν, κτέ (**β** has ἐκράτησας for κρατήσεις, **δ** has ἂν ἐκράτησας). In the first passage the word εὐδοθῆναι is in itself attractive; but ἀόρητος is certainly less attractive than ἀνίκητος, while the other two readings are not very interesting in themselves; but if the four readings came into **M** through contamination, why then did not the scribe rewrite the whole chapter? In the second passage the readings of **α** are so bad that one cannot assume that they stem from the author of *Par*; and again, if **M** underwent contamination here, why was not the text brought into full accordance with *Ench*, by adding the words ὑπὸ τῆς φαντασίας before συναρπασθῆναι?

through contamination. Therefore I have deemed it methodically correct to accept the reading of *Ench*, when it occurs in one of the two primary sources, but I stress that in this way we cannot be fully confident about the original reading of *Par*.

In the following I will give a discussion of a selected number of passages.

32,3 ἔπειτα δοκίμαζε τοῖς κανόσι τούτοις, πότερον περὶ τῶν ἐφ' ἡμῖν ἐστὶν ὁ λογισμὸς ἢ περὶ τῶν οὐκ ἐφ' ἡμῖν.

τοῖς κανόσι τούτοις **Μα**: τοῖς κανόσιν οἷς ἔχεις *Comm*: the reading of *Comm* is, I think, the result of contamination; the reading of **Μα** looks a bit clumsy: if τούτοις is correct, it must refer to πότερον περὶ τῶν ἐφ' ἡμῖν ἐστὶν ὁ λογισμὸς ἢ περὶ τῶν οὐκ ἐφ' ἡμῖν as to two different questions, whereas in fact we are dealing with one question with two alternatives; but it is difficult to see how οἷς ἔχεις should have been corrupted into τούτοις, and therefore we have to accept it as having been introduced intentionally.

34,6-7 μέμνησο ὅτι ὁρέξω μὲν ἐπαγγελία τυχεῖν οὐ ὁρέγῃ, ἐκκλίσεως δὲ τὸ μὴ περιπεσεῖν ἐκεῖνῳ ὧ ἐκκλίνεις.

MPA give τὸ μὴ περιπεσεῖν ἐκεῖνῳ (ἐκεῖνο **VA**) ὧ ἐκκλίνεις, where we would expect ὃ ἐκκλίνεις (the reading of **V** and **Cas**, in all probability a conjecture). Schweighäuser devotes a long discussion to this passage, concluding that ὧ must be accepted; ὧ, he argues, is to be explained by case attraction. I too believe that ὧ should be maintained (because it is possible), but I am almost sure that it results from corruption of ὃ, under the influence of the preceding ἐκεῖνῳ. The same corruption is found at 14⁵,6, where **MP** read τῷ λαβεῖν βουλομένῳ ὧ δέδωκε instead of ὃ δέδωκε⁴.

44,7: the MSS have μόνον τὸ ὁρμᾶν καὶ ἀφορμᾶν χρῶ; the editions have τῷ for τὸ; but in later Greek χράομαι + acc. is not uncommon, and therefore the MSS reading must be retained.

64,7-8 οὕτω γὰρ ἀσφαλέστερον ἄγῃ τοῦ ἔργου, μάλιστα εἰάν εὐθὺς ἐπιλέγῃς· «ἀπελθεῖν εἰς τὴν ἐστίασιν θέλω, καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν φυλάττειν.»

α has φυλάττων, while **M** reads φυλάττειν; at first sight, the latter reading looks like a clerical error, but the fact that the same reading is found in *Ench* makes one suspicious, because it is not immediately

⁴ At 14⁵,6 I have corrected ὧ into ὃ, because in that place case attraction cannot serve to defend ὧ, as the relative pronoun does not refer to the immediately preceding βουλομένῳ.

clear how the corruption may have arisen. I think that originally *Par* read καὶ τὴν ἑμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν φυλάττειν; when καὶ disappeared, the text became ungrammatical, which induced **α** to change φυλάττειν into φυλάττων⁵. In itself, the reading καὶ-φυλάττειν gives more emphasis to this clause, which is attractive because of line 11 ἀλλὰ καὶ τὴν ἑμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν φυλάττειν.

9³,6 ὥστε ὅταν χρῆσιν φαντασιῶν κατὰ φύσιν ἔχῃς, τότε μόνον ἐπὶ σῶ ἀγαθῷ σεμνύνου.

The MSS are divided between σεμνύνῃ (**α**) and σεμνύνου (**Μ**), and it is difficult to make a choice. In itself, σεμνύνῃ gives a smoother text, although it might be better to read σεμνυνῇ (because of ἐπαρθήσῃ in *Ench*); on the other hand, σεμνύνου recalls *Ench*'s ἐπάρθητι⁶. The whole phrase in *Par* is a condensed version of the original text, such as we encounter regularly in *Par*, and therefore I think that σεμνύνου is to be preferred⁷: "Therefore, whenever you use your impressions in accordance with Nature, exult only then at your own good."

10¹,1 "Ὡςπερ ἐν πλοίῳ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργόν ἐστι κοχλίδας ἀναλέξασθαι ἢ ψηφίδας συνάξαι, τετάσθαι δὲ δεῖ πρὸς τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι μή τι ὁ κυβερνήτης καλέσῃ, κτέ."

The MSS read ὥςπερ ἐν πλοίῳ, which is changed into ὥςπερ ἐν πλῶ by Schweighäuser; but ἐν πλοίῳ is also found in the lemma in **SAB**, and therefore it must be retained here too.

The leading MSS omit εἰ before ἐξέλθοις; the word is supplied by **δ**, in all probability as a conjecture; it is indispensable here.

The editions have τετάσθαι δὲ δεῖ τὴν διάνοιαν πρὸς τὸ πλοῖον, but the MSS omit the words τὴν διάνοιαν. Schweighäuser wrongly believes that **Μ** has the words, but remarks that they "abesse utcumque poterant". Indeed τετάσθαι without τὴν διάνοιαν is quite possible; see for instance Epict. IV 12,19 (...) ἀλλ' ἐκεῖνο δυνατόν πρὸς τὸ μὴ ἀμαρτάνειν τετάσθαι διηγεκῶς.

⁵ A comparable instance of conjectural emendation in **α** is found at 13¹,1-2: here τίνα δύνανται ἔχεις was corrupted into τὴν δύνανται ἔχεις, which destroyed the syntax; accordingly the conjunction εἰ was added before ἔχεις.

⁶ This is the reading of **SiC**, Stobaeus and *Vat*; the other sources either have ἐπαρθήσῃ (**EACSiδ**) or omit the word (**ET**, which omits ἐπάρθητι-ἀγαθῶ, as a result of *le saut du même au même*).

⁷ An additional argument might be that σεμνύνου seems to be *lectio difficilior* compared to σεμνύνῃ.

10⁷,10 ὁ γὰρ ἐκὼν μὴ ἐπόμενος ἄκων ἀνάγκη τοῦτο πείσεται. **M** has ἄκων ἀνάγκη, **a** only ἀνάγκη; Schweighäuser argues that the word ἐκὼν induced a scribe to add ἄκων, after which he did not delete the word “ne liturâ deformaret librum”, a rather far-fetched explanation. To my mind, the addition of ἄκων gives us two pairs of opposites: ἐκὼν vs. ἄκων, and ἐπόμενος vs. ἀνάγκη; moreover, I think the word is more readily omitted than added. The meaning of τοῦτο, of course, is “board the vessel”, in a neutral way. For the pleonastic collocation ἄκων ἀνάγκη cf. 70⁴,6 ἐκὼν εὐπειθῶς.

16¹,1 ἀλλὰ κτήσασθαι θέλεις, καὶ οἷος εἶ(ναι) μακροθυμεῖν (μακροθυμεῖν om. **M**).

Schweighäuser devotes a long discussion to this phrase, but does not arrive at a satisfactory conclusion. The first part presents no difficulties, if δοῦλον is supplied from 15¹,2-3: “but you want to buy a slave”. The problems lie in the remaining four words; Schweighäuser mentions the following solutions:

1. *et patientiam, quanta opus est, superare tibi confidis* (Casaubon): Schweighäuser quotes Gronovius’ criticism with approval: “Quare ei, cui superat jam patientia, dat consilium ad se muniendum? Id plane tali jam praeparato & confidenti supervacuum.”

2. *habes etiam facultatem* (id est, *memento etiam, te habere facultatem*) *patientiâ atque clementiâ adversus eum utendi* (Schweighäuser): if the author of *Par* indeed had wished to state what Schweighäuser suggests, he would certainly have chosen a less obscure way of expressing himself. Besides, in that case it would be very strange to find two phrases of a quite different character (the first a question or declaration, the second an exhortation) linked by means of καί.

3. adopting the punctuation of γ: ἀλλὰ κτήσασθαι θέλεις καὶ οἷος εἶ; μακροθυμεῖν ἄρξαι ἀπὸ τῶν σμικρῶν κτέ: *At tu comparare (servum) vis atque potes? Patientiâ uti incipe a minimis*. This division of the text seems very unnatural to me.

4. *At tu comparare (servum) vis! Potes-ne etiam iram tuam temperare, & indulgentiâ adversus eum uti?* (Schweighäuser): this implies a very awkward use of καί.

5. *Sed comparare tamen* (scil. *servum & opes*) *stat tibi sententia, & potes* (Gronovius, omitting μακροθυμεῖν with **M**): the omission of μακροθυμεῖν cannot be correct, because the rest of the chapter is concerned with the question of how this quality can be acquired.

Another possible interpretation is suggested to me by Prof. Ineke Sluiter, who hesitantly submits that καὶ (θέλεις) οἷος εἶ μακροθυμεῖν

means “and you want to be magnanimous, as you are already”; but in this interpretation, too, it is strange that the addressee is advised to train himself in order to preserve a quality he already possesses; moreover, the phrasing would be rather obscure, and one would have expected something like ... καὶ μακροθυμεῖν ὥς καὶ νῦν.

As I said, none of these explanations seems acceptable to me; accordingly, I submit that the text should be emended: if we change εἶ into εἶναι, we have an acceptable text: “but you want to acquire a slave, and to be able to have patience.” In this way we have a fitting opening-sentence for this chapter, which gives advice to preserve one’s peace of mind in dealing with one’s slave. The corruption of εἶναι into εἶ could be the result of perseveration of θέλεις; it is also possible that a scribe failed to notice the compendium for ναι.

16⁸,13 «ἔδερν ἄν σε» εἶπεν «εἰ μὴ ἐχόλεσα». ἐχόλεσα **α**: ἐχόλεσας **M**: ἐχόλωσα edd.: ἐχόλησα ci. De Nicola: Sophocles mentions the verb χολέω (aorist ἐχόλεσα) as an alternative form of χολάω; therefore the reading of **α** is correct.

17¹,1 Εἰ προκόψαι θέλεις, ὑπόμεινον παρὰ τῶν ἐκτός ἄνους δόξαι καὶ ἡλίθιος.

παρὰ τῶν ἐκτός **Ma**: παρὰ τοῖς ἐκτός Heyne. In itself the preposition looks superfluous in combination with δοκεῖν, but it probably originated from ἔνεκα τῶν ἐκτός of *Ench*, although τῶν ἐκτός in *Ench* is neuter, while παρὰ τῶν ἐκτός in *Par* is masculine (as appears also from the phrase τοῖς ἐκτός ἀρέσκειν further on). The similar phrase μηδὲν παρ’ αὐτοῖς βούλου δοκεῖν ἐπίστασθαι, which follows immediately⁸, induced Heyne to change τῶν into τοῖς. Indeed, παρὰ with the dative can be used for “according to someone’s judgment” (LSJ s.v. B.II.3). But it would be difficult to explain the corruption of an original τοῖς into τῶν in this place; and τῶν is closer to the text of *Ench* than τοῖς. Possibly the author intended the phrase παρὰ τῶν ἐκτός to be joined with ὑπόμεινον rather than with δόξαι: “from outsiders you have to bear that you make the impression” etc. LSJ s.v. A.III remark that παρὰ with the genitive is rarely used for παρὰ with the dative; but they only quote instances for the meaning “by, near”.

22¹,2 “Ὅταν κλαίοντα ἴδῃς ἐπὶ πένθει ἢ ἀποδημοῦντος τέκνου ἢ ἀπολωλεκότος χρήματα, κτέ.

ἀπολωλεκότος **M**: ἀπολελωκότας **P**: ἀπολελοκότας **V**: ἀπολωλεκότα **γ**: the reading ἀπολωλεκότος is also found in Stobaeus and **Sa**; if it was

⁸ This is also noted by Schweighäuser *ad loc.*

also the reading of the archetype of *Par* (as I suppose it was), the reading of **α** is a further corruption, or (more probably) an unfortunate attempt at correction. The reading of **γ**, ἀπολωλεκότα (which is the genuine reading in *Ench*), is in all probability a conjectural emendation of ἀπολωλεκότας.

22²,4 οὐ τὸ γεγονὸς αὐτῷ φύσει κακόν, καὶ οὐ διὰ τοῦτο οὗτος θλίβεται.

τὸ γεγονὸς αὐτῷ **Μα**: τὸ γεγονὸς αὐτὸ **δ**: Schweighäuser (who wrongly believes that **Μ** has αὐτὸ) calls the reading αὐτὸ *percommodum*; but I think that the transmitted text is quite acceptable: "that which has befallen him"; moreover, αὐτὸ is redundant in combination with φύσει.

24³,4 ὅτι γὰρ ἂν συμβῇ, ἐπ' ἐμοί ἐστι διὰ τῆς ὑπομονῆς καὶ εὐχαριστίας ὠφεληθῆναι ὑπ' αὐτοῦ.

ὅτι γὰρ ἂν συμβῇ edd.: εἴ τι γὰρ ἐὰν συμβῇ **Μα**: here we are confronted with two problems: first there is εἴ τι for ὅτι, then there is ἐὰν for ἂν. It can hardly be doubted that εἴ τι is a corruption of ὅτι, but then the text can only be understood if ἐὰν is taken as the equivalent of ἂν with short α, which is not uncommon in later Greek, but unparalleled in *Par*; therefore it should be regarded as a clerical error.

24³,5 ὠφεληθῆναι **Μ**: εὐδοκωθῆναι **α**; 25,1-2 ἀνίκητος, δύνασαι, νικῆσαι **Μ**: ἀόργητος, δυνήση, νικᾶν **α**: see p. 240, note 3.

26¹,1 Ὅρα μή ποτε ἰδὼν τινὰ προτιμώμενον ἢ δυνάμενον ἢ νομιζόμενον εὐδοκιμεῖν κτέ.

δυνάμενον **Μα**: μέγα δυνάμενον edd.: Schweighäuser *ad loc.* remarks that ὁ δυνάμενος may be an equivalent of ὁ μέγα δυνάμενος, but there is no article here; even so, I think that we can do without μέγα.

30²,2 ἄρκοῦ οὖν τὸ εἶναι ἐν παντὶ τῶν τῷ θεῷ μόνῳ ἀνακειμένων · and 66²,2 ἀλλὰ ἄρκοῦ τὸ ποιεῖν τὰ ἀπ' αὐτῶν: in both these places we find the imperative ἄρκοῦ with an infinitive preceded by the definite article; in both cases the editions have τῷ, but this is not the reading of the archetype. At 30²,2 **MVA** have ἄρκοῦ οὖν τὸ εἶναι, **P** has τοῦ for τὸ, and **δ** offers τῷ; at 66²,2 **M** has ἀλλ' ἄρκοῦ τὸ ποιεῖν, **PV** have τοῦ for τὸ, and **δ** gives τῷ. Now the change of τῷ into τὸ and vice versa is a very slight one indeed, the two words being homophonous. But there are only a few places in *Par* where the archetype has the article (or relative pronoun) in a case which raises suspicion, and in the majority of these cases the error (if it is one) is easily explained as the result of perseveration: at 3⁴,7 **MPA** have ἐκείνω ὧ ἐκκλίνεις, which I have retained; at 4⁴,7 **Μα** read μόνον τὸ ὁρμᾶν καὶ ἀφορμᾶν χρῶ,

which is possible; at 14^{5,6} **MP** read τῷ λαβεῖν βουλομένῳ ὧ δέδωκε, which is certainly wrong; at 17^{1,1} **Ma** have παρὰ τῶν ἐκτὸς for παρὰ τοῖς ἐκτὸς (but this is not an error resulting from isochrony). The closest parallel for our two passages is found at 48^{4,7}, where **MP** have τὸ ἀποσιωπᾶν καὶ ἐρυθριᾶν δῆλος γίνου, which is indefensible. There are three places in *Par* where the MSS have τῷ + infinitive, preceded by a preposition; (32^{1,1-2} ἐν τῷ παραληφθῆναι, 53^{1,1} ἐν δὲ τῷ περιπατεῖν, 66^{3,4} ἐπὶ δὲ τῷ ἐξηγεῖσθαι μόνῳ **M**: ἐπὶ δὲ τὸ ἐξηγεῖσθαι μόνον **α**); in these cases the dative is protected by the preposition, although at 66^{3,4} the protection was not strong enough in **α** (but then ἐπὶ can be construed with the accusative).

Thus there are three cases of τό + inf. without a preposition, where we would rather expect the dative. The main argument in favour of emending τὸ into τῷ after ἀρκοῦ is that there is one certain instance of exactly the same corruption in *Par*, namely 48^{4,7} (in **MP**). The main argument in favour of retaining τὸ is that the phrase ἀρκοῦ + inf. is found twice, although in one of the two cases of ἀρκοῦ (66^{2,2}) the MSS are divided. At 30^{2,2} the reading ἀρκοῦ τὸ εἶναι is also found in *Nil*, *ET*, and *SiC* (the text of 66^{2,2} is an adaptation by *Par*). All of which induces me to decide with much hesitation on the reading τὸ in both places. It is not inconceivable that in Byzantine Greek the free dative of the substantivated infinitive became obsolete, and in our passages ἀρκοῦ τὸ + inf. may have been influenced by instances of χράομαι with the accusative (as at 4^{4,7})⁹. But the present state of our knowledge of Byzantine Greek is insufficient to draw well-founded conclusions in cases like the present one.

31^{9,15} ὅρα πῶς ἄτακτος εἶ καὶ ἀσύμφορος.

ἀσύμφορος **MPVA**: ἀσύμφωνος **δ**: the reading of **δ** is in all probability the result of conjectural emendation. Schweighäuser doubts if the word ἀσύμφορος can be used to indicate a quality of persons, and indeed the word is usually found as a predicate of things; to this De Nicola [in prep.] rightly objects that ἀσύμφορος refers to ὁ λογισμός. On the other hand, I wonder whether ἀσύμφωνος can be used absolutely; in our passage one would expect to find ἀσύμφωνος σεαυτῷ (cf. *Par* 67^{1,8} ἀσύμφωνα ... τούτῳ). In itself, ἀσύμφωνος is attractive: it is illogical to lose one's own goods in order to provide others with things that are not good¹⁰; but this behaviour could also

⁹ At 66^{2,2} τὸ ποιεῖν may have been influenced by the following τὸ λέγειν.

¹⁰ Therefore it would have been more logical to find something like ὅρα πῶς ἀσύμφωνα ταῦτα τὰ ἔργα; but it seems strange to indicate as ἀσύμφωνος someone

appropriately be designated as unprofitable. Further, ἀσύμφωνος is more or less synonymous with ἄτακτος, and therefore pleonastic, while ἀσύμφορος gives new information in comparison with ἄτακτος. As both readings have their difficulties I have chosen ἀσύμφορος, because this is clearly the reading of the archetype; but I admit that there is ample room for doubt.

31¹²,19 ἀλλ' ἐνοχλοῦσί σοι οἱ λογισμοὶ λέγοντες ὅτι « τοῦτον εἰ στέρξομεν τὸν βίον, κτέ.

ὅτι γ: τί **PV**: om. **M**: the reading τί could only be maintained if we punctuate τί τοῦτον εἰ στέρξομεν τὸν βίον; Οὐδεμία κτέ, but this is very awkward. Therefore the choice is between ὅτι (which must be due to conjectural emendation) or nothing at all. In *Par* we find forms of λέγειν followed by *oratio recta* both with and without ὅτι¹¹, and therefore both readings are in themselves equally possible. The problem lies in establishing the reading of the archetype: if the archetype read ὅτι, the omission of the word in **M** is due to carelessness (and **M** contains many such errors); if the archetype omitted the word, how then did τί find its way into **α**? The fact that the intrusion of τί is less likely than the omission of a word in **M**, turns the scales in favour of ὅτι; the subsequent corruption of this word into τί may have resulted from haplography, because the final (uncial) *ϵ* or (minuscule) *σ* of the preceding word λέγοντες looked very much like the initial *ο* of ὅτι. But again, there is room for doubt.

31¹³,22.24 ποίαν ταύτην πάλιν τιμὴν λέγουσιν; οὐ χειροτονήσουσί (σε) πρεσβύτην, οὐδὲ ἄρχοντα αἰρήσονται. καὶ τί τοῦτο; οὐδὲ γὰρ εἰς τοῦτο ἔταξας σεαυτὸν, οὐδὲ τοῦτο ἐπηγγείλω·

οὐ χειροτονήσουσί (σε) πρεσβύτην· the text as it occurs in the MSS is clumsy: “they will not choose an ambassador”; what one expects is “they will not choose *you* as an ambassador”, and therefore I have supplied σε after χειροτονήσουσι. The omission of σε is easily explained by the fact that the preceding word ends with two syllables containing a sigma.

πρεσβύτην **Ma**: πρεσβευτήν ci. Schweighäuser: Schweighäuser argues that πρεσβύτης can only mean “old man”; but Sophocles simply states that it can be used as a synonym of πρεσβευτής; Lampe cautiously says that it can be used “perhaps in sense of πρεσβεύτης (sic), of Manich. savour”. It is safest to accept πρεσβύτην.

who does ἀσύμφωνα.

¹¹ Some instances of λέγειν without ὅτι: 16³,3; 24¹⁻²,2; 31²,2; 31⁸,12. Some instances of λέγειν with ὅτι: 22²,3-4; 29¹,3; 56⁸,12.

ἐπηγγείλω **M**: ἐπαγγέλλη **α**: in itself, the present ἐπαγγέλλη is certainly possible, but the fact that the aorist ἐπηγγείλω is also found in two other places in this chapter (31^{17,29}; 1932) induces me to decide on the reading of **M**.

31^{15,26-27} τί πρὸς σέ, τὸν ἀνακεῖσθαι θεῷ θέλοντα καὶ εἰς τοῦτο ὄντα;

καὶ εἰς τοῦτο ὄντα: Schweighäuser remarks: "Rectius, puto, erat futurum καὶ πρὸς τούτῳ ὄντα." But if εἰς is taken as indicating purpose (LSJ s.v. V.2), there is no problem at all: "living with that purpose (sc. of being devoted to God)". Alternatively, εἰς τοῦτο may be an equivalent of ἐν τούτῳ (see Sophocles s.v. 6): "being occupied with this".

31^{22,39} ἀλλὰ ταῦτα μὲν οὐχ ὑποβάλλουσί σοι οἱ λογισμοί· τὸ δὲ τοῦ ἡγουμένου καὶ προὔχοντος πρόσωπον μόνον ἀρμόττειν σοι λέγοντες οὐκ ἔωσιν ἔπεσθαι θεῷ καὶ εἴκειν εὐχαριστοῦντα ἐν τῇ τάξει εἰς ἣν κληθῆναι ἡξιώθημεν.

εὐχαριστοῦντα **α**: εὐχαριστοῦντά σε **M**: of course, σε must be mentally supplied with ἔπεσθαι θεῷ καὶ εἴκειν εὐχαριστοῦντα, but its position at the end of the phrase is very clumsy: one would rather have expected it after ἔωσιν; therefore I think that **α** is right in omitting the word.

31^{24,42} εἰ δὲ ἐν τῇ πόλει τιμᾶσθαι θέλων τῶν οὐρανίων ἐκπέσεις, τί ὄφελος;

τί ὄφελος **MVζ**: τί τὸ ὄφελος **Pγ**: it is almost certain that τί ὄφελος is the reading of the archetype; moreover, in Epictetus τί ὄφελος is an idiomatic expression. For these reasons it seems best to read τί ὄφελος.

32^{2,3} εἰ δὲ κακά, γίνωσκε ὅτι οὐ δύνασαι μὴ τὰ αὐτὰ ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν τῶν ἴσων τοῖς ποιοῦσιν ἀξιοῦσθαι. Casaubon believes that there is a lacuna after κακά; Schweighäuser too suspects that words with the same sense as the passage in *Ench* (εἰ δὲ κακά, μὴ ἄχθου ὅτι σὺ οὐκ ἔτυχες) must have got lost. But if the omission of these or similar words in *Par* was unintentional it is not easy to explain how it originated, because (at least in *Ench*) there is no homoioteleuton. So I believe that it is safest to accept the text as it stands: the author of *Par* may have intended to point out that the privileges mentioned in the opening lines of the chapter do not only belong to the category of τὰ οὐκ ἐφ' ἡμῖν, but are in fact κακά.

32^{7,13} οὐ γὰρ ἔδωκας τῷ καλοῦντι ὅσου πωλεῖ τὸ δεῖπνον· ἐπαίνου πωλεῖ αὐτό, θεραπείας, κολακείας.

καλοῦντι ci. Schweighäuser: πωλοῦντι **Ma**: the MSS reading is clearly

a corruption resulting from anticipation of the almost immediately following *πωλεῖ* (sic **M**: *πωλεῖται α*); Schweighäuser states that "*ferri hoc nullo magno incommodo potest*", but I believe that the author of *Par* was too intelligent to write it in his text, even if he found it in his copy of *Ench*. Accordingly I have accepted Schweighäuser's correction.

32^{12,23} καὶ γὰρ τὸ ἀνασχέσθαι δυσκατόρθωτον, καὶ τὸ ἀνθυποκροῦσαι ταραχῶδες, κτέ.

ἀνθυποκροῦσαι scripsi: ἀνθυπακοῦσαι **Ma**: the reading of **Ma** is just the opposite of what one would expect (cf. Schweighäuser *ad loc.*); Casaubon translates the word as "repugnare", but this is impossible¹². What we need is a word which designates the opposite of ἀνασχέσθαι, "protest". In Sophocles' lexicon I have found the rare word ἀνθυποκρούειν, which is translated by him as "to contradict by asking": this might qualify as the original reading, because it does not indicate vigorous protest (which would be out of the question at a dinner), but only slight disagreement. The corruption of ἀνθυποκροῦσαι into ἀνθυπακοῦσαι is of course very easy.

33a^{6,8} καὶ ὁ πάντως καὶ τοῖς ἀπαιδεύτοις ποιήσει ὁ χρόνος, προεχέτω ἡ σύνεσις.

προεχέτω **M**: προσεχέτω **α**: παρεχέτω (vel παρεχέσθω) Schw.^N

Schweighäuser takes offence at the phrase προσεχέτω ἡ σύνεσις, and would rather have παρεχέτω or παρεχέσθω (sc. σοι): "praestet tibi". Indeed the contrast between the behaviour of the common people and the philosopher/monk is brought out more neatly if ποιήσει ὁ χρόνος is opposed to παρεχέτω ἡ σύνεσις. If προσεχέτω is a corruption (as I think it is) it may be due to mental association of the verb προσέχειν "be attentive" with σύνεσις "understanding". But Schweighäuser did not know that **M** reads προεχέτω, which makes excellent sense: "let your insight have before that which time will do to the uneducated". The confusion of the preverbs πρό and πρὸς is very frequent in the MSS.

35^{1,2} (...) μηδὲ σκόπει τί ἐκεῖνος ποιήσῃ, ἀλλὰ τί σοι ποιήσαντι κατὰ φύσιν ἔξει ἡ προαίρεσις.

Casaubon and Schweighäuser are not quite happy with the future ποιήσῃ. Casaubon translates "*nec quid ille agat, considera*", and proposes reading ποιεῖ σοι or ἐποίησε; Schweighäuser prefers ποιεῖ

¹² The dictionaries give the following meanings for ἀνθυπακούω: "1. listen to in turn 2. correspond, answer to" (LSJ); "correspond" (Sophocles); "be obedient in reparation" (Lampe); "vicissim audio" (Thesaurus); "escuchar a su vez" (DGE).

σε, which seems preferable to Casaubon's emendations. But although I admit that the corruption of ποιεῖ σε into ποιήσει is easy, it should be noted that *Ench* does not have σε, although this is not conclusive. What is more important, I think, is that the future may well have been introduced deliberately by *Par*: the addressee is advised not to worry about the future behaviour of his unjust brother, but about the line of conduct he is to follow himself; this may have been influenced by the following σὲ γὰρ ἄλλος οὐ βλάψει.

42²,2 Τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε· τὸ δὲ πρὸς δόξαν ἢ τρυφὴν ὅλον περιέγραφε.

ὅλον scripsi: ὁρῶν **α**: ὅρω **Μ**: ὅλως Casaubon: Schweighäuser explains **Μ**'s reading as "justo modo atque termino circumscribe", but I do not see why one should cancel everything that regards fame or luxury only up to the right measure, instead of completely; moreover, ὅρος alone does not mean the *right* measure. **α**'s reading, on the other hand, Schweighäuser interprets as "(quidquid autem) ad (ostentationem aut) ad (delicias) spectat, (circumscribe)", but I doubt whether τὸ ὁρῶν πρὸς + acc. can be used in this sense. Moreover, there is no obvious reason why *Par* might have wished to depart substantially from *Ench*'s ἅπαν. Therefore I think that Casaubon is right in rejecting the transmitted reading, but I presume that instead of ὅλως the original reading must have been ὅλον: that λ is replaced by ρ is not impossible, but I think it more probable that ω and ο were confused than that ζ was substituted by ν. That ἅπαν should be replaced by ὅλον is not surprising in *Par*: in later (and Modern) Greek πᾶς is gradually substituted by ὅλος.

44¹,3 οἰόμενος ἐκεῖνος ἔργον ποιεῖν κακῶς με λέγει

ἔργον ποιεῖν looks a bit flat: "to do a job"; one would sooner expect αὐτοῦ ἔργον ποιεῖν or ἔργον καλὸν ποιεῖν; Schweighäuser suggests that ἔργον ποιεῖν means "operae pretium facere, magnum aliquid facere", while Casaubon translates the phrase οἰόμενος ἐκεῖνος ἔργον ποιεῖν as "quod ille sibi faciendum credidit". I have not changed the transmitted text.

45²,2 εἰ δέ ποτε καιρὸς καλέσοι, μηδενὶ ἄλλῳ φαίνου σπουδάζων, εἰ μὴ σεαυτῷ·

the aorist optative καλέσοι is remarkable in this conditional clause, and the word may be a corruption of καλέσει or καλεῖ σε. But in a Byzantine text such anomalies need not bother us too much.

47²,3-4 ὅτι ἀποσκώπουσιν εἰς σε οἱ παῖδες· ὅτι ἐρεῖ σοι ἐκεῖνος ὅτι ὑπερβαίνει σε ὃ αἰτεῖς.

ἀποσκώψουσιν εἰς σε **α**: ἀποσκώψουσί σε **Μ**: according to LSJ ἀποσκώπτειν with εἰς is somewhat stronger than without it (“jeer” and “banter” respectively); therefore I have accepted **α**’s reading.

ὁ **α**: ὁ **Μ**: both readings are possible, but it is easier to explain that ὁ was changed into ὁ than the other way round, because ὁ may result from assimilation to the initial α of the immediately following word αἰτεῖς. Moreover, a client is more likely to address himself to his patron with one request than with a long list.

49¹,4 καὶ καθ’ ὃν (sc. χρόνον) πράξας ὕστερον μετανοήσεις καὶ αὐτὸς σεαυτῷ λοιδορήσῃ.

λοιδορήσῃ **ζ**: λoidωρήσῃ **Α** (nisi fallor): λoidώρησαι **Μ**: λoidορησαι (nisi fallor) **Ρ**: λoidορήσεις **VE**: the reading of the archetype clearly was λoidόρησαι or λoidορῆσαι; the infinitive is quite impossible, but the imperative middle could at a pinch be defended if taken on the same level as μνήσῃ in line 1¹³. I think, however, that the author of *Par* could not have accepted such a clumsy reading, even if it was in his source. Therefore I have accepted **ζ**’s reading, which is certainly due to conjectural emendation.

51,2 “Ὅταν συνεσθίης τινί, μὴ τί παραβάλλει ἐκεῖνος ἐδώδιμον λογίζου, ἀλλὰ τί ποιήσας ἀνεπαχθῆς αὐτῷ γενήσῃ καὶ μᾶλλον αἰδήμων. γενήσῃ **α**: φανήσῃ **Μ**: given the general tenor of *Par* the reading γενήσῃ would seem preferable, because it is one’s real character that counts, and not the impression one makes on others; on the other hand, the chapter deals with social intercourse. Besides, γενήσῃ is more appropriate to ἀνεπαχθῆς than to αἰδήμων; with φανήσῃ it is the other way round. But because ἀνεπαχθῆς comes first, I think that a zeugma of αἰδήμων with γενήσῃ is more palatable than a zeugma of ἀνεπαχθῆς with φανήσῃ. Accordingly I have decided on γενήσῃ.

56¹,2 (...) ἐνθυμοῦ ὅτι οἰόμενος λυσιτελεῖν αὐτῷ τοῦτο ποιεῖ, εἰ καὶ σοὶ οὐ λυσιτελεῖ.

εἰ καὶ σοὶ οὐ λυσιτελεῖ scripsi: εἰ δὲ σοὶ οὐ λυσιτελεῖ **MP**: ἂν δὲ σοὶ οὐ λυσιτελεῖ / λυσιτελεῖ **Β**: ἐὰν καὶ σοὶ μὴ λυσιτελεῖ **Q**: the main problem lies in the word δὲ, which, as Schweighäuser notes, indicates that a new sentence starts with this phrase, which is impossible, because the phrase contrasts with λυσιτελεῖν αὐτῷ. This was realized by **Q**, who changed δὲ into καὶ; but instead of ἐὰν καὶ μὴ one would prefer εἰ καὶ μὴ. Therefore the most probable correction is εἰ καὶ σοὶ οὐ λυσιτελεῖ, with οὐ instead of the expected μὴ.

¹³ In *Nil* the reading of the primary MSS is λoidόρει, the present imperative.

56⁹,15 παρ' οὐ ἥκιστα ἐχρῆν ἡδίκημαι, ὥς ἐνόμισεν
 ὥς ἐνόμισεν: this is a puzzling phrase, at least to me; that the lexeme νομίζειν is correct appears from ἡ νομιζομένη ἀδικία further on, but who is the subject of ἐνόμισεν? Casaubon translates "ut ille quidem credidit", ostensibly taking the unjust brother or neighbour as the subject, and indeed this seems to be the only possibility. But then the point of the phrase is rather obscure; the only explanation I can think of is that the addressee should realize that it is in fact impossible to be wronged by anyone else (cf. the final chapter), while the unjust brother or neighbour deliberately commits an act of injustice. It is remarkable that ὥς ἐνόμισεν is part of a phrase which expresses what the addressee should *not* think (μὴ λογίζου), while in fact the statement ὥς ἐνόμισεν is exactly what the addressee should think; the whole phrase, therefore, is a condensed version of "do not think «I have been wronged by the one who should have been the last person in the world to do so», <but rather realize> that the injustice only exists in the mind of the wrongdoer". Cf. ch. 71²,2, where we find ὥς νομίσουσι.

57¹,2-3 «ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα κρείττων».
 (ἐγὼ σου ἄρα κρείττων) add. Schweighäuser (lacunam iam indicaverat Casaubon, qui vertit *ego sum te eloquentior, ergo melior*): om. **Ma**: given the character of *Par*, I believe that the text given by **Ma** cannot possibly represent what the author of *Par* wrote; the addition of ἐγὼ σου ἄρα κρείττων is therefore necessary.

57²,3 οὗτοι δὲ μᾶλλον ἀληθεῖς καὶ συνεκτικοί.
 συνεκτικοί: this might be a corruption of συνακτικοί (in either the tradition of *Par* or the copy of *Ench* used by the author of *Par*), but it is equally possible that συνακτικοί was changed into συνεκτικοί deliberately: "able to be held together" is somewhat stronger than "able to be brought together"; both συνακτικός and συνεκτικός are favourite words in Stoic texts: see LSJ; *SVF* index *s.v.* Further, it should be realized that in line 1 *Par* has ἀσύντακτοι for *Ench*'s ἀσύντακτοι¹⁴: thus there was no need for *Par* to bring the two words into accordance.

57³,4 σὺ δὲ οὐδὲ κτῆσις οὐδὲ λέξις.
 σὺ Casaubon γρ. in margine, et habet **P**: σοὶ **Mb**: σοῦ Casaubon in textu: the reading σοὶ is in flat contradiction with the general tenor of the chapter, and therefore Casaubon's correction is necessary.

¹⁴ The reading ἀσύντακτοι is also found in *ET* and *Nil*.

63,1 Μὴ κατάξηρον ἐπιδείκνυε τὸ στόμα, κτέ.

στόμα **α**: σῶμα **M**: the reading στόμα seems preferable for two reasons: in the first place it is easier to show off a dry mouth than a dry body; in the second place *Ench* deals with abstaining from drinking.

64²,3 θεοφιλοῦς δὲ ἀνδρὸς χαρακτήρ πᾶσαν ὠφέλειαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾶν.

ἐξ **α**: ἀφ' **M**: in line 2 both **M** and **α** read ἀφ'; *Ench* has ἐξ in both places; again, in 65⁵,7 **Ma** read ἀφ' for *Ench*'s ἐξ: because *Par* need not have aimed at consistency in matters such as this, I think that **α**'s ἐξ is the original reading; **M**'s reading probably is a conscious or unconscious attempt at normalization.

67¹,7 ἐνθυμοῦ δὲ ὁποῖα αἰσχύνη,

δὲ om. **α**: the omission of δὲ in **α** is probably intentional, serving to separate ch. 67 from ch. 66; of course, the two chapters should not have been separated.

69³,3.4 εἰν καὶ νῦν ἀμελήσης καὶ ἀεὶ προθεσμίας ἐκ προθεσμιῶν διδῶς σεαυτῷ καὶ ἡμέρας ἐξ ἡμερῶν ὀρίζῃ ἐν αἷς μέλλεις ἀρέσαι θεῷ,

προθεσμίας **M**: προθεσμίαν **β**: προθεσμία **P**: the plural is supported by Simplicius (who also has προθεσμίας) and by *Ench*'s ὑπερθέσεις. The singular προθεσμίαν in **α** may be explained by the MSS reading ἡμέραν which follows immediately; but this singular ἡμέραν is surprising in itself, and is in all probability a corruption, because the clause ἐν αἷς μέλλεις ἀρέσαι θεῷ depends on ἡμέρας (which I read with **IKQ**) rather than on ἐξ ἡμερῶν (the corruption may be due to the final ν of the following ἡμερῶν); moreover, ἡμέρας is the reading of the other witnesses, while there is no obvious reason why *Par* should have wished to change the plural.

70⁴,6 ὃ γὰρ τῷ θεῷ φίλον, τοῦτο ἡμῖν γενέσθαι εὐχόμεθα.

εὐχόμεθα **α**: αἰτούμεθα **M**: it is difficult, if not impossible, to make a choice on internal grounds, because both verbs are equally fitting in this context. In ch. 38 both verbs are used in combination (προσευχόμενοι ... αἰτώμεθα), but this does not mean that αἰτεῖσθαι is a full equivalent of εὐχεσθαι, which, of course, is the *terminus technicus* in this context; therefore I have decided for εὐχόμεθα, although it is not inconceivable that an original αἰτούμεθα was changed into εὐχόμεθα precisely for this reason. The author undoubtedly had in mind the Christian prayer *par excellence*, esp. *Ev. Matt.* 6,10 γεννηθήτω τὸ θέλημά σου (in *Par.* 38 we even read τὸ θέλημα αὐτοῦ αἰτώμεθα); the Lord's

Prayer is introduced with the formula οὕτως οὖν προσεύχεσθε ὑμεῖς; on the other hand, this formula is preceded by οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. With regard to the construction it should be noted that εὐχομαι is often followed by an accusative with infinitive, while this construction is not mentioned in the dictionaries for αἰτέω; although this does not necessarily mean that αἰτέω + a.c.i. is impossible in Byzantine Greek (esp. when αἰτεῖσθαι is used as a synonym for εὐχεσθαι), it is an additional argument in favour of the reading εὐχόμεθα in our passage.

71¹,2 καὶ γάρ, ὡς νομίσουσιν, συσκευάζονται τινες, κτέ.
 ὡς νομίσουσιν **α**: ὡς νομίσωσι **M**: ὡς νομίζουσιν **V**: Schweighäuser remarks “vide vero, ne quid aliud sub his verbis lateat”, and indeed the words are puzzling: what is the sense of the addition “as they will think”? The passage is similar to 56⁹,15, where we find ὡς ἐνόμισεν (see above, p. 252), and precisely the fact that the phrase is found in two places in *Par* makes it hard to believe that the text is corrupt; therefore I think we have to accept the transmitted text in both places. As in 56⁹,15 the words are said about someone who believes that he is in a position to harm someone else; in both passages the message is that nobody can be really harmed by someone else, but only by himself: therefore the addition of ὡς νομίσουσιν/ὡς ἐνόμισεν may serve to stress the fact that the injustice only exists in the mind of the one who does wrong.

71³,5 ὡς γὰρ μὴ δυναμένων βλάψαι παρήγγειλεν ὁ κύριος λέγων· «μὴ φοβεῖσθε κτέ.
 κύριος λέγων μὴ φοβεῖσθε **M**: κύριος μὴ φοβεῖσθαι λέγων μὴ φοβηθῆτε **α**: with regard to the addition of μὴ φοβεῖσθαι in **α** I think that the words are better omitted with **M**, because the double occurrence of the words is rather clumsy; moreover, the emphasis is not on μὴ φοβεῖσθαι, but on μὴ δυναμένων βλάψαι. As to the choice between φοβεῖσθε and φοβηθῆτε¹⁵ the addition in **α** might provide us with a clue, because μὴ φοβεῖσθαι is easily explained as a dittography of μὴ φοβεῖσθε (with λέγων in between); subsequently, φοβεῖσθε was changed into φοβηθῆτε in **α** in order to avoid repetition.

¹⁵ The leading MSS of the New Testament are divided too, as appears from Nestle-Aland's apparatus ad *Ev. Matt.* 10,28: **AlephC** have φοβεῖσθε, while **BD** read φοβηθῆτε.

The division of the chapters

The two branches of the tradition, represented by **M** and **α**, show only a few discrepancies with regard to the division of the chapters¹⁶. At 32⁵,9 εἰ **M** starts a new chapter; chs. 33a, 33b¹⁷ and 33c constitute one chapter in **α**; at 60²,2 ἐν **M** begins a new chapter; at 67¹,6 ἐνθυμοῦ a new chapter starts in **α** (and in Casaubon's edition). In Casaubon's edition there is the beginning of a new chapter at 59³,3 οἶον.

I have retained the chapter numbers of Casaubon's edition. In the only case where a chapter of Casaubon is split up (ch. 33), I indicate the chapters with 33a, 33b, 33c. In the cases where two chapters of Casaubon are put together (58-59 and 66-67), the chapter numbers 59 and 67 are printed in the text between square brackets.

Orthography

With regard to orthographical matters like νῦ ἐφελκυστικόν, *scriptio plena*, οὕτω/οὕτως, ἄν/ἐάν etc. I have always followed the παράδοσις in those cases where **M** and **α** are in agreement. When **M** is supported by **P**, **V**, **γ**, **A** or **δ**, I have usually accepted the reading of **M**.

When **M** and **α** are divided, I have judged according to circumstances. For instance, *Par* seems to have a tendency to use *scriptio plena* for δέ; therefore I have accepted **M**'s δέ at 31²⁰,33 and 31²¹,35 against **α**'s δ'.

But it is hardly necessary to point out that in such matters we cannot even dream of recuperating exactly with certainty what the author wrote.

The reporting of variant readings

In order to avoid making the critical apparatus overburdened and therefore difficult to consult, I have admitted only a selection of readings to the apparatus. In the first place orthographical variants are not reported in the apparatus. The apparatus contains most of the readings of **M**, because this MS on its own represents one of the two branches of the tradition. It also contains most of the variants of **α**. For **P** and **β** I have been selective. Those readings of **M**, **P**, **β** that

¹⁶ For a full discussion see De Nicola [in prep.].

¹⁷ In **M** there is no chapter number for 33b.

are not reported in the apparatus, plus the variant readings of **Cas**, **V**, **A** and **δ**, can be found in the two lists of readings on pp. 389-394.

It seems pointless to me to report the readings of *all* the primary MSS, because most of these (the descendants of **δ**) occupy such a low place in the stemma that it is highly unlikely that their characteristic readings result from direct vertical transmission. Accordingly my report is confined to the readings of **MPVAδ**; readings of **δ**'s derivatives are only noted occasionally, when they appear to be worth noting in themselves.

PART FOUR

THE ADAPTATION OF VATICANUS GR. 2231

CHAPTER EIGHTEEN

THE ADAPTATION OF VATICANUS GR. 2231

The third Christian adaptation of Epictetus' *Encheiridion* was discovered by M. Spanneut in Vaticanus gr. 2231 (Spanneut, *Moines* 53-55). At the end of his brief discussion Spanneut remarks (55): "Il serait étonnant que le codex *Vatic. gr. 2231* soit le seul représentant de ce passage du *Manuel* à la spiritualité religieuse (...)", but in fact Vaticanus gr. 2231 (V) does prove to be the only MS to contain the adaptation, which I accordingly designate *Vat.* As in *Nil* (cf. p. 156, with n. 3), the original title ἐπικτήτου ἐγχειρίδιον (written by the rubricator) is retained.

Description of Vaticanus graecus 2231

Here follows a brief description of V: written between 1317 and 1338; paper; 206/7 x 140 mm.; ff. II, 281; *Vat* ff. 62^r-74^r; 30 lines; siglum V. For a full description see Hadot, *Tradition* 89-92; see also Lilla 328-333.

The text of *Vat* in V is written in one hand. The title, the initials of the chapters and the chapter numbers are written in red ink; they are probably due to another scribe. It is remarkable that the rubricator did his work in a way different from what seems to have been the scribe's intention. When the beginning of a new chapter does not coincide with the beginning of a new line, the scribe writes the first letter of the new chapter in the text-ink, but he often (though not always) leaves out the first letter of the first word in the next full line: the scribe obviously intended the rubricator to fill in this letter. What the rubricator in fact does is the following: he erases the first letter of

the new chapter, and writes it in red ink *in rasura*, often leaving the original spiritus (and accent) unimpaired; the first letter of the next line is either added in brown ink or it is omitted altogether. Some instances: in ch. 6 (f. 62^v) the scribe wrote ὅταν ἄψασθαι / ινὸς ἔργου κτέ; the rubricator erased the ο and the spiritus, writing it again in red ink (the accent, written in brown ink, has survived); the τ of τινὸς, omitted by the scribe, is written *extra lineam* in brown ink (slightly different from the text ink). In ch. 52 (f. 70^v) the scribe wrote ὅταν / ιαγνὸς κτέ; the rubricator erased the original ο and replaced it by a red one, leaving breathing and accent unimpaired; but he omitted to add the initial δ of the first word of the next line, διαγνὸς. The first word of ch. 4, on the other hand (f. 62^v), coincides with the beginning of a new line; accordingly the scribe starts the line with ἐμνησο, to which a capital M is added in red ink by the rubricator.

The script of the rubricator resembles that of the corrector very closely, and therefore it is quite possible that the rubricator and the corrector are one and the same person.

A strong argument in favour of the hypothesis that the rubricator added the corrections as well is furnished by the case of ch. 15 (f. 64^r). Here the scribe put a colon after κακοδαίμονα (the last word of the line) to indicate chapter end; in the next line, where a new chapter should start, he does not write the initial ἄ of ἄρξαι. The high point after κακοδαίμονα has been erased, and the ἄ of ἄρξαι has been added *extra lineam* in brown ink. There is no chapter number in the margin.

With regard to the corrections and variant readings in V Prof. Paul Canart writes to tell me: “Les corrections et les *variae lectiones* du Vat. gr. 2231 sont dues à une seule main; elle ressemble fort à celle du scribe, mais pourrait être différente: p. ex. les deux points du tréma sur le iota me semblent plus distants sur les corrections et additions.” Having inspected the MS *in situ* in October, 1997, I believe that Prof. Canart is right in supposing that the corrections are due to a later hand. Apart from the different ways of writing points above ι and υ, mentioned by Prof. Canart, I have observed slight differences in the colour of the ink; further, the second hand has a somewhat sharper and thinner script; finally, the second hand writes some letters consistently in a distinctive manner, esp. the μ, τ and the ligature of ει¹.

¹ For the text of Hierocles' commentary on the Golden Verses in Vat. gr. 2231, see Köhler XV. With regard to the corrections in V Köhler remarks: “(...) utrumque

Many corrections are written *in rasura*. Unfortunately the corrector erased the original text so thoroughly that it has become absolutely illegible in most places. In a number of places Prof. Canart has inspected **V** with ultra-violet light, but he concludes (letter of 11/11/97): "(...) le résultat est presque entièrement négatif: les grattages ont été faits avec un tel soin qu'il ne reste, des lettres originales, que des traces absolument indistinctes; parfois, on peut se demander si ces traces ne sont pas dues à des défauts du papier ou à l'écriture de l'autre face du folio."

It is remarkable that many variant readings in **V** are borrowed from the authentic *Encheiridion*, for instance *Val* 69,1 Σολομῶντος, in margine γρ' χρυσίππου **V**². This is especially clear in those places where a passage is left out because of its incompatibility with Christian orthodoxy, for instance *Ench* 32³,16 ff. (about Apollo); the text which is added in the margin by the second hand contains the variant reading ἔνι for αἶρεῖ, which is also found in *EACSiδ*.

There are no chapter numbers between chs. λθ' (39) and μθ' (49); Prof. Canart states that these numbers "ne semblent pas avoir été effacés ou avoir pâli au point de disparaître." Instead, in the text the transition of one chapter to another is indicated in the usual way (colon; rubricated initial); but something must have gone wrong, because there are only eight chapters between the numbered chs. λθ' and μθ', so that μθ' should in fact have been μη'.

The character of the adaptation of Vaticanus gr. 2231

Spanneut, who discovered the third Christian adaptation of *Ench* in Vaticanus gr. 2231, calls *Val* "la plus frappante" of the three Christian adaptations (Spanneut, *Moines* 53); I, however, do not quite perceive the positive distinguishing features of *Val*, because the text is even less consistently christianized than *Nil*, not to speak of *Par*. Another remark by Spanneut, namely that *Val* is "plus typiquement monastique même que la *Paraphrase*", seems hardly defensible to me: for instance, the chapter on love (*Ench* 33⁸), which is omitted in *Nil* and

opusculum [the Golden Verses and Hierocles' commentary—GJB] scriptum ab una manu atque correctum. Correxit autem postea altera m. (...)." I have not been able to consult Köhler's *Textgeschichte von Hierokles' Kommentar zum Carmen Aureum der Pythagoreer*, Mainz 1965.

Par, is retained in *Vat* (ch. 44). The Christian character of *Vat* remains restricted to the changing of some specific terms and of all non-Christian proper names. Many things for which Spanneut finds fault with *Nil* (Spanneut, *Moines* 50) are also found in *Vat*; at *Ench* 53^{4,9} the substitution of "Ἀνυτος καὶ Μέλητος by πονηροὶ ἄνθρωποι is not very striking in comparison with τις (*Nil*) and τινες (*Par*). Spanneut is wrong when he states that *Vat* is the only Christian adaptation that has an alternative version of *Ench* 53^{1,2}, because *Par* has ὁ σῶτερ σὺ καὶ τὸ ἅγιόν σου πνεῦμα. The only remarkable differences in comparison with *Nil* and *Par* are constituted by the choice of the proper names to replace Socrates and others (Antonius, Euthymius, Gregorius, Basilius, Arsenius, Solomon), and by the phrase which replaces *Ench* 53^{1,2} ἄγε με ὁ θεὸς καὶ ἡ διὰ πάντων φοιτῶσα ποιητικὴ καὶ κινητικὴ αἰτία (*Vat* 73^{1,1-2}).

I suspect that Spanneut's enthusiasm is due to "Entdeckersfreude"; indeed, his discovery is very important, both because the existence of a third Christian adaptation is remarkable as such, and because it is another witness to the text of *Ench*.

I will now describe the several ways in which the text of *Ench* is modified in *Vat*; it goes without saying that here, as in the cases of *Nil* and *Par*, my account often rehearses Spanneut's account.

1. Christianization

a. Omissions

All in all, there are four omissions of passages or phrases that are incompatible with Christian belief and practice:

² Spanneut, *Moines* 54, comments: "Mais ces derniers attributs de la divinité, s'ils sont conciliables avec la théologie chrétienne, ne détonneraient pas dans la physique des maîtres du stoïcisme. Cléanthe ne dit-il pas, dans la fameuse prière rapportée par Stobée: ὅς διὰ πάντων φοιτᾷ? L'adaptation est l'œuvre d'un auteur cultivé, qui savait son stoïcisme." However, as De Nicola [in prep.] rightly remarks, it is much more probable that the author of *Vat* borrowed the phrase from *Simp* LXXI 11-13 εὐχεται δὲ οὗτος (Κλεάνθης) ἐν τοῖς ἰαμβεῖοις τούτοις ἄγεσθαι ὑπὸ θεοῦ καὶ τῆς ἀπ' αὐτοῦ διὰ πάντων ἐν τάξει φοιτῶσης αἰτίας ποιητικῆς τε καὶ κινητικῆς, ἣν Πεπρωμένην καὶ Εἰσαρμένην ἐκάλει (...). This hypothesis is corroborated by the fact that the *Commentary* on *Par* also shows unmistakable traces of influence from Simplicius: cf. Santerini Citi 58-62. Vaticanus gr. 2231 contains *Vat*, the *Commentary* on *Par*, and Simplicius' commentary.

The fact that *Vat* borrows a phrase from Simplicius provides us with a *terminus post quem* for the date of composition, but that is all there is to be said about this problem.

Ench 31⁴,17-18 (*Vat* 37⁴,16): about Eteocles and Polynices

Ench 32³,11-12 (*Vat* 38³,11) καθάπερ ἡξίου Σωκράτης

Ench 32³,16-21 (*Vat* 38³,14): about Apollo

Ench 49,11 (*Vat* 69,10): about Homer

b. *Changes of proper names*

Ench 5a,3 = *Vat* 7,3

Ench 15,8 = *Vat* 21,8

Ench 29⁴,20 = *Vat* 35⁵,23

Ench 33¹²,34-35 = *Vat* 48,2-3

Ench 46¹,4 = *Vat* 63,4

Ench 49 = *Vat* 69

Ench 51³,14-17 = *Vat* 71³,14-17

Ench 53¹,2 = *Vat* 73¹,1-2

Ench 53⁴,9 = *Vat* 73⁴,6

Σωκράτει] Παύλῳ

Διογένης καὶ Ἡράκλειτος] Ἀντώνιος καὶ
Εὐθύμιος

εὖ Σωκράτης] εὖ οὗτος καὶ ὡς ὁ Χρυσορ-
ρήμων Ἰωάννης

Σωκράτης ἢ Ζήνων] Γρηγόριος καὶ Βασί-
λειος

Σωκράτης] Ἀρσένιος

Χρύσιππος (quater)] Σολομῶν

Σωκράτης (ter)] Ἀντώνιος

ἄγου δέ μ', ὦ Ζεῦ, καὶ σὺ καὶ ἡ Πεπρω-
μένη] ἄγε με ὁ θεὸς καὶ ἡ διὰ πάντων

φοιτῶσα ποιητικὴ καὶ κινητικὴ αἰτία

Ἄνυτος καὶ Μέλητος] πονηροὶ ἄνθρωποι

c. *Christian terms*

Ench 31⁵,23 = *Vat* 37⁵,20

Ench 32¹,1.2.5 = *Vat* 38¹⁻²,1.2.5

Ench 32³,11 = *Vat* 38³,11

Ench 32³,15 = *Vat* 38³,14

Ench 46¹,5 = *Vat* 63,5

σπένδειν] εὐχεσθαι

μαντικῇ, μάντεως, μάντιν] προφητεία,

προφήτου, προφήτην

μαντεύεσθαι] ἐρωτᾶν

μαντεύεσθαι] μανθάνειν

φιλοσόφοις] φιλόσοφοι μοναχοὶ

2. *Other changes*

In a number of places, *Vat* changes the text of *Ench* for other reasons than to make it palatable for Christian readers; here the author aims at greater clarity by adding or changing words or phrases.

a. *Additions/modifications*

Ench 12²,10 = *Vat* 16,5-6

Ench 17,4 = *Vat* 23,4

Ench 18,3 = *Vat* 24,3

Ench 24¹,2 = *Vat* 31¹,2

Ench 26,5 = *Vat* 33,6

Ench 34,8 = *Vat* 51,8

Ench 35,1 = *Vat* 52,1

Ench 42,3 = *Vat* 59,3-4

καλῶς] καλῶς, ὅλως δὲ σοὶ καλῶς

ιδιώτην] ιδιώτην, μόνον εὐφυῶς

τῷ σωματίῳ μου] τῷ σωματίῳ μου, ὡς

τινες ληροῦσιν

οὐδαμοῦ] οὐδαμοῦ ἔσομαι

ἄλλου alterum] ἄλλου τινὸς

πρόσεχε] ἔα προσεχῶς (suspectum)

ἐστὶ] ἐστὶ σοὶ καὶ

φαίνεται] φαίνεται ποιῶν ἢ λέγων

Ench 42,4 = *Vat* 59,4
Ench 51¹,7 = *Vat* 71¹,7

βέβλαπται] φαίνεται βλάπτεσθαι
 ἐπ' ἄλλαις] σοι πολλάς

b. *Other words/formulations*

Ench 4,10 = *Vat* 6,10
Ench 15,4 = *Vat* 21,4

ἐὰν ἀγανακτῶ] ἀγανακτῶν
 μέχρις] ἕως

c. *Substantial changes (conjectural emendations?)*

Ench 2²,10 = *Vat* 4²,9-10

ἄν-πάρεστι] ἄν οὐδὲν οὐδέπω σοὶ παρῇ,
 μὴ ἀθύμει

Ench 32²,5 = *Vat* 38²,5

εἰ δὲ μὴ] μηδὲ

Ench 46²,9 = *Vat* 64,3

καὶ σὺ om. et ἴσθι] εἴση

The constitution of the text of the adaptation of Vaticanus Graecus 2231

Little is to be said on the constitution of the text of *Vat*. The text is transmitted in one MS only, so there is no choice to be made between different transmitted readings. On the other hand, there are many places where the original text in **V** has been corrected by a later hand. In such cases I have as a rule printed the text given by the first hand. In some places the reading of the first hand has become illegible as a result of erasure; but even then it is often possible to reconstruct the original reading from the length of the erasure, the remains of breathings and accents and the like; such reconstructed readings are written between square brackets [].

With regard to the division of the chapters, I have always adopted the division made by the scribe, also in those cases where the rubricator chose a different division; cf. above, p. 258.

Of course, the transmitted text is not free from errors, but I have been very reluctant in departing from the MS, for the reasons which have already been stated in the chapters on the text of *Nil* and *Par* (see pp. 184-187 and 239-241).

That the text of *Vat* as we have it has been contaminated is certain, because of the occurrence of double readings: see for instance ch. 18,3-5 ἀλλ' ἀνάγκη τοῦ ἑτέρου ἐπιμελούμενον τοῦ ἑτέρου ἀμελῆσαι πᾶσα ἀνάγκη; 63,5 φιλόσοφοι μοναχοὶ. In the latter case I think we are entitled to remove the word φιλόσοφοι, because it is unthinkable that the author of *Vat* put an alternative Christian word besides the original word; on the other hand, although it would be tempting to write μοναχοῖς, which corresponds to φιλοσόφοις (the reading found

in *ET* and Simplicius), I have not done so, because the reading φιλόσοφοι *may* have been (as an error or as the result of contamination) in the copy of *Ench* on which *Vat* is based. In the case of the double ἀνάγκη in ch. 18,3-5, too, the transmitted text cannot be correct; but in this case it is impossible to tell what *Vat* originally read, so that I have printed the text of the MS between daggers.

Now these two cases are obvious, but there are many other places where we cannot be so sure that the transmitted text is wrong. For instance, I suspect that *Ench* 29 (= *Vat* 35²⁻⁸) was originally absent from *Vat*, and that it was added from *Nil* or one of the branches of the *Ench* tradition in which the chapter occurs; but it would be unjustified to delete the text in *Vat*.

Here are two further instances of contamination. In ch. 10,10-11 (= *Ench* 7, *Par* 10) *Vat* adds καὶ δεδεμένος βληθῆς· ὁ γὰρ ἐκὼν μὴ ἐπόμενος ἄκων ἀνάγκη τοῦτο πείσεται, which is also found in *Par*; the presence of the word ἄκων shows that (an ancestor of) *Vat* drew on (a congener of) *PM*, because the word is absent from *Pa*. In *Vat* 31⁴,24 (= *Ench* 24⁴,24; *Nil* 31c¹²,7) *Vat* shares a reading with *Nil*: both have οὐκοῦν οὐδεὶς ἑαυτὸν ἂν ὠφέλησεν ἢ αὐτήν for οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς ἂν εἴης αὐτῇ (*Ench* 24⁴,24). In both cases the contamination has in all likelihood taken place from *Par* and *Nil* to *Vat*, because *Vat* has hardly any significant deliberate modifications of the original text.

The only places (besides the double readings) where I have departed from the transmitted text are those places where the syntax is unacceptable (for instance ch. 53,5-6 μέμνησο μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων ὁρῶν³, where the ungrammatical ὁρῶν should be corrected to ὁρᾶν), where there are orthographical errors (for instance ch. 11,1 ζείτει for ζήτει), or where the breathing or accentuation of the MS appears to be inferior (e.g. ch. 31³,13 δ' ἐμέ] δέ με **V**; ch. 32¹,4 ταῦτά] ταῦτα **V**; ch. 50,1 αὐτοῦ] αὐτοῦ **V**).

³ This error obviously results from perseveration of the ending -ων in the two preceding words τῶν παρακειμένων.

THE TEXTS

PART ONE

EPICTETUS' *ENCHEIRIDION*

THE ORGANIZATION OF THE APPARATUS CRITICUS

1. *The apparatus codicum*

For each chapter the relevant MSS are specified. The second family (consisting only of **T** and **SiC**) is separated from the first by means of a large horizontal stroke (—). The branches of the first family are separated by means of slashes (/ /), which should be interpreted as follows: **AC/Yy//Siδ(SiG/HJ)** means that the source of **AC/Yy** goes back to the same exemplar as the source of **Siδ**; **AC** and **Yy** have a common hyparchetype, and **A** and **C** are gemelli; by the same token, **SiG** and **SiHJ** derive from a lost common source, while **SiH** and **SiJ** are gemelli.

The descendants of lost MSS are specified between round and square brackets: thus **Siδ(SiG/HJ)** means that the readings of **Siδ** can be reconstructed from the readings of **SiG/HJ**; of these three MSS **H** and **J** go back to a lost common source, which is a gemellus of **G**. To give another instance: **δ(ϑ[ΠΨ/Φ]ς[ΛΓγ])** means that **δ** has two reconstructed derivatives, **ϑ** and **ς**; the readings of **ϑ** are found in the two gemelli **ΠΨ**, which in their turn go back to the same source as **Φ**; the readings of **ς**, **ϑ**'s gemellus, survive in **Λ** and **Γγ**.

When necessary, the contents of extant or reconstructed MSS is specified between braces {}. For instance: **c. 29 AC/δ(ϑ[ΠΨ/ΦΩ{s. 1}]]ς[Γ/Λ{420-21 ὥς-φιλοσοφεῖν}/ τ(Ξ/Σ/ΔΘ){s. 1}]]{ss. 1-4}//Siδ(SiGJ)///Tt{ss. 5-7}** means that **δ** has sections 1-4; **Ω** and **τ** only have section 1, **Λ** only has section 4, lines 20-21 ὥς-φιλοσοφεῖν; **Tt**, finally, has sections 5-7.

Because both **Siδ** and **SiC** contain the *supplemented* lemmata in Simplicius' commentary, they can only be regarded as independent witnesses in those parts that are not present in the original lemmata as found in the Simplicius MSS **ABD**; therefore I have always

indicated where exactly these MSS start being independent witnesses. For instance, c. 32 AC/*Siδ* (*SiGJ*) [ab 2 ἀλλὰ]—TSiC [ab 2 ἀλλὰ] means that ἀλλὰ is the first word that is not found in the original (**ABD**) lemma.

2. *The indirect tradition*

In referring to the indirect tradition I have distinguished the following types of testimonia:

aff. = affert: a *verbatim* quotation

cit. = citat: a free quotation

resp. = respicit: a reference

imit. = imitatur: an imitation

usurp. = usurpat: a borrowed phrase

With regard to the text of Simplicius' commentary, I have adopted Hadot's policy (*Simplicius* 188): I do not report all the verbal echoes of a chapter of *Ench* occurring in the commentary on this chapter itself, but only the references to preceding or following chapters of *Ench*.

A full list of authors can be found at pp. 432-433.

3. *The source passages in the Diatribes and fragments*

In quoting the source passages I have distinguished the following types:

= means that a phrase in *Ench* is found literally or almost literally in the *Diatribes*

sim. (similiter) is used for a similar passage, with verbal echoes

cf. (confer) is used for a similar passage without any verbal similarity
for isolated words there is no indication at all: "I^{3,7} πενθήσεις e.g. III 11,2 (et saepius)" means that the word πενθεῖν also occurs in III 11,2 and elsewhere.

4. *The apparatus criticus*

Because of the large number of witnesses I have not quoted all variant readings in the apparatus below the text.

All orthographical variant readings are recorded in a separate apparatus at pp. 346-349. In this apparatus I also record simple scribal errors that have been corrected by the scribe himself.

The main apparatus, printed below the text, contains all the variant readings of the complete first and second families and of the indirect tradition; further, it contains the variant readings of **T** and **SiC**, of **Tt**, of **Siδ**, **ACδ**, **AC**, **Yy** and **δ**. Variant readings of **A**, **C**, the minor fragment MSS and the derivatives of **δ** and **Siδ** are quoted in the apparatus of *lectiones variantes minores* at pp. 342-345. I do not report all the variations in accents and breathings for all individual MSS; thus ἔσται] ἐστὶ **ACSiJ** means that **A** may have ἐστί, **C** ἐστὶ, and **SiJ** ἔστί.

I do not report systematically all the conjectures by previous scholars, because such conjectures often prove to be found in MSS unknown to these scholars, or are based on insufficient knowledge of the tradition; and many conjectures are too improbable in themselves to be mentioned.

The readings of the three Christian adaptations are quoted when they appear to be relevant to the text of *Ench*, including all the transpositions. I do not mention readings concerned with the Christian character of these texts (for instance θεός instead of θεοί; Παῦλος instead of Σωκράτης). The reader who wants to have more information can always consult the text of the adaptations himself.

In the original lemmata of Simplicius' commentary, the readings of **ABD** are quoted in the main apparatus, the variants of **CEFGHJx** are relegated to the apparatus of *lectiones variantes minores* at pp. 342-345.

In order to save space the apparatus is negative when possible, and positive when necessary.

Because Simplicius allows himself considerable liberty in quoting from *Ench* (cf. pp. 111-112), I do not systematically record the variant readings found in his commentary.

CONSPECTUS SIGLORUM

I. *Codices Epicteti Encheiridion continentes*

Familia prima

- A** Parisinus Suppl. gr. 1164, s. XIV ineuntis; exaraverunt librarii duo: correctiones additamentaue toto in textu scripsit librarius prior
- C** Ambrosianus gr. 481 (L 43 sup.), s. XV
- Ww** Vaticanus gr. 894, s. XV exeuntis; fragmenta continet
- δ** fons communis codicum **ϱ** et **ς**; delectum continet
- ϱ** fons communis codicum sequentium:
- Π** Laurentianus 31,37, s. XIV
- Ψ** Vaticanus gr. 1314, A.D. 1449
- Φ** Parisinus gr. 3047, A.D. 1420
- Ω** Vaticanus Urbinas gr. 132, A.D. 1420
- ς** fons communis codicum sequentium:
- Λ** Vaticanus gr. 1823, s. XIV
- Γγ** Monacensis gr. 529, s. XIV
- Γ** Dresdensis Da 55, s. XIV (collatus a C.G. Heyne; nunc magna ex parte non iam legitur)
- Δ** Neapolitanus II.C.37 (Borb. 96), s. XIV exeuntis vel s. XV ineuntis
- Θ** Vaticanus gr. 952, s. XV
- Ξ** Vaticanus gr. 1858, s. XV ineuntis
- Σ** Neapolitanus Girolamini C.F. 2.11 (olim XXII.1), s. XV
fons communis codicum **ΔΘΞΣ** siglo **τ** indicatur
- Yy** Vaticanus gr. 1950, s. XIV ineuntis; cc. 1-3 continet
- Tt** Oxoniensis Canonicianus gr. 23, s. XIV exeuntis; fragmenta continet
- Siδ** fons communis sequentium codicum Simplicii commentarium continentium, in quibus lemmata suppleta sunt:
- SiG** Venetus Marcianus gr. 261 (coll. 725), s. XV; N.B. siglo **S(i)G¹*** indicatur correctionem a Bessarione post textum

exaratum additam esse cum in partibus ab ipso scriptis tum in partibus a Sgouropolo exaratis. in cc. 24 et 25 siglum **SiG*** indicat partes a Bessarione post textum exaratum additas

SiH Bononiensis 2359, A.D. 1490; ab c. 24 lemmata decurtata praebet

SiJ Parisinus gr. 1960, A.D. 1491; exemplar huius codicis (et eius gemelli **ⲭ**, de quo vide infra) multis in locis lectiones ex apographo deperdito codicis Ambrosiani 481 (**C**) mutuatum est in codice **Siⲭ**, qui ex eodem fonte atque **SiJ** derivatus est, et in codicibus **SiEF**, qui ex eodem fonte atque **SiHJⲭ** derivati sunt, lemmata partim tantum suppleta sunt:

SiE Parisinus gr. 2072, s. XVI ineuntis

SiF Parisinus Suppl. gr. 1023, s. XVI ineuntis

Siⲭ fons communis codicum sequentium:

SiI Parisinus Mazarineus 4459, s. XVI primae partis

SiK Vaticanus Barberinianus gr. 76, s. XVI primae partis

SiL Vindobonensis Phil. gr. 37, s. XVI ineuntis

SiP Venetus Marcianus gr. App. Cl. XI 13, s. XVI ineuntis (ante A.D. 1517)

SiQ Oxoniensis Collegium Novum 247, s. XVI ineuntis (post A.D. 1519)

SiY Neapolitanus III.E.29, s. XVI ineuntis (ante A.D. 1513)

N.B. I: quanta pars textus Encheiridii codicibus **S(i) E F H I K L P Q Y** contineatur in apparatu non indicatur

N.B. II: codices **Si I K L P Q Y** eorumque lectiones in apparatibus non separatim laudantur

Familia altera

T Atheniensis 373, s. XV

SiC lemmata suppleta in codice Vaticano gr. 327, s. XV (ante A.D. 1468), in quo Simplicii commentarius continetur. scriba multas fenestras in textu reliquit; [4] indicat spatium vacuum IV litterarum

II. *Lemmata codicum Simplicii commentarium continentium (S)*

SA Vaticanus gr. 2231, s. XIV (A.D. 1317-1338)

SB Vaticanus gr. 326, s. XII-XIII

SD Parisinus Mazarineus 4460, s. XV alterius partis

Sα fons communis codicum **BCDEFGHJx**

Sβ fons communis codicum **CDEFGHJx**

Lemmata qualia in codicibus **SABD** exstant, capitum initia tantum complectentia, archetypi lemmatibus congruere veri simile est. haec lemmata in codicibus **CEFGHJx** (vide supra) suppleta sunt, sed his in codicibus capitum initia multis in locis contaminationem passa sunt.

III. *Simplicii commentarius (Simp)*

de codicibus vide supra

N.B. in *Simplicii* commentario eiusque lemmatibus tria siglorum genera distinguenda sunt:

S lemmata qualia in codicibus **ABD** inveniuntur

Si lemmata suppleta qualia in codicibus **C** et **δ[EFGHJx]** inveniuntur

Simp textus commentarii

IV. *Encheiridia christiana*

Nil [Nili] *Encheiridion*

NilM Venetus Marcianus gr. 131 (coll. 471), s. XI

NilP Parisinus gr. 1220, s. XIV

quae ratio inter codices **MP** intercedat incertum est: aut **P** ex **M** derivatus est aut uterque codex e fonte communi fluxit.

Par *Encheiridii Paraphrasis christiana*

ParM Laurentianus 55,4, s. X (circa A.D. 960)

Parα fons communis codicum sequentium:

ParP Parisinus gr. 1053, s. XI ineuntis

ParV Venetus Marcianus gr. 127 (coll. 390), s. XIII

ParA Atheniensis 521, s. XIII

Parβ fons communis codicum **V** et **γ**

Parγ fons communis codicum **A** et **δ**

Parδ fons communis multorum codicum, de quibus vide pp. 221-234

Vat *Encheiridion christianum* in codice Vaticano gr. 2231 (s. XIV; A.D. 1317-1338) repertum

N.B. siglo *Vat* etiam indicatur codex Vat. gr. 2231

V. *Auctorum Epicteti Encheiridion laudantium tabulam invenies* pp. 432-433

VI. *Studiosi in apparatu critico laudati:*

A. Carlini, privatim

M. Casaubon, in editione a. 1659 in lucem emissa

G. Haloander, in editione a. 1529 in lucem emissa

C.G. Heyne, in editione tertia a. 1783 in lucem emissa

A. Koraes, in editione a. 1826 in lucem emissa (vide etiam Schenkl 731-732)

A.J. Kronenberg, *Ad Epictetum*, CQ 3 (1909), 258-265; —, —, Mnemosyne II 38 (1910), 156-166

M. Meibom, in editione H. Relandi a. 1711 in lucem emissa, pp. 1-32

R.P. Oliver, in editione versionis Perotti a. 1954 in lucem emissa

N. Perottus, versio Latina a. 1450 confecta, ed. R.P. Oliver (1954)

I.I. Reiske, apud Schenkl 731-732

C. Salmasius, in editione H. Relandi a. 1711 in lucem emissa, pp. 33-48

J. Schegk, in editione a. 1554 in lucem emissa

J. Schweighäuser, in editione a. 1798 in lucem emissa

S.R. Slings, privatim

Ch. Thurot, in editione a. 1874 in lucem emissa

J. Upton, in editione a. 1741 in lucem emissa

J.B. Lefebvre de Villebrune, e cuius editione a. 1794-1795 in lucem emissa hic illic lectiones codicis 7. nunc deperditi citantur

H. Wolf, in editione a. 1560 in lucem emissa

X^{ac} X ante correctionem

X^{pc} X post correctionem

X^{ac1} X ante correctionem, a prima manu correctus

X^{mg} X in margine

X^{sl} X supra lineam

X^{il} X infra lineam

X^t X in textu

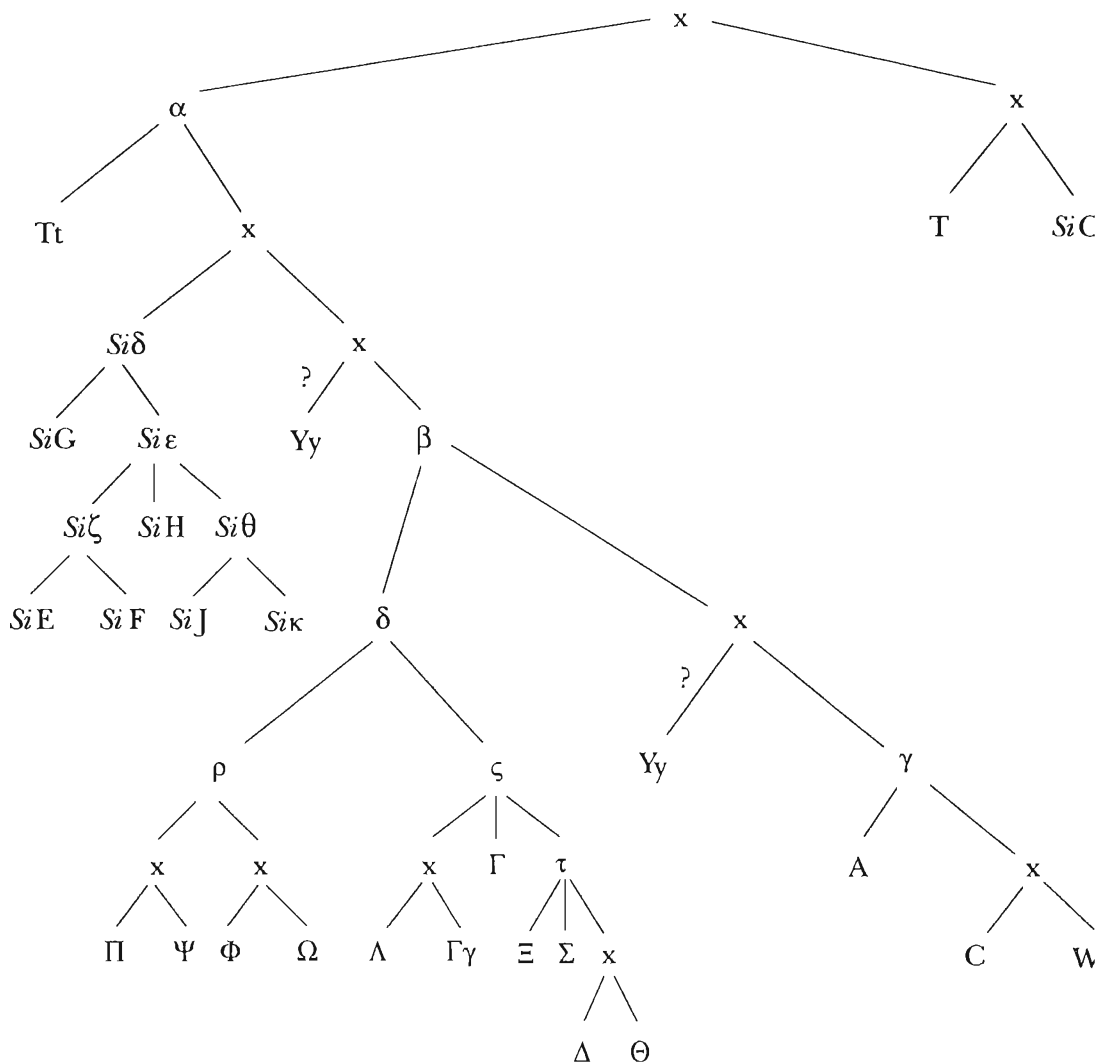
[4] spatium vacuum quattuor litterarum

{ } litterae vel verba ita inclusa delenda sunt

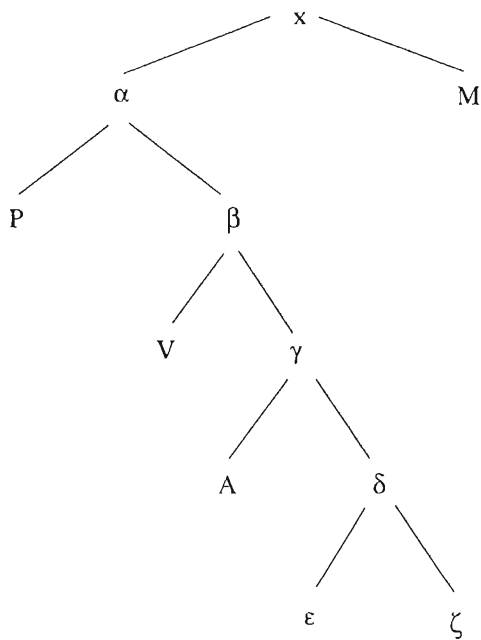
< > litterae vel verba ita inclusa addenda sunt

⌈ ⌋ litterae vel verba ita inclusa non iam leguntur

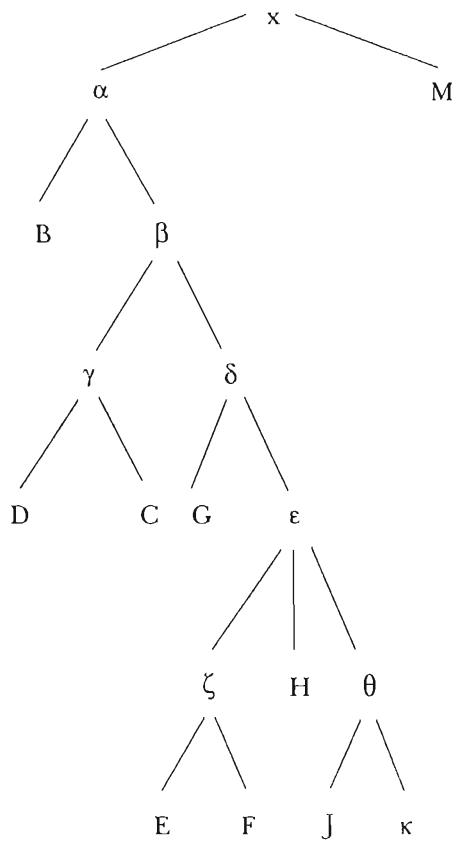
Stemma codicum Epicteti Encheiridii



Stemma codicum Paraphrasis christianae



Stemma codicum Simplicii commentarii



THE HANDBOOK OF EPICTETUS

ch. 1 1 There are two classes of things: those that are under our control and those that are not. Under our control are opinion, choice, desire, aversion and, in a word, everything that is our own doing; not under our control are our body, our possessions, our reputations, our offices and, in a word, everything that is not our own doing. 2 The things that are under our control are by nature free, unhindered, unimpeded; the things that are not under our control are weak, slavish, hindered, up to others. 3 Remember, therefore, that if you regard the things that are by nature slavish as free, and the things that are up to others as your own, you will be hampered, you will suffer, you will get upset, you will blame both gods and men; if, on the other hand, you regard as yours only what in fact is yours, and what is up to others—as it is—as up to others, nobody will ever

c. 1 **AC/Yy//Siδ(SiG/HJ)**{s. 1 1 ἐφ' tertium—3 ἔργα; s. 2 ab 5 ἀκόλυτα; s. 3 ab 7 καὶ; s. 4 ab 13 ἀλλά; s. 5 ab 19 καὶ priore}—**T**

c. 1-2 resp. Olymp., in *Grg.* 39,1 (198,9-18 W.); Simp. VIII 3-7

c. 1 s. 1-3 1-12 resp. Simp. V 3-10, XII 32-33; s. 1-2 1-6 resp. Simp. IV 2-4; s. 1 1-3 Τῶν-ἔργα aff. **SD** (I 1-2); 1-2 Τῶν-ἐκκλισίς cit. *Sch.Luc. Vit.Auct.* 21 (127,10-11 R.); 1 Τῶν-ἡμῖν alterum aff. **SA/α[B(CEFGHJ)χ]** (I 1-2); Olymp., in *Grg.* 39,1 (198,9-10 W.); 1-4 ἐφ' tertium-ἔργα resp. Simp. III 3; 3-4 οὐκ-ἔργα aff. **SA/α[BD(CEFGHJ)χ]** (II 1-2); cit. *Sch.Luc. Vit.Auct.* 21 (127,13-15 R.); s. 2 4-6 καὶ-ἀλλότρια aff. **SD** (III 1); 4 καὶ-ἐλεύθερα aff. **SA/α[B(CEFGHJ)χ]** (III 1); 5-6 τὰ-ἀλλότρια cit. Simp. XII 5-7; s. 3 6-7 μέμνησο-οἰηθῆς aff. **SA/α[BD(CEFGHJ)χ]** (IV 1); 8-12 ἐὰν-πέισῃ resp. Simp. LXXI 45-47

c. 1 s. 1 1 Τῶν-ἡμῖν alterum = I 22,10; sim. fr. IV 2-3; 1-3 ἐφ' tertium—κτῆσις sim. I 22,10; 2 ὑπόληψις-ἐκκλισίς cf. II 14,22; 3 οὐκ-δόξαι sim. II 19,32; οὐκ-κτῆσις cf. IV 1,130; σῶμα, κτῆσις cf. IV 1,83; IV 4,33; κτῆσις, δόξαι, ἀρχαί sim. III 26,34; κτῆσις, ἀρχαί cf. II 14,24; κτῆσις cf. III 24,68; s. 2 4-6 τὰ-ἀλλότρια sim. II 15,1; 4-5 τὰ-ἀπαραπόδιστα cf. I 4,18; II 19,29; II 23,42; 4 τὰ-ἐλεύθερα sim. II 2,3; 5 ἀκόλυτα, ἀπαραπόδιστα sim. I 25,3; II 19,32; 5-6 τὰ δὲ οὐκ ἐφ' ἡμῖν ἀλλότρια cf. IV 1,132; 5-6 δοῦλα, ἀλλότρια cf. IV 5,15; s. 3 6-12 μέμνησο-πέισῃ cf. II 6,8; 6 μέμνησο ὅτι e.g. I 24,1 (et saepius); 7 τὰ ἀλλότρια ἴδια sim. III 22,38; III 24,4; cf. II 13,8; ἐμποδισθήσῃ e.g. I 1,12 (et saepius); πενθήσεις, ταραχθήσῃ cf. III 2,3; πενθήσεις e.g. III 11,2 (et saepius); ταραχθήσῃ e.g. II 6,8 (et saepius); 8 μέμνη-ἀνθρώπους sim. II 19,26; III 10,13; III 22,48; III 24,58; cf. III 22,13; 9 τὸ-ἀλλότριον alterum cf. IV 5,7; 9-12 οὐδεὶς-πέισῃ cf. III 13,11; 9-10 οὐδεὶς-κωλύσει sim. II 17,22; cf. I 6,40; III 2,16; III 24,69; IV 1,1

ΕΠΙΚΤΗΤΟΥ ΕΓΧΕΙΡΙΔΙΟΝ

c. 1 Τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν 1
 μὲν ὑπόληψις, ὁρμή, ὄρεξις, ἔκκλισις, καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα 2
 ἔργα· οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, ἡ κτῆσις, δόξαι, ἀρχαί, καὶ ἐνὶ λόγῳ 3
 5 ὅσα οὐχ ἡμέτερα ἔργα. καὶ τὰ μὲν ἐφ' ἡμῖν ἐστὶ φύσει ἐλεύθερα, 2
 ἀκώλυτα, ἀπαραπόδιστα· τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῇ, δοῦλα, 3
 κωλυτά, ἀλλότρια. μέμνησο οὖν ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα 3
 οἰηθῇς καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσεις, ταραχθήσῃ,
 μέμνη καὶ θεοὺς καὶ ἀνθρώπους· ἐὰν δὲ τὸ σὸν μόνον οἰηθῇς σὸν
 εἶναι, τὸ δὲ ἀλλότριον (ὥσπερ ἐστίν) ἀλλότριον, οὐδεὶς σε ἀναγ-

titulus ἐπικτήτου ἐγχειριδίου **YyΛ T^{uv}** (lectio **Γ** incerta) *Simp* (P 4) *Vat*: ἐπικτήτου ἐγχειρίδιος **NilM** (titulum om. *NilP*): ἐγχειρίδιον ἐπικτήτου **AC**: ἐπικτήτου φιλοσόφου ἐκ τοῦ ἐγχειριδίου **ΠΨ**: ἐπικτήτου φιλοσόφου ἐκ τοῦ ἐγχειριδίου ἐκλογή **ΦΩ**: γνωμολόγιον ἐπικτήτου τὸ καλούμενον (λεγόμενον **Ξ**) ἐγχειριδίον **τ**: ἐκ τῶν ἐπικτήτου τινά **Ww**

c. 1 (1-6 vix legibile in **T**) s. 1 1 ὄντων] πραγμάτων *Olymp.* || ἐστὶν] εἰσιν *Olymp.*: om. *ParMP* || 3-4 οὐκ-ἔργα om. **T^{uv} NilM^{ac2}** || 3 τὸ σῶμα om. *ParM* || κτίσις **ACYy Para** || δόξαι] δόξα **NilM^{2mgP}** (om. *NilM^{ac}*, vide supra) *Para*: ἡ δόξα *Sch. Luc.*: αἱ δόξαι ci. *Reiske* || ἀρχαί] αἱ ἀρχαί *Sch. Luc.* (et ci. *Reiske*) || ἐνὶ λόγῳ] ἐν ἐνὶ λόγῳ **SA**: om. *Sch. Luc.* || 4 ἔργα] ἔργα ἀλλὰ τῆς τύχης δοκεῖ *Sch. Luc.* || s. 2 4 ἐστὶ] εἰσι *Par*: om. *S* || s. 3 6 ἐλεύθερα δοῦλα **SA** || 8 καὶ prius om. *ParM* || 9 (ὥσπερ ἐστίν) ἀλλότριον om. **Yy** || ὥσπερ ἐστίν om. *Par* || οὐδέν *Para*

compel you, nobody will hinder you, you will blame nobody, you will not reproach anyone, you will do nothing against your will, nobody will harm you, you will have no enemy, for you will not suffer anything harmful. 4 Thus, if you aim at such things, remember that you should not occupy yourself with them with modest effort, but that you must give up some things altogether, and postpone others for the present moment. If, however, you wish both to attain these things and to hold office and be rich, you risk failure even to obtain the latter, because you are also seeking the former; but you will inevitably fail to attain those things that alone procure freedom and happiness. 5 Therefore you should do your best from the outset to say to every harsh impression, "You are an impression, and not at all what you seem to be"; then examine it and judge it by those standards that are at your disposal, in the first place and especially by this one, whether it belongs to the things that are under our control or to the things that are not under our control; and if it has to do with one of the things that are not under our control, bear in mind that it is nothing to you.

ch. 2 1 Remember that the promise of desire is to obtain what you desire, and the promise of aversion not to fall into what you avoid. And he who does not obtain what he desires is unfortunate, but he who falls into what is avoided suffers misfortune. If, then, you avoid only what is not in accordance with nature among the things that are

c. 1 **AC/Yy**//*Siδ*(*SiG/HJ*) [s. 1 1 ἐφ' tertium—3 ἔργα; s. 2 ab 5 ἀκόλυτα; s. 3 ab 7 καὶ; s. 4 ab 13 ἀλλὰ; s. 5 ab 19 καὶ priore]—**T**

c. 2 **AC/Yy**//*Siδ*(*SiG/HJ*) [ab 2 ἐκκλίσεως]—**T**

10 οὐ μέμψῃ οὐδένα usurp. [Ant.] 4 (5 Ath.); s. 4 resp. Simp. VI 3-7; 12-13 τηλικούτων-αὐτῶν aff. *SA/α*[**D**(**CEFGHJx**)] (V 1-2; lacuna in *SB*), Simp. VII 73-75.88-90; 13-14 τὰ-παρόν aff. Simp. VII 91-92; 13-14 τὰ-παντελῶς cit. Simp. XIII 20-21; s. 5 18-19 εὐθὺς-φαινόμενον aff. *SA* (VI 1-2): εὐθὺς-εἴ aff. *SA*[**BD**(**CEFGHJx**)] (VI 1-2); 18-19 ἐπιλέγειν-φαινόμενον aff. Olymnp., in *Phd.* 6,2,12-13 (97 W.); 19 ἐξέταξε καὶ δοκίμαζε usurp. [Ant.] 21 (7 Ath.)

c. 2 s. 1 1 Μέννησο-ὀρέγῃ aff. *SA/α*[**BD**(**CEFGHJx**)] (VII 1-2)

10 οὐδεῖς-οὐδένα cf. I 1,12; 10-11 οὐ-τινί sim. I 14,16; I 17,28; I 28,10; II 23,42; III 2,14; III 5,16; III 22,48; III 24,79; III 26,18; IV 7,9; s. 4 cf. II 2,12-14; IV 2,4-7; IV 10,18-19.25; 16-17 πάντως-περιγίνεται cf. II 23,28-29; s. 5 cf. II 18,24-25; III 3,14-15; III 12,15; 19 οὐ πάντως τὸ φαινόμενον cf. I 27,1; 19-20 ἐξέταξε-ἔχεις cf. fr. I 7; 22 πρόχειρον ἔστω e.g. IV 4,39 (et saepius); οὐδὲν πρὸς σέ = III 3,15; III 22,11; IV 1,6; IV 6,10; sim. I 29,7.24; I 30,3; III 16,15; III 22,21

c. 2 s. 1 1-2 Μέννησο-ἐκκλίνεται sim. III 23,9; 2-4 ὁ-δυστυχής cf. IV 4,35; 3 ἐν ὀρέξει ἀποτυχάνων, ἐν ἐκκλίσει περιπίπτων sim. I 4,1; II 14,8; III 22,48; 4-5 ἀν-περιπεσῇ cf. omnino I 4,1-4

- 10 κάσει οὐδέποτε, οὐδεῖς σε κωλύσει, οὐ μέμψη οὐδένα, οὐκ ἐγκαλέ-
σεις τινί, ἄκων πράξεις οὐδὲ ἓν, οὐδεῖς σε βλάψει, ἐχθρὸν οὐχ ἔξεις,
οὐδὲ γὰρ βλαβερόν τι πείσῃ. τηλικούτων οὖν ἐφίεμενος μέμνησο ὅτι 4
οὐ δεῖ μετρίως κεκινημένον ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφιέναι
παντελῶς, τὰ δὲ ὑπερτίθεσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ ταῦτα
15 θέλῃς καὶ ἄρχειν καὶ πλουτεῖν, τυχὸν μὲν οὐδ' αὐτῶν τούτων
τεύξῃ διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι· πάντως γε μὴν ἐκείνων
ἀποτεύξῃ δι' ὧν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται.
εὐθὺς οὖν πάσῃ φαντασίᾳ τραχεῖα μελέτα ἐπιλέγειν ὅτι «φαντασία 5
εἶ, καὶ οὐ πάντως τὸ φαινόμενον»· ἔπειτα ἐξέταζε αὐτὴν καὶ δοκί-
μαζε τοῖς κανόσι τούτοις οἷς ἔχεις, πρῶτῳ δὲ τούτῳ καὶ μάλιστα,
20 πότερον περὶ τὰ ἐφ' ἡμῖν ἐστὶν ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· κἂν περὶ τι
τῶν οὐκ ἐφ' ἡμῖν ᾗ, πρόχειρον ἔστω τὸ διότι οὐδὲν πρὸς σέ.

c. 2 Μέμνησο ὅτι ὁρέξεως μὲν ἐπαγγελία τὸ ἐπιτυχεῖν οὐ ὁρέγῃ, 1
ἐκκλίσεως δὲ ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνῳ ὃ ἐκκλίνεται· καὶ ὁ
μὲν ἐν ὁρέξει ἀποτυγχάνων ἀτυχής, ὁ δὲ ἐν ἐκκλίσει περιπίπτων
δυστυχής. ἂν μὲν οὖν μόνον ἐκκλίνῃς τὰ παρὰ φύσιν τῶν ἐπὶ σοί,

10 οὐ μέμψη οὐδένα] οὐδένα μέμψη *Par* || 11 οὐδὲ ἓν] οὐδὲν *Par Vat* || οὐδεῖς σε βλάψει, ἐχθρὸν οὐχ ἔξεις] ἐχθρὸν οὐδένα ἔξεις, οὐδεῖς σε βλάψει *Nil* || οὐδεῖς σε βλάψει *om.* *Par* || 12 πείσῃ] ποιήσῃ *Yy* || s. 4 12 τηλικούτου *ACYy* || 13 κεκινημένων *ParMPA*: κεκινημένως *Nil* || ἀλλὰ] ἄλλων δὲ *Villebrunii cod. 7^{ms}*, unde τῶν ἄλλων δὲ vel τᾶλλα (sic) δὲ dubitanter ci. *Schweighäuser*, τῶν δ' ἄλλων ci. *Korae* || ἀφιέναι] ἐφιέναι *AC*: ἐφίεμενος *NilMP*: ἀφείναι *Simpα* (VII 92) *Vat* || 14 ὑπερθέσθαι *Simp* (V 22.42, VII 92) *Par Vat* || καὶ *om.* *ParMPVA* || 15 ἄρχειν καὶ πλουτεῖν] ἀρχὴν καὶ πλοῦτον *T*: πλουτεῖν καὶ ἄρχειν *Nil* || 16 πάντων *SiJ Nil* || 17 μόνον *Yy T Par* || εὐδαιμονία καὶ ἐλευθερία *AC* || ἐλευθερία] καὶ ἐλευθερία *NilP* || περιγίνεται *Siδ Nil Par Vat Simpα* (V 50): παραγίνεται *ACYy T Simpα* || s. 5 18 τραχεῖα φαντασία *S* || τραχεῖα non vertit *Perottus*, addub. *Wolf et Oliver* || μελέτα] μάθε *Scα* || ὅτι *om.* *Olymp.* || φαντασία] φαντασία, φαντασία *Olymp.* || 19 εἶ] ἐστὶ *ed. Schegk (1554) in margine* || 20 τούτοις *om.* *Nil* (probantibus *Meibom et Schweighäuser Add.*) || 21 πότερον *Siδ Nil Par*, et legisse videtur *Simp* (VI 24.25): πότερα *ACYy T Vat* || ἐστὶν-ἡμῖν alterum *om.* *ACYy* || 22 ᾗ] ἢ *AC* || τὸ *om.* *T* || ὅτι *Nil Par* || σέ *ACYySiδ T Vat*: ἐμέ *Nil Par*: ἡμᾶς *Simp* (VI 37; sed ἡμᾶς illud ortum est ex ἐφ' ἡμῖν [l. 21 (bis), l. 22])

c. 2 s. 1 1 Μέμνησο] μέμνησο δὲ *Vat* || μὲν *ACYy T Simp* (VII 7) *Par Vat*: *om.* *S* (praeter *SCG^{1*sl}*) *Nil* || ἐπαγγελία] ἐπαγγελία ἐστὶν *S* (praeter *SC*): τὸ ἐπάγγελμα καὶ τὸ τέλος ἐστὶ *Simp* (VII 8) || 1-2 τὸ-περιπεσεῖν] τὸ μὴ περιτυχεῖν *T*; in margine supplevit οὐ ὁρέγῃ. ἐκκλίσεως γὰρ ἐπαγγελία τὸ μὴ περιτυχεῖν *T¹* (i.e. in omissione supplenda scriba falso τὸ μὴ περιτυχεῖν in textu pro τὸ ἐπιτυχεῖν reliquit) || 1 τὸ ἐπιτυχεῖν *ACYy* (et legisse videtur fons codicis *T*, vide supra): τὸ τυχεῖν *Simp* (VII 8): τυχεῖν *Par*: ἐπιτυχία *S* (τυχεῖν *SC* ex *Par*) *Nil Vat* || ὁρέγεται *Nil* || 2 δὲ *ACYySiδ Simp* (VII 9) *Par Vat*: γὰρ *T*: *om.* *Nil* || ἐπαγγελία] ἐπάγγελμα καὶ τέλος ἐστὶ *Simp* (VII 9-10): *om.* *Par* || περιπεσεῖν] περιτυχεῖν *T*: περιπίπτειν *Nil* || 3 ἐν ὁρέξει *Nil*: ὁρέξει *ACSiδ T*: ὁρέξῃ *Yy*: ὁρέξεως *Par Vat* || ἀτυχεῖς *AC* || ἐν alterum *Nil*: *om.* *ACYySiδ T Par Vat* || 4 δυστυχεῖς *AC*

under your control, you will not fall into any of the things you avoid; but if you avoid illness or death or poverty, you will suffer misfortune. 2 Therefore take away aversion from all the things that are not under our control, and transfer it to the things that are unnatural among the things that are under our control. As to desire, refrain from it completely for the time being; for if you desire some of the things that are not under our control, you are sure to be unfortunate; and, on the other hand, none of the things that are under our control, which it would be good to desire, is as yet within your reach. Use only choice and refusal, lightly and with reservation and without straining.

ch. 3 With all the things that attract you or that are useful or that are appreciated remember to say what kind of thing it is, starting from the smallest things. If you are fond of a jug, say, "I am fond of a jug"; for if it gets broken, you will not be upset. If you kiss your child or wife, say that you are kissing a human being; for when it dies you will not be upset.

ch. 4 When you are about to undertake some action, remind yourself what kind of action it is. If you are going to bathe, picture in your mind the things that happen in a public bath — people who splash you with water, people who jostle you, people who insult you, people who steal; that way you will approach the action more securely, if you say from the outset, "I want to have a bath, and to keep my choices in accordance with nature." And do so on every occasion. For in that

c. 2 AC/Yy//Siδ(SiG/HJ){ab 2 ἐκκλίσεως}—T

c. 3 AC/Yy//δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])///Siδ(SiG/HJ){ab 2 μέμνησο}—TSiC{ab 3 ἄν}

c. 4 AC/Siδ(SiG/HJ){ab 2 ἔάν}—TSiC{ab 2 ἔάν}

c. 3 resp. Simp. IX 3-5, XVI 6-7; imit. Cecaum., *Strat.* 142 (238,27-240,4 L.); 1-2 'Ἐφ'-στεργομένων aff. SA/α[BD(CEFGHJx)] (VIII 1-2); 2-3 ἀπὸ-ἀρξάμενος resp. Simp. IX 74-75, XVII 43-44; 3-5 ἄν-ταραχθήσῃ cit. Olym., in *Grg.* 26,25 (144,15-19 W.)

c. 4 resp. Simp. X 3-5; 1-2 "Ὅταν-ἔργον aff. SA/α[B(CEFGHJx)] (IX 1-2): "Ὅταν-ἔστι aff. SD (IX 1-2); 1 "Ὅταν-σεαυτὸν aff. Simp. L 3-4

5-6 νόσον-δυστυχῆσεις cf. I 4,2; II 17,24; 5-6 νόσον, θάνατον, πενίαν cf. IV 6,2; νόσον, πενίαν cf. III 20,17; s. 2 6-11 ἄρον-ἀνειμένως cf. I 4,1; fr. XXVII; 6-8 ἄρον-ἄνελε sim. III 22,13; 6-7 ἄρον-ἡμῖν prius cf. III 12,7; IV 4,33; 8-9 ἄν-ἀνάγκη cf. IV 4,35; 9-10 τῶν-πάρεστι cf. IV 1,84; 11 μεθ' ὑπεξαίρέσεως = fr. XXVII,3

c. 3 cf. omnino III 24,84-88; 1 χρεῖαν παρεχόντων sim. I 19,4; 2-3 ἀπὸ-στέργω cf. IV 1,111; 2-3 ἀπὸ-ἀρξάμενος cf. I 18,18; 3-4 καταγείσης αὐτῆς (sc. τῆς χύτρας) cf. III 24,84; IV 10,34

c. 4 1-3 "Ὅταν-βαλανείω cf. III 10,1; 1-2 "Ὅταν-ἔργον cf. III 15,1; 3 τὰ-ἐνσειομένους cf. IV 4,24; 4-6 καὶ-τηρήσαι sim. II 2,2; 5 ἄψι τοῦ ἔργου sim. III 21,12; 6 et 9-10 τὴν-τηρήσαι = II 2,2; III 4,9; sim. III 6,3; cf. IV 5,6

5 οὐδενὶ ὧν ἐκκλίνεις περιπεσῆ· νόσον δ' ἂν ἐκκλίνης ἢ θάνατον ἢ
 πενίαν, δυστυχῆσεις. ἄρον οὖν τὴν ἐκκλίσιν ἀπὸ πάντων τῶν οὐκ 2
 ἐφ' ἡμῖν καὶ μετάθες ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὀρεξιν δὲ
 παντελῶς ἐπὶ τοῦ παρόντος ἄνελε· ἂν τε γὰρ ὀρέγῃ τῶν οὐκ ἐφ'
 ἡμῖν τινος, ἀτυχεῖν ἀνάγκη, τῶν τε ἐφ' ἡμῖν ὅσων ὀρέγεσθαι καλὸν
 10 ἂν, οὐδὲν οὐδέπω σοι πάρεστι. μόνῳ δὲ τῷ ὁρμᾶν καὶ ἀφορμᾶν
 χρῶ, κούφως καὶ μεθ' ὑπεξαίρέσεως καὶ ἀνειμένως.

c. 3 Ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρεῖαν παρεχόντων ἢ
 στεργομένων μέμνησο ἐπιλέγειν ὁποῖόν ἐστιν, ἀπὸ τῶν σμικροτάτων
 ἀρξάμενος. ἂν χύτραν στέργῃς, ὅτι «χύτραν στέργω»· καταγείσης
 γὰρ αὐτῆς οὐ ταραχθήσῃ. ἂν παιδίον σαυτοῦ καταφιλήῃς ἢ γυναι-
 5 κα, ὅτι ἄνθρωπον καταφιλεῖς· ἀποθανόντος γὰρ οὐ ταραχθήσῃ.

c. 4 Ὅταν ἄπτεσθαί τινος ἔργου μέλλῃς, ὑπομίμνησκε σεαυτὸν
 ὁποῖόν τί ἐστι τὸ ἔργον. ἐὰν λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ
 τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐνσειο-
 μένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας· καὶ οὕτως ἀσφαλές-
 5 τερον ἄψῃ τοῦ ἔργου, ἐὰν ἐπιλέγῃς εὐθὺς ὅτι «λούσασθαι θέλω καὶ
 τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν τηρῆσαι.» καὶ
 ὡσαύτως ἐφ' ἐκάστου ἔργου. οὕτω γάρ, ἂν τι πρὸς τὸ λούσασθαι

5 ἐκκλινεῖς ci. Ch. Thurot II ἢ θάνατον non legisse videtur *Simp* (VII 17.50) II 5-6
 πενίαν ἢ θάνατον *Nil* II 6 πονίαν *Yy* II δυστυχῆσεις] δυστυχῆς *Siδ* (δυστυχῆσης et
 inde δυστυχῆσεις *SiG*^{1pc}; eis *SiJ*^{1sl}) II s. 2 9 εὐτυχεῖν *AC*: ἀποτυγχάνειν *Par* II τε] δὲ
Nil: om. *C* II ἐφ'] οὐκ ἐφ' *NilMP* II ὅσον-καλῶν *NilMP* II ὅσων] ὅσα *Siδ* (ὅσων
SiG^{1sl}, delete α): ὅσον *Par Mβ NilMP*: τούτων (ὧν) *Simp* (VII 66) II 10 ἂν om.
SiG^{1pc} *Simp* (VII 66.141) *Nil Par* (ἂν-παρῇ pro ἂν-πάρεστι *Val*, sed ἂν *Val*^{2pc},
 incertum quid ante fuerit) II οὐδὲν om. *AC* II οὕπω *Simp* (VII 66.142) *Nil Par* II μόνῳ
 δὲ τῷ] μόνον τὸ *Par* II τῷ] τὸ *Yy T Par* II καὶ ἀφορμᾶν om. *T* II καὶ] ἢ *Nil* II 11 κούφως
SiGH T Nil Par: κούφως μέντοι *ACYySiJ Val* (de *Simp* nil comperti est) II καὶ μεθ'
 ὑπεξαίρέσεως post ἀνειμένως transpos. *Simp* (VII 106): om. *Simp* (VII 85.116)

c. 3 I ἐκάστῳ *SA* (sed ἐκάστου *SFJ*^{1sl}) *Par* II χρεῖαν *q SA Simp* (VIII 13) *Par Val*:
 χρεῖας *ACsYy T SA Nil* II παρὰσχόντων *AC* II 2 ὁποῖόν] ὁποῖόν τί *Par*, et sic legisse
 videtur *Simp* (VIII 34) II σμικροτέρων *Par* II 3 ἀρχόμενος *AC* II στέργῃς] σείῃς *Siδ*
 (στέργῃς *SiJ*^{1sl}) II στέργω] σείω *Siδ* (στέργω *SiJ*^{1sl}) II καταγείσης *APCδ T* (rasura post
 τ, et ei p.c. *A*; cf. *Diss* III 24,84; IV 10,34): καταγείσης *A^{ac}CSiδ SiC Nil Val*:
 καταγέντος (sc. ποτηρίου) *Par* II 4 αὐτῆς om. *Nil* II ἂν-καταφιλήῃς] εἰ-φιλήῃς (sic)
Olymp. II ἂν] καὶ *SiC* II 5 καταφιλήῃς *Yy*: φιλεῖς *Olymp.*

c. 4 I ἄπτεσθαί *S Simp* (L 3, ad verbum reddens) *Nil Par*: ἄψασθαί *AC T Simp*
 (IX 16.83, libere reddens) *Val*: fort. ἄψεσθαί II 2 τί *T Nil Par Val*: om. *AC S* II
 πρόβαλε *C SiC* II 3 γινόμενα *NilM* II ἀπορραϊνόμενους *Val* II τοὺς ἐνσειομένους *SiC*
Nil (cf. IV 4,24): τοὺς ἐγκρουόμενους *AC Val*: τοὺς ἐκκρουόμενους *Siδ*: τοὺς ἐνσειο-
 μένους, τοὺς ἐγκρουόμενους *T* II 5 ἔψῃ *SiC* II εὐθὺς ἐπιλέγῃς *Par* II ἐπιλέγῃς] δὲ λέγῃς
SiC II ὅτι εὐθὺς *AC* II ὅτι om. *Par* II θέλω] θέλω(ν, θέλω) vel θέλω(, θέλω δὲ) ci.
 Schweighäuser II 6 κατὰ φύσιν ἔχουσιν τηρῆσαι προαίρεσιν *SiC* II 6-10 καὶ-τηρῆσαι
 om. *Nil* II 7 ὡσαύτως] οὕτως *T* II ἔργου] ἔργου οὐ διαμαρτήσεις *SiC*

way, if something happens that hinders you in your bathing, you will say readily, "Well, I did not only want this, but I also wanted to keep my choices in accordance with nature; but I will not do so, if I get irritated about the things that happen."

ch. 5a People get upset not by what happens but by their opinions on what happens. For instance, death is nothing to be feared, because in that case it would have appeared so to Socrates as well; but the opinion about death, that it is to be feared, that is the thing to be feared. Therefore, whenever we are hampered or upset or grieved, let us never blame someone else, but ourselves, that is, our opinions.

ch. 5b An uneducated person accuses others for his failures; a person who has started his education accuses himself; an educated person accuses neither someone else nor himself.

ch. 6 Do not be proud of any excellence that is not your own. If a horse proudly said, "I am beautiful", it would be bearable; but when you proudly say, "I have a beautiful horse", you must know that you

c. 4 AC/Siδ(SiG/HJ){ab 2 ἐὰν}—TSiC{ab 2 ἐὰν}

c. 5a A/CWw{bis}//δ(ϑ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])///Siδ(SiG/HJ){ab 2 οἶον}—TSiC{ab 2 οἶον}

c. 5b A/CWw{bis}//δ(ϑ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])///Siδ(SiG/HJ){ab 2 ἡργμένου}—TSiC{ab 2 ἡργμένου}

c. 6 AC/Siδ(SiG/HJ){ab 1 εἰ}—TSiC{ab 1 εἰ}

c. 5a aff. Stob. IV 1,51,20 (SA; IV 2,1070,7-12 H.); resp. Simp. XVI 7-8; 1-4 Ταράσσει-ἐστιν resp. al-Kindī, *Risālā* XII 1 (44 [arabice], 60 [italice] R.-W.); Ambr., *Bon. Mort.* 8,31 (730,18-20 S.); 1-2 Ταράσσει-δόγματα aff. Eug., *Theod.* 87,14-15 L.; SA/α[BD(CEFGHJx)] (X 1-2); cit. Arethas, *Sch.D.Chr.* or. XVI 4 (112 S.); resp. Procl., in *Alc.* 288,8-10 (II 326 S.); Simp. XII 2-3; fort. resp. Pleth., *Virt.* B4 (8,2-3 T.); 2-4 οἶον-ἐστιν cit. Simp. XXIX 13-14; 3-4 τὸ δόγμα-ἐστιν resp. Simp. XXIX 43-44; 5 μηδέποτε-ἐαυτοῦς imit. [Ant.] 28 (8 Ath.)

c. 5b aff. Olymp., in *Alc.* 101,8-12 (= *Olymp.*(1); 67 W.); cit. Olymp., in *Grg.* 39,1 (= *Olymp.*(2); 198,3-4 W.); Procl., in *Alc.* 287,3-9 (II 326 S.); resp. Olymp., in *Grg.* 24,3 (= *Olymp.*(3); 131,1-14 W.); Simp. LXVI 10-12; 1-2 Ἀπαιδεύτου-κακῶς aff. SA/α[BD(CEFGHJx)] (XI 1-2); *Vind.* 50 (294 M.); ΦΛ 99 (13 S.)

c. 6 aff. Apostolius VII 60b (II 411,16-21 L.-S.); Stob. III 21,17 (SMA; III 560,8-13 H.); resp. Miskawayh, *Tahdhūb* VI 2,2,a.2 (197 Z. [arabice]; 297-298 A. [gallice]); Simp. XIII 3-7; 1 Ἐπὶ-προτερήματι aff. SA/α[BD(CEFGHJx)] (XII 1)

10 πρὸς τὰ γινόμενα IV 4,25

c. 5a 1-4 cf. II 16,19; 1-2 Ταράσσει-δόγματα cf. I 19,7-8; I 25,28; II 16,22.40; 2-4 οἶον-ἐστιν cf. II 1,13; III 26,38; 2-3 ἐπεί-ἐφαίνετο cf. II 1,15; 4-6 ὅταν-δόγματα sim. I 11,35.37; 5 μηδέποτε-ἐαυτοῦς cf. III 19,3; μηδέποτε ἄλλον αἰτιώμεθα cf. II 23,42

c. 6 cf. omnino III 14,11-14; fr. XVIII; gnom. Stob. (C) 15; 3 ἵππου ἀγαθῶ sim. II 24,11

10 γένηται ἐμπόδιον, πρόχειρον ἔσται διότι «ἀλλ' οὐ τοῦτο ἤθελον μόνον, ἀλλὰ καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν τηρήσαι· οὐ τηρήσω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα.»

c. 5a Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα. οἷον θάνατος οὐδὲν δεινόν, ἐπεὶ καὶ Σωκράτει ἄν ἐφαίνετο· ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι δεινόν, ἐκεῖνο τὸ δεινόν ἐστίν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἐαυτούς, 5 τουτέστι τὰ ἐαυτῶν δόγματα.

c. 5b Ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν ἐφ' οἷς αὐτὸς πράσσει κακῶς· ἡργμένου παιδεύεσθαι τὸ ἐαυτῷ· πεπαιδευμένου τὸ μήτε ἄλλῳ μήτε ἐαυτῷ.

c. 6 Ἐπὶ μηδενὶ ἐπαρθῆς ἀλλοτριῷ προτερήματι. εἰ ὁ ἵππος ἐπαιρόμενος ἔλεγεν ὅτι «καλὸς εἰμι», οἰστὸν ἄν ᾦν· σὺ δὲ ὅταν λέγῃς ἐπαιρόμενος ὅτι «ἵππον καλὸν ἔχω», ἴσθι ὅτι ἐπὶ ἵππου ἀγαθῷ

8 ἐμπόδιον SiC Par Val : ἐμποδίζον Siδ: ἐμποδὼν AC T (cleest Nil) || ἔσται] ἐστὶ T: ἔσται σοι SiC: ἔσται σοι λέγειν Par || διότι] ὅτι Siδ SiC Val : om. Par || ἀλλ' om. SiC Par Val || 10 ἐὰν ἀγανακτῶ] ἀγανακτῶν SiC Val || γινόμενα SiC

c. 5a 1 τοὺς ἀνθρώπους] τὴν ψυχὴν τῶν πολλῶν [Ant.] || 1-2 τὰ alterum—δόγματα] τὸ δόγμα τὸ περὶ αὐτὰ [Ant.] || 2 τῶν πραγμάτων] αὐτῶν. Sa Par: αὐτὰ [Ant.] || οἷον om. Stob. Nil || θάνατος ACWwd T SiC Stob. Par Val : ὁ θάνατος ΦΩSiδ Simp (X 25.28.35) Nil || οὐδὲν] οὐ Stob. Nil || δεινόν] φοβερόν Stob. || 3 Σωκράτει] σῶμα SiC || ἐφαίνετο] ᾦν Stob. || 3-4 ἀλλὰ—ἐστίν om. Par || 3-4 τὸ prius—δεινόν prius] τὸ δόξα τὸν θάνατον εἶναι φοβερόν Stob. || 3 τοῦ om. ACWw || ὅτι τΨ SiC || 4 ἐκεῖνο τὸ δεινόν ἐστίν om. ACWwd Stob. (legit al-Kindi; de Ambr. nihil comperti est) || ἐκεῖ Nil || 4-5 ἢ ταρασσώμεθα ἢ λυπώμεθα om. Stob. Para (habent ParMA) || 4 ταρασσώμεθα] σπαρραττώμεθα ACWw: σπαρασσώμεθα δ (sed ταρασσώμεθα habent ΦΩ) || 5 ἄλλον] ἄλλους δ: τὴν γένεσιν ἢ ἄλλον τινὰ [Ant.] || αἰτιώμεθα ACWwdSiδ SiC Stob. Nil Val : αἰτιασώμεθα T [Ant.] Par || 6 τουτέστι] τοῦτο δέ ἐστίν Stob. || ἐαυτῶν] φαῦλα Stob.

c. 5b 1 ἀπαιδεύτον ΦΑ || ἔργον] ἐστίν ἔργον Simp (XI 4; sed ἐστίν non habent S SimpB): γὰρ ἔργον ci. Koraes (cf. Simp XI 3-7): om. Vind. ΦΑ || τὸ om. Olymp. (1) Par || ἄλλοις ACWwd TSiC S Olymp. (1, 3) Val, et legisse videtur Procl. (ὁ μὲν ἀπαιδεύτος ἄλλους αἰτιᾶται): ἄλλῳ Olymp. (2, libere reddens) Vind. ΦΑ Nil Par || 2 πράσσει Vind. ΦΑ ("fortasse πράσσει" Schenkl) || καλῶς SD || ἡργμένου παιδεύεσθαι] ἡργμένου δὲ παιδεύεσθαι Olymp. (1): ὁ δὲ προκόπτων Procl. || ἐαυτῷ] ἐαυτῷ ἐγκαλεῖν, μὴ μέντοι ἄλλοις Olymp. (1; δεῖ ἐαυτῷ μέμφεσθαι καὶ μὴ ἄλλῳ 2) || πεπαιδευμένου] πεπαιδευμένου δὲ Olymp. (1): ὁ δὲ πεπαιδευμένος Procl. || 3 μήτε ἄλλῳ μήτε ἐαυτῷ] μηδὲ ἐαυτῷ μηδὲ ἄλλῳ Olymp. (2): μήτε ἐαυτῷ μήτε ἄλλοις Olymp. (1): οὔτε ἐαυτὸν οὔτε ἄλλους (αἰτιᾶται) Procl. || μήτε—μήτε] μηδὲ—μηδὲ Olymp. (2) || ἄλλῳ ACWwdSiδ TSiC Olymp. (2) Nil Par Val : ἄλλοις Olymp. (1), et ita legisse videtur Procl. (ὁ δὲ πεπαιδευμένος οὔτε ἐαυτὸν οὔτε ἄλλους αἰτιᾶται)

c. 6 1 Ἐπὶ om. Nil || ὁ om. SiC || 2 ἔλεγεν ἐπαιρόμενος Stob. Apost. || ἔλεγεν ἄν AC SiE || οἰστὸν] ἀνεκτὸν Stob. Apost. || ἄν om. Apost. || 3 ἐπαιρόμενος om. Stob. Apost. || ἵππου Villebrunii cod. 7^mg, et legisse videtur Simp (XII 16-17), coniecerat Upton: *bono equi* vertit Perottus (qui cod. SG in interpretando usus est): ἵπῳ AC Siδ TSiC Stob. Apost. Nil Val, et sic legisse videtur Par (ἱματίῳ pro ἵπῳ ἀγαθῷ praeiens) || ἀγαθῷ] καλῷ SiC Val

are boasting about a horse's good. What, then, is yours? The use of impressions. Therefore, when you behave in accordance with nature in the use of impressions, then you can be proud; for then you will be proud of a good of your own.

ch. 7 Just as on a voyage, when the ship rides at anchor, if you should go ashore to get water, you will also collect a shell-fish or a bulb on your way, but you will have to keep watching the ship and continually look back in case the captain is calling, and, if he should call, give up all these things, lest you should be thrown on board tied up like the sheep, so too in life, if instead of a shell-fish or a bulb you are given a wife or a child, there will be nothing against it; but if the captain calls, give up all these things and run to the ship, without so much as looking back; and if you are old, never even move far away from the ship, lest you should be missing when he calls you.

c. 6 AC/*Siδ*(*SiG/HJ*){ab 1 ει}—*TSiC*{ab 1 ει}

c. 7 AC/*Siδ*(*SiG/HJ*){ab 2 όδοϋ}—*TSiC*{ab 2 όδοϋ}

c. 7 aff. Stob. IV 1,51,21 (**SA**; IV 2,1070,14-1071,8 H.); imit. al-Kindī, *Risālā* XI (42-44 [arabice], 57-59 [italice] R.-W.); resp. Simp. IX 17, XIV 3-7, XXIII 5-7; 1-2 Καθάπερ (ώσπερ Simplicius) — ύδρεύσασθαι aff. **SA/α[BD(CEFGH)ϡ]** (XIII 1-2)

4 τί-φαντασιῶν = III 24,69; cf. fr. IV 4-5; 4-6 ὥσθ'-ἐπαρθήσῃ cf. III 1,40; III 7,7
c. 7 7-8 ἐὰν-ἐπιστρεφόμενος cf. III 5,9-10

ἐπαίρη. τί οὖν ἐστὶ σόν; χρήσις φαντασιῶν. ὥσθ' ὅταν ἐν χρήσει
 5 φαντασιῶν κατὰ φύσιν σχῆς, τηνικαῦτα ἐπάρθῃ· τότε γὰρ ἐπὶ σῶ
 τινι ἀγαθῷ ἐπαρθήσῃ.

c. 7 Καθάπερ ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις
 ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ κοχλίδιον ἀναλέξῃ καὶ
 βολβάριον, τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς
 ἐπιστρέφεσθαι μὴ τι ὁ κυβερνήτης καλέσῃ, κἂν καλέσῃ, πάντα
 5 ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῆς ὡς τὰ πρόβατα, οὕτω
 καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ βολβαρίου καὶ κοχλιδίου γυναικά-
 ριον καὶ παιδίον, οὐδὲν κωλύσει· ἐὰν δὲ ὁ κυβερνήτης καλέσῃ,
 τρέχε ἐπὶ τὸ πλοῖον ἀφείς ἐκεῖνα ἅπαντα μηδὲ ἐπιστρεφόμενος· ἐὰν
 10 δὲ γέρων ᾦς, μηδὲ ἀπαλλαγῆς ποτε τοῦ πλοίου μακράν, μὴ ποτε
 καλοῦντος ἐλλίπῃς.

4 ἐπαίρη] μέγα φρονεῖς *Stob. Apost.* || σόν] τὸ σόν *SiC Par Val* || χρήσις] εἰ χρήσις
SiC || 4-5 ὥσθ' ὅταν ἐν χρήσει φαντασιῶν] ἦν ὅταν *Stob.*: ὅς ὅταν *Apost.* || 5 κατὰ]
 ἐπαρθῆς κατὰ *SiH^{1pcj}*: ἐπαρθῆς κατὰ *SiGH^{ac1}* || σχῆς *ACSiδ T Val* (cf. III 1,40):
 ἔχῃς *SiG^{1*sl} SiC Stob. Apost. Nil Par* || τηνικαῦτα] τότε *Stob. Apost.* || 5-6 ἐπάρθῃτι-
 ἀγαθῷ om. *T* || 5 ἐπάρθῃτι *SiG^{1*sl} SiC Stob. Val*: ἐπαρθήσῃ *ACSiδ* (deest *T*, vide
 supra): εὐλόγως ἐπαρθήσῃ *Nil* (cf. *Diss* III 7,7 εὐλόγως ἐπαυρόμεθα) || ἐπὶ σῶ] ἐπίσης
SiC || 5-6 σῶ τινι ἀγαθῷ] τῷ σῶ πλεονεκτήματι *Stob. Apost.* || 6 ἐπαίρη *Siδ*

c. 7 1 Καθάπερ] ὡςπερ *S* (praeter *SJx*) *Par* || πλῶ] πλοῖω *SAB Par* (πλῶ habent
SCDjx; λιμένι *SEFGH*) || τοῦ om. *Stob.* || 2 μὲν om. *Nil* || πάρεργον] πάρεργόν ἐστι(ν)
SiGH SiC (non ita *SiEJ*) *Par* || καὶ prius] τὸ *SiC*: om. *Par* || κοχλίας *SiC*: κοχλίδας
Par: κοχλίδιον *C* || ἀναλέξασθαι *Siδ SiC Par Stob.*: ἀναλέξαι *Nil* || καὶ alterum] ἢ
Simp (XIII 40) || 3 βολτάριον *Stob.* || δὲ om. *Nil* || δεῖ τὴν διάνοιαν om. *Stob.* || τὴν
 διάνοιαν om. *Par* || τῷ πλοῖω *T* || συνεχῆς *Stob.* || 4 τι *SiC Stob. Nil Par Val*: τοι σε
ACSiJ: ὅψε *T^{uv}* (sed vix legibile): ποτε *SiGH* || καλέσῃ prius *ACSiδ Par*: καλέσει
SiC: κελεύσῃ *T*: καλῇ *Stob. Nil Val* || καλέσῃ alterum] κελεύσῃ *T*: καλῇ *Stob.* || πάντας
Stob. (πάντα σ' Hense) || 5 ἐκεῖνα om. *Stob.* || ἄφες *SiC*: ἀφεῖναι *Stob.* || βληθῆς *Par*:
 βληθῇ *Stob.* (βληθῆς Hense) || 6 ἐν] οἱ ἐν *SiC* || διδῶται] διδῶνται *SiC*: διδῶται ὁδοῦ
 πάρεργον *Stob.* || βόλβου *Stob.* || κοχλίου *Stob.* || 7 καὶ] ἢ *A SiC Val*, et legisse videtur
Par (ἀδελφοὶ ἢ φίλοι κτέ) || παιδάριον *SiC* || οὐδὲν] οὐδὲ *NilMP* || κωλύσει] κωλύσεις
SiC: κωλύει *Par Val* || καλέσῃ] κελεύσῃ *T*: καλέσῃ ἐπὶ τὸ πλοῖον *Simp* (XIII 47) || 8
 τρέχειν *SiGH* (non ita *SiJ*) || ἄφεις ἐκεῖνα ἅπαντα] πάντα ἄφεις ἐνταῦθα *Simp* (XIII
 49; cf. XIII 55 τὰ τῆδε πάντα καταλιπὼν) || ἅπαντα *ASiGH T Val*: πάντα *CSiJ Simp*:
 om. *SiC Stob. Nil Par* || μηδὲ *SiC Simp* (XIII 49) *Nil Par Stob.*: μηδὲν *ACSiδ T Val* || 8-
 9 ἐὰν δὲ γέρων ᾦς] ἂν δὲ ᾦς γέρων *Stob.* || 9 ᾦς] εἰ *AC*: ᾦ *SiHJ* et fort. *SiG^{ac1}* || μηδὲ
 ἀπαλλαγῆς ποτε] μηδέποτε ἀπαλλαγῆς *Par* (et om. μακράν) || ἀπαλλαγῆς] ἀποχώρει
Stob. || ποτε prius om. *SiGH* (habet *SiJ*) *Stob.* || 10 καλούμενος *SiC Simp* (in
 paraphrasi, XIII 65) *Nil Par* || ἐλλίπῃς] ἐλλείπῃς *A* (sed ι *A^{1sl}*) *Stob. A*: ἐλλίπῃς καὶ
 δεδεμένος βληθῆς (βληθήσῃ *SiC*)· ὁ γὰρ ἐκὼν μὴ ἐπόμενος ἄκων (ἄκων om. *Par*
SiC) ἀνάγκη τοῦτο πείσεται *SiC Par Val*

ch. 8 Do not seek to have events happen as you wish, but wish them to happen as they do happen, and all will be well with you.

ch. 9 Illness is an impediment to the body, but not to choice, if it does not wish so itself. Lameness is an impediment to the leg, but not to choice. And tell yourself this about each of the things that happen to you; for you will find it to be an impediment to something else, but not to you.

ch. 10 At everything that happens to you remember to turn to yourself and find what capacity you have to deal with it. If you see a beautiful boy or girl, you will find self-control as the capacity to deal with it; if hard labour is imposed on you, you will find endurance; if abuse, you will find patience. And when you make a habit of this, the impressions will not carry you away.

ch. 11 Never say in the case of anything, "I have lost it", but "I have given it back." Your child has died? It has been given back. Your wife

c. 8 A/CWw—T

c. 9 AC/δ(ρ[ΠΨ/Φ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 χῶλωσις}—TSiC{bis; ab 2 χῶλωσις}

c. 10 AC/ρ(ΠΨ/Φ)//Siδ(SiG/HJ){ab 2 πρὸς}—TSiC{ab 2 πρὸς}

c. 11 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 τὸ}//Tt—TSiC{ab 2 τὸ}

c. 8 aff. *Gnom.* (III 471 B.); [Max.], *Loc. comm.* 42 (col. 924A); Mel., *Loc. comm.* II 89 (col. 1220B); SA/α[BD(CEFGHJx)] (XIV 1-2); Simp. LXXI 17-19; Stob. II 8,23 (FP; II 157,18-19 W.); cit. *AIM* 83 (25 S.); Bas., *Ep.* 151 (II 76,14-15 C.); *Marc.* 109a (111 O.); Procop., *Ep.* 30,14 (20 G.-L.); Simp. XV 3-4; imit. Dor., *Ep.* 2,187 (502,14-16 R.-P.); —, *Sent.* 12,202 (528,43-44 R.-P.); al-Kindī, *Risālā* II 4 (33 [arabice], 49 [italice] R.-W.); 1 Μη-θέλεις aff. Simp. XXXV 251-252; 1-2 θέλε-γίνεται cit. Simp. XVI 5-6

c. 9 aff. Stob. II 8,22 (FP; II 157,12-16 W.); resp. Simp. XVI 5; fort. resp. Hierocl. XI 1 (42,20-43,1 K.); 1-2 Νόσος-θέλη aff. SA/α[BD(CEFGHJx)] (XV 1-2); 1-2 ἐὰν μὴ αὐτὴ θέλη fort. usurp. Hierocl. XI 1 (42,21 K.)

c. 10 imit. [Ant.] 39 (9 Ath.); resp. Simp. XVII 3-5; fort. resp. [Ant.] 3 (4 Ath.); 1-2 'Εφ'-αὐτοῦ aff. SA (XVI 1-3); 1-2 'Εφ'-ἔχεις aff. SBD(CEFGHJx) (XVI 1-2); 5-6 οὐ-φαντασίαι usurp. [Ant.] 32 (8 Ath.)

c. 11 aff. Stob. IV 1,44,79 (SMA; IV 2,978,17-979,2 H.); resp. [Ant.] 36 (9 Ath.); Ibn Fātik, *Mukhtār* p. 42 B.; imit. al-Kindī, *Risālā* VIII (38-39 [arabice], 54-55 [italice] R.-W.); 1-4 Μηδέποτε-ἀπήτησε aff. Eug., *Theod.* 87,10-13 L. (4 τί-ἀπήτησε libere reddens); 1-2 Μηδέποτε-ἀπέδωκα aff. SA/α[BD(CEFGHJx)] (XVII 1-2); 2 τὸ παιδίον ἀπέθανεν; ἀπεδόθη cit. Hierocl. XI 6 (44,13 K.); fort. usurp. Bas., *Jul.* 36 (col. 245b)

c. 8 cf. I 12,15; II 14,7; II 17,17-18.22.28; IV 1,89-90; IV 7,20

c. 9 cf. omnino I 1,23; I 18,17; I 19,8; 2 σκέλους-οὐ cf. I 12,24

c. 10 cf. omnino I 6,28-29; 2-3 ἐὰν-καλήν sim. II 18,15; III 3,14; 5-6 οὕτως-φαντασίαι cf. II 18,24-28

c. 11 cf. omnino II 16,28; IV 1,101-103.172; IV 10,16; 1-3 Μηδέποτε-ἀπεδόθη alterum cf. fr. XXIII,15-16; 2 τὸ παιδίον ἀπέθανεν = IV 1,141

c. 8 Μὴ ζήτηι τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεται, καὶ εὐροήσεις.

c. 9 Νόσος σώματός ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὐ, ἐὰν μὴ αὐτὴ θέλῃ. χῶλωσις σκέλους ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὐ. καὶ τοῦτο ἐφ' ἐκάστου τῶν ἐπιπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸ ἄλλου τινὸς ἐμπόδιον, σὸν δὲ οὐ.

c. 10 Ἐφ' ἐκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ. ἐὰν καλὸν ἴδῃς ἢ καλὴν, εὐρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν· ἐὰν πόνος προσφέρηται, εὐρήσεις καρτερίαν· ἂν λοιδορία, εὐρήσεις ἀνεξικακίαν. καὶ οὕτως ἐθιζόμενόν σε οὐ συναρπάσουσιν αἱ φαντασίαι.

c. 11 Μηδέποτε ἐπὶ μηδενὸς εἶπης ὅτι «ἀπώλεσα αὐτό», ἀλλ' ὅτι «ἀπέδωκα». τὸ παιδίον ἀπέθανεν; ἀπεδόθη. ἢ γυνὴ ἀπέθανεν;

c. 8 1 ζήτηι] θέλε *Gnom.* || τὰ γινόμενα γίνεσθαι] γίνεσθαι τὰ γινόμενα *ΑΠΜ* [*Max.*]: γενέσθαι τὰ γινόμενα *Mel.* || γινόμενα] πράγματα *Dor.* (his) || γίνεσθαι] σοι γίνεσθαι *Gnom.* || 1-2 θέλε-γίνεται] ὡς γίνεται θέλε *Gnom.* (om. τὰ γινόμενα) || 1 θέλε] θέλειν *ACWw*: μᾶλλον θέλε *Par* || 1-2 τὰ γινόμενα ὡς γίνεται *S Simp* (LXXI 19, totum caput verbatim reddens): ὡς τὰ γινόμενα γίνεται *ACWw*: ὡς τὰ γινόμενα γίνεσθαι *Stob.*: ὡς ἂν τὰ γινόμενα γίνηται *Τ ΑΠΜ* (praeter cod. Heidelberg.) [*Max.*] *Mel.*: ὡς ἂν γίνηται (γίνεται *Marc.*) *Bas. Marc.* (om. τὰ γινόμενα): ὡς γίνεται *Dor.* (his) *Gnom.* (om. τὰ γινόμενα): γίνεσθαι τὰ γινόμενα ὡς γίνεται *Simp* (XIV 19.52.400, XVI 6): τὰ γινόμενα γίνεσθαι ὡς γίνεται *Vat*: αὐτὰ γίνεσθαι ὡς γίνονται *Par*: τὰ γινόμενα ὡς γίνεται γίνεσθαι *Nil*: γίνεσθαι ὡς γίνεται *Simp* (XV 3-4): γίνεσθαι τὰ γινόμενα *Simp* (XIV 293) || καὶ εὐροήσεις om. *ΑΠΜ Bas. Dor. (Sent.) Gnom. Marc. [Max.] Mel.* || εὐροήσεις] εὐ ποιήσεις *ACWw* (εὐποιήσεις *SE*): εὐρήσεις *Stob.*: εἰρηνεύεις *Dor.* (*Ep.*; om. altero loco): εὐδαιμονήσεις *Nil*: ἀλύπως διάξεις *Par*

c. 9 1 ἐστὶν om. *Simp* (XV 11) || δὲ] δὲ δόξα *ACQΓΛ* (et *SJ*^{1mgx}; non ita τ) || οὐ] οὐ *ACQΘΛ* (lectio *Γ* incerta) *SJ*^{1mg}: οὐκ ἔστιν *Stob.*: om. *Sx* || 2 θελήσῃ *Stob.F* || 2-4 χῶλωσις-οὐ] τὸ ψέγειν ἀνθρώποις, τὸ ἐπαινεῖν, τοῦ ἐμπείρου ὥσπερ τοῦ ἀργυρογνώμονος δοκιμάζειν νομίσματα *SiC* (altero loco) || 2 χῶλανσις *Siδ SimpH*^{1s1jx} (XV 45) || ἐστὶν om. *Simp* (XV 45) || 2-4 προαιρέσεως-ἐμπόδιον om. *Stob. Nil* || 3 ἐκάστω *Siδ Par* || προσπιπτόντων *T Vat*: συμπιπτόντων *SiC* (priore loco) || εὐρίσκεις *AC* || γὰρ] δὲ *SiC* (priore loco) || 4 σὼν *Stob.*

c. 10 1 ἐκάστω *SF*^{1pcH} *Par* || ἐπιπιπτόντων *T Par*: ἐπιπτόντων *SC* || ἐπιστρέφων] ἐπιστρεφόμενος *T Vat*: ἐπιστρεῖ *SC* || 1-2 ἐπὶ σεαυτὸν] πρὸς ἑαυτὸν *S* (praeter *SE*) || 3 ἴδῃς] ἔχῃς *SiC* || ἢ om. *SiC* || 4 ἂν] ἐὰν δὲ *SiJ Nil*: om. *SiC* [2] || λοιδορίαν *AC SiC NilP Vat*^{ac2} || 5-6 οὐ συναρπάσουσιν αἱ φαντασίαι] αἱ φαντασίαι οὐσαι πράσουσιν *SiC* || 5 συναρπάζουσιν *Nil*

c. 11 1 Μηδέποτε] μήποτε δὲ *SBCD*: om. *Par* || ἀπώλεσεν *Nil* || αὐτό om. *Par* || 2 ἀποδédωκα *T ParMP*: ἀπέδωκεν *Nil* || τὸ παιδίον ἀπέθανεν] τέθηκε τὸ παιδίον *Hierocl.* || παιδάριον *Nil* || ἀπεδόθη] οὐκοῦν ἀπεδόθη *Hierocl.* || 2-4 ἡ-ἀφελόμενος om. *Stob.* || 2-3 ἡ γυνὴ ἀπέθανεν; ἀπεδόθη *δ Siδ T Nil Vat*^{2pc}, et legit *Simp* (XVII 37.42): om. *ACTt SiC Eug. Par Vat* (add. *Vat*²)

has died? She has been given back. Your land has been taken from you? That too has been given back. "But the one who took it from me is a wicked man." What concern is it of yours by whose intervention the giver asked it back from you? As long as these things are given to you, take care of them as things that belong to someone else, just as travellers mind the inn.

ch. 12 1 If you want to make progress, dismiss considerations of this type: "If I neglect my affairs, I will have nothing to live on"; "If I do not punish my slave-boy, he will be bad." For it is better to starve to death after a life without grief and fear, than to live in wealth in a state of mental disturbance; it is also better for the slave-boy to be bad than for you to be unhappy. 2 Start therefore from small things. The olive-oil is spilled; the wine is stolen: say, "This is the price I pay for my equanimity, and this for an undisturbed state of mind; nothing is given without a price." And when you call your slave-boy, keep in mind that he may not heed you or, when he does heed you, may do none of the things you want. But he is not in such a fine position that your peace of mind is in his hands.

c. 11 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 τὸ}///Tt—TSiC{ab 2 τὸ}

c. 12 AC/δ(ρ[ΠΨ/Φ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 ἂν priore}///Tt—TSiC{ab 2 ἂν priore}

5-6 ὥς prius — παριόντες cit. Simp. XVIII 2-3; 5-6 ὥς alterum — παριόντες resp. [Ant.] 80 (15 Ath.); Olym., in *Grg.* 48,4 (252,31-253,2 W.)

c. 12 s. 1 1-3 Εἰ-ἔσται aff. Eug., *Theod.* 87,4-6 L.; 1 Εἰ-ἐπιλογισμούς aff. SA/α[BD(CEFGH)χ] (XVIII 1); 2-3 ἂν prius—ἔσται aff. Simp. XXXII 7-8; 3-4 κρείσσον-ταρασσόμενον fort. resp. [Max.], *Loc. comm.* 53 (col. 957B); Mel., *Loc. comm.* I 55 (col. 952B); —, — I 58 (col. 957D); 3 λιμῶ ἀποθανεῖν resp. Simp. XXXII 10-11; 3-4 ἄλυπον καὶ ἄφοβον aff. Simp. VII 136, XII 3; s. 2 aff. Stob. III 19,15 (SMA {lectiones codicis Br ex *Ench* interpolati non ciuntur}; III 533,12-17 H.); 5-6 ἄρξαι-σμικρῶν resp. Simp. IX 74-75, XVII 43-44; 6 ἐκχεῖται-οἰνάριον resp. Eug., *Theod.* 87,13 L.; 7 ἐπίλεγε-ἀταραξία aff. Eug., *Theod.* 87,13-14 L.

4-5 τί-ἐπιμελοῦ cf. I 1,32; 5 μέχρι δ' ἂν διδῶται cf. III 24,86; IV 1,79.105; παντοκλείου cf. I 24,14; II 23,36.37.41.43.45; IV 5,15

c. 12 cf. omnino III 26; s. 1 2 οὐχ ἔξω διατροφάς cf. I 9,8; III 26,29; IV 10,27; 3-4 κρείσσον-ταρασσόμενον cf. fr. XXXII; 3-4 ἄλυπον καὶ ἄφοβον sim. III 22,48; III 24,117; IV 1,5; IV 6,16; cf. gnom. Stob. (C) 35; s. 2 5-6 ἄρξαι-σμικρῶν cf. I 18,18; IV 1,111; 6 ἐκχεῖται-οἰνάριον sim. IV 1,141; ἐκχεῖται τὸ ἐλάδιον sim. IV 10,26; ἐλάδιον, οἰνάριον sim. III 10,16; 7 ἐπίλεγε-ἀταραξία cf. IV 3,7-8; 8 προῖκα-περιγίνεται = IV 2,2; IV 10,19; 8-9 ὅταν-θέλεις sim. I 13,2

ἀπεδόθη. τὸ χωρίον ἀφηρέθη; οὐκοῦν καὶ τοῦτο ἀπεδόθη. «ἀλλὰ κακὸς ὁ ἀφελόμενος.» τί δέ σοι μέλει, διὰ τίνος σε ὁ δοὺς ἀπήτησε; 5 μέχρι δ' ἂν διδῶται, ὡς ἀλλοτρίων αὐτῶν ἐπιμελοῦ, ὡς τοῦ πανδοκείου οἱ παριόντες.

c. 12 Εἰ προκόψαι θέλεις, ἄφες τοὺς τοιούτους ἐπιλογισμούς· 1 «ἂν ἀμελήσω τῶν ἐμῶν, οὐχ ἔξω διατροφάς·» «ἂν μὴ κολάσω τὸν παῖδα, πονηρὸς ἔσται.» κρεῖσσον γάρ ἐστι λιμῷ ἀποθανεῖν ἄλυπον καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν ἀφθόνοις ταρασσόμενον· κρεῖσσον 5 δὲ καὶ τὸν παῖδα κακὸν εἶναι ἢ σὲ κακοδαίμονα. ἄρξαι τοιγαροῦν 2 ἀπὸ τῶν σμικρῶν. ἐκχεῖται τὸ ἐλάδιον, κλέπτεται τὸ οἰνάριον· ἐπίλεγε ὅτι «τοσούτου πωλεῖται ἀπάθεια, τοσούτου ἀταραξία· προῖκα δὲ οὐδὲν περιγίνεται.» ὅταν δὲ καλῆς τὸν παῖδα, ἐνθυμοῦ ὅτι δύναται μὴ ὑπακοῦσαι, ἢ ὑπακούσας μηδὲν ποιῆσαι ὧν θέλεις· 10 ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς ἵνα ἐπ' ἐκείνῳ ἢ τὸ σὲ μὴ ταραχθῆναι.

3 ἀφηρέθη *Siδ* (v del. *SiG*^{1*pc}) || οὐκοῦν καὶ τοῦτο om. *Tt* || καὶ τοῦτο om. *Nil* || 3-4 ἀλλὰ-ἀφελόμενος om. *Tt* || 3 ἀλλὰ] ἀλλ' ὁ *SiC* || 4 τί-ἀπήτησε] ὁ δοὺς σοι γὰρ ἀπήτησε *Eug.* || σοι] μοι *Stob.* || μέλλει *TtSiGHJ*^{1sl} *T NilMP* (μέλει *SiJ*¹) || διὰ τίνος *δ* (*praeter AΠ*) *TSiC Par Vat*, et legit *al-Kindi*: διὰ τί *AΑΠSiδ* (add. voc *SiG*^{1*sl}) *Stob.*: διότι *C Nil* || σε] με *Stob.*: om. *Nil* || ἀπήτησεν ὁ δοὺς *Nil* || 5 μέχρι δ' ἂν] ὅταν *Tt* || διδῶται *Simp* (XVII 33) *Nil Vat*: δίδωται *Stob.*: δίδοται (sic) *Tt*: ἀποδιδῶται *T*: διδῶνται *SiC*: διδῶ *ACQΛFSiδ*: διδῶς *τ* || 5-6 ὡς prius—παριόντες] ἐπιμελοῦμαι ὡς τοῦ πανδοκίου *Stob.* || 5 ἀλλοτρίων αὐτῶν *TSiC*^{1pc} *Nil Vat*, et legunt *Simp* (XVII 24-26.28.46, XVIII 2) *Par*: ἀλλοτρίων αὐτοῦ *SiC*^{ac1}: ἀλλοτρίου αὐτοῦ *ACδSiδ*: ἀλλοτρίου *ΦτTt* || τοῦ om. *SiC*

c. 12 s. 1 1 διαλογισμούς *ACδ SE Eug.*: λογισμούς *Φ Par* || 2 ἂν prius om. *Tt* || ἔξει *Tt* || διατροφάς] διαστροφάς *Tt*: διατροφήν *Nil* || κολακεύσω *Eug.* || 3 γάρ ἐστι *δTiSiGH* *Simp* (XVIII 31) *Nil Par Vat*: πάρεστι *SiC*: γὰρ *ACΨSiJ* *T* || 4 καὶ om. *SiC* || γινόμενον *T* || 5 δὲ καὶ *Tt TSiC Simp* (XVIII 36) *Par*: δὲ *ACδSiδ Vat*: καὶ *Nil* || εἶναι] γενέσθαι *Simp* (XVIII 36) || s. 2 5 τοιγαροῦν] οὖν *Stob.* || 6 τὸ ἐλάδιον *ACδSiδ SiC Nil Diss* (III 10,16): τὸ ἔλαιον *ΦTt T Diss* (IV 10,26) *Stob. Par*, et legit *Simp* (XVIII 49.90.93): τοῦλαιον *Vat* || 7 λέγε *Stob.* || ὅτι om. *Eug. Nil Par* || τοσούτου prius] τοσούτω *T*: τοσοῦδε *Stob.* || εὐπάθεια *AC* || τοσούτου alterum] τοσοῦτο *Tt* || 8 δὲ prius om. *Stob.* || οὐθὲν *Stob.* || παραγίνεται *δSiδ*: γίνεται *Diss* (his) *Stob.* || ὅταν] ἐὰν *SiC* || δὲ alterum om. *Nil* || ἐνθυμοῦ] προεπινόει *Stob.* || 9 ὅτι] καὶ ὅτι *δ* || μὴ] καὶ μὴ *TSiC Stob.* || ἢ *Tt TSiC Simp* (XVIII 65.84.87) *Diss Nil Par*: καὶ *ACδSiδ Stob. Vat*: ἢ καὶ *G* [*Uppsal. gr.* 25] (*prohantibus Villebrune et Koraes*) || ὑπακούσας om. *Stob.* || μηδὲν] μηδὲ *NilM*^{ac2} || 10-11 ἀλλ'-ταραχθῆναι om. *δ* || 10 ἀλλ'] καὶ *AC* || ἐστὶν] ἔστω vel εἴη ci. Wolf: ἔσται *Par* || αὐτῷ om. *Tt* || καλῶς] καλῶς, ὅλως δὲ σοὶ καλῶς *TtSiδ Vat*: om. *Stob.* || ἐπ'] ἐν *Stob.* || ἐκείνων *T*: ἐκείνων *A*^{ac1} (*ut vid.*) || σὲ μὴ] ἐμὲ *Tt T Simp* (XVIII 67) *Stob.*: σὲ *SiG*^{1*pc} *SiC Par*

ch. 13 If you want to make progress, you should be content to appear senseless and silly in external matters. Do not wish to give the impression of knowing anything; and if some people believe you to be an important person, distrust yourself. For you must know that it is not easy to keep your choice in accordance with nature and at the same time to care for external things; but if you care for the one you must inevitably neglect the other.

ch. 14a If you wish your children and your wife and your friends to live by all means, you are foolish; for you wish the things that are not under your control to be under your control, and the things that belong to others to belong to you. In the same way, if you want your slave-boy to make no mistakes, you are stupid; for you wish badness not to be badness, but something else. But if you wish not to fail in what you desire, that is what you are able to achieve; therefore exercise yourself in those things that you are able to achieve.

ch. 14b Each man's master is the one who has the power to achieve or prevent what that man does or does not wish. Therefore everyone who wishes to be free should neither wish nor avoid any of the things that are under other people's control; if not so, it inevitably leads to slavery.

c. 13 AC/*Siδ*(*SiG/HJ*) {ab 3 ἴσθι} // *Tt*—*TSiC* {ab 3 ἴσθι}

c. 14a AC/*Siδ*(*SiG/HJ*) {ab 2 τὰ} // *Tt*—*TSiC* {ab 2 τὰ}

c. 14b AC/*Siδ*(*SiG/HJ*) {ab 3 ὅστις} // *Tt*{3-4 ὅστις-ἀνάγκη}—*TSiC* {ab 3 ὅστις}

c. 13 1-2 Εἰ-ἡλίθιος aff. SA/α[**BD**(**CEFGHJx**)] (XIX 1-2); 2-3 μηδὲν-σεαυτῷ aff. SA/α[**BD**(**CEFGHJx**)] (XX 1-2); 2 μηδὲν-ἐπίστασθαι aff. Simp. XXXI 21-22; 2-3 κἄν-σεαυτῷ imit. [Ant.] 64 (13 Ath.); 3-4 ἴσθι-ἐκτός imit. [Ant.] 64 (13 Ath.)

c. 14a [s. 1] 1-2 Ἐάν-εἴ aff. SA/α[**BD**(**CEFGHJx**)] (XXI 1-2); 5-6 τοῦτο alterum-δύνασαι imit. [Ant.] 92 (17 Ath.)

c. 14b [s. 2] 1-2 Κύριος-ἀφελέσθαι aff. SA/α[**BD**(**CEFGHJx**)] (XXII 1-2)

c. 13 1-3 Εἰ-σεαυτῷ cf. II 1,36; 1-2 Εἰ-ἡλίθιος cf. I 22,18; 2-3 κἄν-σεαυτῷ cf. gnom. Stob. (C) 3; 3-5 ἴσθι-ἀμελῆσαι cf. II 2,10; omnino IV 2; IV 10,25; gnom. Stob. (C) 10; 3-4 τὴν-φυλάξαι cf. ad c. 4; 5 ἄλλ'-ἀμελῆσαι sim. IV 2,7

c. 14a [s. 1] 1-2 Ἐάν-εἴ cf. III 24,20.87; IV 1,67.107; 2-4 τὰ-εἴ sim. IV 5,7; 5 ἄν-δύνασαι cf. II 2,4; IV 1,75

c. 14b [s. 2] 1-2 Κύριος-ἀφελέσθαι sim. II 2,26; IV 1,58-59; cf. I 4,19; II 13,10; IV 1,82.85; IV 4,38; IV 5,4; IV 7,10; IV 12,8; 3-4 ὅστις-ἀνάγκη cf. II 2,12-13.25; IV 1,77; 4 εἰ δὲ μή, (...) ἀνάγκη = IV 10,6

c. 13 Εἰ προκόψαι θέλεις, ὑπόμεινον ἕνεκα τῶν ἐκτὸς ἄνους δόξαι καὶ ἡλίθιος. μηδὲν βούλου δοκεῖν ἐπίστασθαι· καὶ δόξης τις εἶναι τισιν, ἀπίσται σεαυτῷ. ἴσθι γὰρ ὅτι οὐ ῥάδιον καὶ τὴν προαίρεσιν τὴν σεαυτοῦ κατὰ φύσιν ἔχουσιν φυλάξαι καὶ τὰ ἐκτός· ἀλλ' ἀνάγκη τοῦ ἐτέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελῆσαι.

c. 14a Ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς φίλους πάντως ζῆν, ἡλίθιος εἶ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω καὶ τὸν παῖδα θέλῃς μὴ ἀμαρτάνειν, μωρὸς εἶ· θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλ' ἄλλο τι. ἂν δὲ θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν, τοῦτο δύνασαι· τοῦτο οὖν ἄσκει ὁ δύνασαι.

c. 14b Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ μὴ θελομένων ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφελέσθαι. ὅστις οὖν ἐλεύθερος εἶναι βούλεται, μήτε θελέτω τι μήτε φευγέτω τῶν ἐπ' ἄλλοις· εἰ δὲ μή, δουλεύειν ἀνάγκη.

c. 13 1 ἐντὸς AC SE || ἀνόητος S Simp (XIX 5.8.9.10) || 2 δόξας S || καὶ] ἢ Nil || μηδὲν] μὴ δὲ Tt || δοκεῖν om. Nil || ἐπίστασθαι] ὅλως ἐπίστασθαι Simp (XXXI 22) || δόξη Tt (sed spat. vac. unius litt.) || 2-3 τις εἶναι τισιν] τισὶν εἶναι τις Sα (praeter SEJx: τισὶν εἶναι τι SG¹pc (vel SG¹*pc: s erasum)) Par || 3 ὅτι] ὡς SiFG¹pcH (non ita SiJx): ὅς SiG^{ac} ut vid. || 3-4 τὴν προαίρεσιν τὴν σεαυτοῦ] τὴν σεαυτοῦ προαίρεσιν Nil || 4 τὴν σεαυτοῦ] αὐτοῦ SiG^{ac}l*H (τὴν σε SiG^l*sl) || τὴν om. Tt || διαφυλάξαι Simp (XX 30) || τὰ ἐκτός] τοῖς ἐκτός ἀρέσκειν SiC (ex Par) || 5 ἀλλ' ἀνάγκη-ἀμελῆσαι TSiC Par, et sic legisse videtur Simp (XX 36-37), ita fere et Diss IV 2,7 (ἀλλ' ἀνάγκη, καθόσον ἂν τοῦ ἐτέρου κοινωνῇς, ἀπολείπεσθαι σ' ἐν θατέρῳ): ἀλλὰ-ἀμελῆσαι πᾶσα ἀνάγκη ACTiSiδ Nil: ἀλλ' ἀνάγκη-ἀμελῆσαι πᾶσα ἀνάγκη Val || τοῦ ἐτέρου prius] θατέρου T Par: τὸν ἐτέρου CTt^{1/2}pcSiJ

c. 14a [s. 1] 1-2 Ἐὰν θέλῃς-πάντως] ἐὰν-θέλῃς πάντοτε (sic) Par || 1 Ἐὰν] ἐὰν δὲ Val || γυναῖκα] γυναῖκά σου Tt || 2 φίλους T S Nil Val: φίλους σου ACTi SE: τὰ παιδία (absque σου) Par || πάντως T SA Nil, et legisse videtur Simp (XXI 14; bis) (cf. IV 1,67 ἐξ ἁπαντος): πάντοτε ACTi SEG¹*slJ^{1sl}x Par Val: om. Sα (sed πάντοτε SEG¹*slJ^{1sl}x) Simp (XXI 12, sed vide supra) || θέλεις ἐπὶ σοὶ] ἐπὶ σοὶ θέλεις ParM: θέλεις Para || θέλεις] εἰ θέλεις AC || 3 καὶ-εἶναι om. Tt (in margine add. καὶ τὰ ἀλλότρια σὰ εἶναι, μωρὸς εἶ, et εἰ ante θέλεις inseruit Tt²) || οὕτω-ἀμαρτάνειν om. AC || 4 ἀλλ' in rasura SiC || 5 δύνασαι] οὐ δύνασαι TtSiδ || 6 ἄσκει δ] ἄσκειν SiC

c. 14b [s. 2] hoc caput capiti praecedenti coniungunt AC Nil || 1 ἐκάστου] ἐκάστός τις Nil || 2 τὴν om. S Simp (XXII 8) || 3 τι om. Nil || φευγέτω SiJ TSiC Val: φευγέτω τι ACSiGH Nil: φθηγέτω τι Tt

ch. 15 Remember to behave in life as if you were attending a banquet. Something is being carried around, and arrives at your place: reach out and take a modest share of it. It passes by: do not hold it back. It is not yet coming: do not stretch your desire towards it, but wait until it arrives at your place. In the same way towards your children, in the same way towards your wife, in the same way towards offices, in the same way towards wealth; and you will be worthy to share a banquet with the gods one day. If, however, you do not take these things even when they are put in front of you, but despise them, then you will not only share a banquet with the gods, but also rule with them. For by acting in this way Diogenes and Heraclitus and men like them were deservedly gods and deservedly called so.

ch. 16 When you see someone weeping in grief, either because his child is abroad or because he has lost his property, beware that you are not carried away by the impression that the man is in external ills, but you must immediately tell yourself, "It is not the event that distresses this man (for it does not distress others), but his opinion of the events." Do not, however, hesitate to sympathize with him in words and, if it so happens, to weep with him; but only beware that you do not weep inwardly.

c. 15 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 γέγογέ}
 ///Tt—TSiC{ab 2 γέγογέ}

c. 16 AC/Siδ(SiG/HJ){ab 3 ἀλλ'}/Tt—TSiC{ab 3 ἀλλ'}

c. 15 resp. Simp. XXV 3-4.18-19; 1-6 Μέννησο-συμπότης aff. Stob. III 5,20 (MATr {lectiones codicum LBr ex *Ench* interpolatorium non citantur}; III 262,8-263,5 H.); 1 Μέννησο-περιφερόμενον aff. SA/α[BD(CEFGH)χ] (XXIII 1-2); 6 ἄξιος τῶν θεῶν imit. [Ant.] 66 (13 Ath.)

c. 16 aff. Stob. IV 1,44,78 (SMA; IV 2,978,8-15 H.); 1-3 "Όταν-ἐκτός aff. SA/α[BD(CEFGH)χ] (XXIV 1-3); 1 "Όταν-πένθει aff. Simp. XXVI 5; 2-3 πρόσεχε-ἐκτός resp. Simp. XXVI 5-7

c. 15 1-6 Μέννησο-συμπότης cf. II 4,8-10; fr. XVII; 9 cf. II 16,44

c. 16 cf. omnino III 3,15-19; III 24; 1-5 "Όταν-τούτων cf. I 27,5-6; 1 ἀποδημοῦντος τέκνου cf. III 24,8,22; 2 πρόσεχε-συναρπάση cf. II 18,24; 3-5 ὡς-τούτων cf. I 11,31; I 25,17,28; I 28,23; III 13,8; 5-6 μέχρι-συνεπιστενάξαι cf. IV 12,17; 6-7 μὴ-στενάξης = I 18,19

c. 15 Μέμνησο ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεσθαι. περι-
 φερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε.
 παρέρχεται· μὴ κάτεχε. οὐπὼ ἦκει· μὴ ἐπίβαλλε πόρρῳ τὴν ὄρεξιν,
 ἀλλὰ περίμενε μέχρις ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω
 5 πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον· καὶ ἔση ποτὲ
 ἄξιός τῶν θεῶν συμπότης. ἂν δὲ καὶ παρατεθέντων σοι μὴ λάβῃς
 ἀλλ' ὑπερίδῃς, τότε οὐ μόνον συμπότης τῶν θεῶν ἔση, ἀλλὰ καὶ
 συνάρχων. οὕτω γὰρ ποιῶν Διογένης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι
 ἀξίως θεοῖο τε ἦσαν καὶ ἐλέγοντο.

c. 16 Ὅταν κλαίοντα ἴδῃς ἐν πένθει ἢ ἀποδημοῦντος τέκνου ἢ
 ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μὴ σε ἢ φαντασία συναρπάσῃ
 ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἐκτός, ἀλλ' εὐθύς ἔστω πρόχειρον
 5 ὅτι «τοῦτον θλίβει οὐ τὸ συμβεβηκός (ἄλλον γὰρ οὐ θλίβει), ἀλλὰ
 τὸ δόγμα τὸ περὶ τούτων.» μέχρι μέντοι λόγου μὴ ὀκνεῖ συμπερι-
 φέρεσθαι αὐτῷ, καὶ οὕτω τύχῃ, συνεπιστενάζει· πρόσεχε μέντοι μὴ
 καὶ ἔσῳθεν στενάξῃς.

c. 15 1 Μέμνησο ὅτι om. *Stob. Par* || ὅτι ὡς] ὅπως ci. Schweighäuser || ὡς om. **ST**
Sa (habet **Sx**; add. **SG**^{1*sl}) *Stob.* || σε] σε οὕτω *Stob.*: om. *Par* || ἀνατρέφεσθαι **SA** || 2
 γέγονέ τι] εἰ γέγονε **SiC**: τι γέγονε(v) *Stob.* *Nil* || κοσμίως τὴν χεῖρα **Tt** || κοσμίως]
 μετρίως *Stob.* || κατάλαβε **SiC**: μεταλάμβανε *Simp* (XXIII 16): ἔφασαι *Stob.* || 3
 κατάρχετο *Par* || ἦκει] ἐλήλυθε *Stob.* || ἐπίβαλε **ΓΘΦ** *Val*: ἐπέβαλε **SiC** || 4 ἀλλὰ-σέ]
 ἀλλ' ἐκδέχου κατὰ σέ γενέσθαι αὐτό *Stob.* || 4-5 οὕτω prius—πλοῦτον] οὕτω πρὸς
 πλοῦτον, οὕτω πρὸς ἀρχάς, οὕτω πρὸς γάμον *Stob.* || 4-5 οὕτω πρὸς γυναῖκα om. **TSiC**,
 nec legisse videtur *Simp* (XXIII 8) (habent *Nil Val*; om. *Par* suo more) || 5 οὕτω (his)
 om. *Nil* || 5-6 ἄξιός ποτε *Nil* || 5 ποτὲ om. *Stob.* || 6 συμπότης τῶν θεῶν *Stob.* || 6-9 ἀν-
 ἐλέγοντο om. *Stob.* || 6 ἂν] ὅταν *Nil* || καὶ om. **SiC** [2] || προσενεχθέντων *Nil* || σοι om.
SiC [3] || λάβῃς] μεταλάβῃς dubitanter ci. Meibom || 7 ἀλλ'] ἀλλὰ καὶ **SiGH** (non
 ita **SiJ**) || περιίδῃς *Nil* || τότε om. **SiC** *Par* || συμπότης μόνον *Simp* (XXIII 32) || τῶν
 θεῶν ἔση] ἔση θεοῦ *Nil* || ἔση om. **SiC** || 8 Διογένης καὶ Ἡράκλειτος] Ἡράκλειτός τε
 καὶ Διογένης *Simp* (XXIII 39) || καὶ οἱ ὅμοιοι om. *Simp* (*l.c.*) || 9 ἀξίως] ἀξιοχρέως **T**:
 om. **SiC** || θεοῖο **T**

c. 16 1 ἴδῃς **T** **Sa** *Simp* (XXIV 8, XXVI 5) *Stob. Par*: εἰδῇς **SA**: ἴδῃς τινὰ **ACTt**
SEG^{1*sl} *Nil Val* || ἢ ἀποδημοῦντος τέκνου] ἢ ὡς ἀποθανόντος αὐτῷ τέκνου ἢ ὡς ἀπο-
 δημοῦντος *Simp* (XXIV 8-9) || 2 ἀπολωλεκότος **Tt** **Sa** (praeter **SE**) *Stob. ParM*:
 ἀπολελωκότας *ParP*: ἀπολελοκότας *ParV* || τὰ om. **SB** || αὐτοῦ **S** (αὐτοῦ **SGJ**: ἑαυτοῦ
SE) || πρόσεχε om. *Simp* (XXIV 9) || ἢ φαντασία σε *Par* || συναρπάσῃ ἢ φαντασία *Simp*
 (XXIV 10) || 3 ὄντα **SDFGH** (deest **SE**; os **SG**^{1*sl}) || αὐτοῦ] αὐτὸν **SG**^{ac1*}: τοῦ ἀν-
 θρώπου *Stob.* || τοῖς ἐκτός om. *Stob. Par* (prohantibus Meibom, Heyne et Kronenberg
 (1910), 166) || τοῖς] τοῦ **T** || εὐθύς] εὐθύς διαίρει παρὰ σεαυτὸν καὶ λέγει **ACTtSiδ** *Val*:
 εὐθύς διαίρειν (sic) **SiF** || ἔστω πρόχειρον] τὸ χεῖρον (πρόχειρον Hense) ἔστω *Stob.*:
 om. *Val* || 4 τὰ συμβεβηκότα *Stob.* || 5 τὸ δόγμα τὸ περὶ τούτων] τὸ περὶ τούτου δόγμα **Tt**:
 τὰ δόγματα *Stob.* || τὸ περὶ τούτων om. **TSiC** *Stob.* || τούτων *Nil Par Val*: τοῦτον **AC**:
 τούτου **TtSiδ** (desunt **TSiC** *Stob.*) || 6 αὐτοῖς *Stob.* || τύχοι **Tt** **SiC** || συνεπιστενάζει]
 συνεπιστενάξον **SiC**: ἐπιστενάξαι **T^{ac1}** *Stob.*: καὶ συνεπιστενάζει **SiGH** || πρόσεχε
 μέντοι] προσέχων μέντοι *Nil*: λίαν δὲ προσέχων *Stob.* || μέντοι om. **ACSj** || 7 ἔξῳθεν *Nil*
 || ante στενάξῃς add. ου (sic) supra et infra lineam **Tt**¹

ch. 17 Remember that you are an actor in a play the character of which is determined by the playwright: a short play, if he wants it to be short; a long play, if he wants it to be long; if he wants you to play a beggar's role, remember to play this role properly too; and in the same way if he wants you to play a cripple, an official, a private person. For this is yours to do: to play well the role that is assigned to you; but picking it out is the task of someone else.

ch. 18 Whenever a crow croaks unfavourably, do not let yourself be carried away by the impression, but immediately draw a distinction in your mind and say, "None of these signs pertains to me, but they pertain to my body or my property or my reputation or my children or my wife. To me, however, all portents are favourable, if I wish them to be so; for whichever of these things may happen, it is under my control to benefit from them."

ch. 19a [1] You can be invincible, if you never enter any contest in which victory is not under your control.

ch. 19b [2] See to it that you are never carried away by your impression, in thinking that someone is happy when you see him being preferred to you in honour, or in possession of great power, or

c. 17 AC/δ(ρ[ΠΨ/Φ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 ἄν priore} ///Tt—T(vix legibilis) SiC{ab 2 ἄν priore}

c. 18 A/CWw//δ(ρ[ΠΨ/Φ{bis}]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 ἄλλ'} ///Tt—T(vix legibilis) SiC{ab 2 ἄλλ'}

c. 19a AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Tt—T(vix legibilis)

c. 19b AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 3 ἔάν} ///Tt—T(vix legibilis) SiC{ab 3 ἔάν}

c. 17 aff. Stob. II 8,27 (FP; II 159,11-16 W.); resp. Olymp., in *Grg.* 17,2 (97,24-26 W.); fort. resp. Plot. 3,2,17,18-19 (I 294 H.-S.); Synes., *Prov.* I 13 (93,14-94,16 T.); 1-2 Μέμνησο-διδάσκαλος aff. SA/α[BD(CEFGHJx)] (XXV 1-2); cit. Procop., *Ep.* 159,21-22 (77 G.-L.)

c. 18 1-2 Κόραξ-φαντασία aff. SA/α[BD(CEFGHJx)] (XXVI 1-2); 1-2 μὴ-φαντασία usurp. [Ant.] 92 (17 Ath.); 4-5 ἐμοὶ-θέλω cit. Simp. XXVII 3; 5-6 ἐπ'αὐτοῦ usurp. Simp. XXXIX 26-27

c. 19a [s. 1] aff. SA/α[BD(CEFGHJx)] (XXVII 1-2); cit. Simp. XXVIII 4-5; imit. [Ant.] 92 (17 Ath.)

c. 19b [s. 2] resp. Simp. XXIX 3-4; 1-2 Ὅρα-συναρπασθεὶς aff. SA/α[BD(CEFGHJx)] (XXVIII 1-3); imit. [Ant.] 91 (17 Ath.); 2 (μὴ) ὑπὸ τῆς φαντασίας συναρπασθεὶς cit. Simp. VI 12

c. 17 cf. I 29,41; III 24,96-99; IV 7,13-14; fr. XI

c. 18 1 Κόραξ-κεκράγη cf. III 1,37; 3-4 τῷ σωματίῳ—γυναικί cf. IV 7,5; 3-4 τῷ σωματίῳ—τέκνοις cf. IV 7,35; 3 τῷ σωματίῳ μου ἢ τῷ κτησιδίῳ μου sim. I 1,10; II 13,11; III 18,3; III 22,106; IV 7,18; cf. I 25,23; I 29,10; IV 6,34; κτησιδίῳ cf. III 23,32; 5-6 ὅτι-αὐτοῦ cf. omnino III 20, praecipue III 20,9

c. 19a [s. 1] cf. III 6,5; 1-2 ἐάν-νικήσαι sim. III 22,102

c. 19b [s. 2] cf. IV 6,25-27; 1-2 Ὅρα-συναρπασθεὶς cf. I 9,20; III 3,17; III 17,5; IV 7,21; 2 ὑπὸ-συναρπασθεὶς cf. ad c. 16,2

c. 17 Μέμνησο ὅτι ὑποκριτῆς εἶ δράματος οἴου ἂν θέλῃ ὁ διδάσκαλος. ἂν βραχύ, βραχείος· ἂν μακρόν, μακροῦ· ἂν πτωχὸν ὑποκρίνασθαι σε θέλῃ, ἵνα καὶ τοῦτον εὐφυῶς ὑποκρίνη· ἂν χωλόν, ἂν ἄρχοντα, ἂν ιδιώτην. σὸν γὰρ τοῦτ' ἔστι, τὸ δοθὲν
5 πρόσωπον ὑποκρίνασθαι καλῶς· ἐκλέξασθαι δὲ αὐτὸ ἄλλου.

c. 18 Κόραξ ὅταν μὴ αἴσιον κεκράγῃ, μὴ συναρπαζέτω σε ἢ φαντασία, ἀλλ' εὐθὺς διαίρει παρὰ σεαυτῷ καὶ λέγε· «τούτων οὐδὲν ἔμοι σημαίνεται, ἀλλ' ἢ τῷ σωματίῳ μου ἢ τῷ κτησειδίῳ μου ἢ τῷ δοξαρίῳ μου ἢ τοῖς τέκνοις ἢ τῇ γυναικί. ἔμοι δὲ πάντα αἴσια
5 σημαίνεται, ἐὰν ἐγὼ θέλω· ὅτι γὰρ ἂν τούτων ἀποβαίνῃ, ἐπ' ἔμοι ἐστὶν ὠφεληθῆναι ἀπ' αὐτοῦ.»

c. 19a Ἀνίκητος εἶναι δύνασαι, ἐὰν εἰς μηδένᾳ ἀγῶνα καταβαίνῃς ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι. [1]

c. 19b Ὅρα μὴ ποτε ἰδὼν τινὰ προτιμώμενον ἢ μέγα δυνάμενον [2]
ἢ ἄλλως εὐδοκιμοῦντα μακαρίσης ὑπὸ τῆς φαντασίας συναρπασ-

c. 17 (vix legibile in T) 1 οἴου] οἶον ACδ SE Stob.: οἶ Procop. || ἂν] δ' ἂν Nil (= δᾶν?) || θελήσῃ Stob.F || 2 διδάσκαλος] ποιητής Procop. || 2-3 σε πτωχὸν ὑποκρίνασθαι Nil || 3 ἀποκρίνεσθαι Tt || σε om. Stob. || ἵνα καὶ τοῦτον] τοῦτον ἵνα (om. καὶ) Stob. || εὐφυῶς] καλῶς Stob. || 4 ἄρχοντα-ιδιώτην] ιδιώτην-κληρικόν Par || τοῦτ' om. p Stob. || 5 ὑποκρίνασθαι πρόσωπον ACδ Siδ Vat || ἐκλέξασθαι δὲ αὐτὸ ἄλλου om. Tt || δὲ om. SiC || αὐτὸ] τὸ πρόσωπον Stob. || ἄλλους SiC

c. 18 (vix legibile in T) 1 κράξῃ S (sed κεκράγῃ habet SE: κράξῃ SF) || 2 φαντασία] φωνή SB || διαίρει] διάκρινε SiC || λέγε ΔΘ T^{uv} SiC Nil Par Vat: λέγε ὅτι ACWwδ Tt Siδ || τοῦτον SiC || 2-3 οὐδὲν ἔμοι δ Siδ T SiC Vat: οὐδὲν μοι Par: οὐδὲν ἔμή Tt: ἔμοι οὐδὲν ACWw Nil || 3 σημαίνεται T SiC Par Vat: ἐπισημαίνεται ACWwδ Tt Siδ Nil || ἀλλ' ἢ] ἀλλὰ Siδ || σώματι ς SiJ Nil Par || 3-4 ἢ τῷ κτησειδίῳ μου ἢ τῷ δοξαρίῳ μου] ἢ τῷ δοξαρίῳ ἢ τῇ περιουσίᾳ Simp (XXVI 13-14) || 3 ἢ τῷ κτησειδίῳ μου om. T SiC Par || 3-4 ἢ τῷ δοξαρίῳ μου om. Vat || 3 ἢ tertium] καὶ Nil || 4 μου om. ACWwδ Tt || ἔμή Tt || αἰσίῳ SiC || 5 ἐγὼ om. T^{uv} SiC Par || ἀποβαίνῃ] ἀποβῇ vel ἀποβαίῃ ci. Koraes || 6 αὐτῶν Tt SiC (lectio T incerta)

c. 19a [s. 1] (vix legibile in T) 1 εἰς μηδένᾳ] μὴ εἰς Simp (XXVII 15; cf. XXVIII 4)

c. 19b [s. 2] (vix legibile in T) hoc caput capiti praecedenti coniungunt ACδ || 1 μὴ ποτε] μηδέποτε Sa (praeter SE) || τιμώμενον SD || μέγα δυνάμενον] μεγαλυνόμενον Nil || μέγα om. Par || 2 ἀπὸ Tt

otherwise enjoying a good reputation. For if the essence of good is under our control, neither envy nor jealousy has a place; and as for yourself, you do not want to be a praetor, a senator or a consul, but you want to be free. There is only one road that leads to freedom: despising the things that are not under our control.

ch. 20 Remember that it is not the man who abuses you or hits you that insults you, but your opinion of these men, that they are insulting you. Therefore, when someone irritates you, realize that your conceptions irritate you. And so, try not to be carried away by your impressions in the first place; for once you gain time and delay, you will become master of yourself more easily.

ch. 21 Death and exile and all the other things that seem to be dreadful must be before your eyes every day, but most of all death. And you will never have any abject thought, nor will you long for something excessively.

ch. 22 If you long for philosophy, prepare yourself from the start that you will be laughed at, that many people will jeer at you, that

c. 19b AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 3 ἐάν} /// Tt—T(vix legibilis) SiC{ab 3 ἐάν}

c. 20 AC/Siδ(SiG/HJ){ab 2 ὅταν}///Tt—T(vix legibilis) SiC{ab 2 ὅταν}

c. 21 A/CWw//Siδ(SiG/HJ)///Tt—T(vix legibilis) SiC

c. 22 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 ὡς priore}—T(usque ad l. 5 vix legibilis) SiC{ab 2 ὡς priore}

3 ἐάν-ῆ cit. Simp. XXVI 7-8, LX 24-25; 5-6 μία-ἡμῖν aff. Eug., *Theod.* 87,7-8 L.; imit. [Ant.] 58 (12 Ath.)

c. 20 1-2 Μέμνησο-ύβριζόντων aff. SA/α[BD(CEFGHJx)] (XXIX 1-2); 3-4 ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι cit. Simp. VI 12

c. 21 aff. Byz. 185 (196 W.); Georg. 481 (172 O.); Mel., *Loc. comm.* I 14 (col. 813A); imit. [Ant.] 91 (17 Ath.); resp. Olymp., in *Grg.* 48,4 (252,31-253,2 W.); 1-2 Θάνατος-ἡμέραν καὶ τὰ ἐξῆς (= Simp XXIX 38-41) ad instar lemmatis praebet SA: in textu Simpliciano habet SA[BD(CEFGHJx)]; 1-2 Θάνατος-ἡμέραν usurp. [Ant.] 74 (14 Ath.)

c. 22 resp. Simp. XXXI 3-6; 1-2 Εἰ-καταγελασθησόμενος aff. SA/α[BD(CEFGHJx)] (XXX 1-2)

3 ἐάν-ῆ cf. IV 10,8; 3-4 φθόνος, ζηλοτυπία cf. III 22,61; 4-5 στρατηγός, ὕπατος sim. IV 1,149; 5-6 μία-ἡμῖν sim. IV 4,39; IV 6,9; cf. IV 1,131

c. 20 cf. omnino fr. XVI; 1 Μέμνησο-ύβριζει sim. III 22,100; 1-2 τὸ-ύβριζόντων cf. I 25,28; 3-4 ὑπὸ-συναρπασθῆναι cf. ad c. 16,2; 4-5 ἀν-σεαυτοῦ cf. II 18,12-13

c. 21 1 Θάνατος-φαινόμενα sim. I 11,33; Θάνατος καὶ φυγή sim. I 4,24; II 16,19; III 22,21-22; 2 πρὸ ὀφθαλμῶν ἔστω sim. IV 10,31; 3 οὐδὲν-ἐνθυμηθῆσι sim. I 3,1.4

c. 22 1-2 Εἰ-πολλῶν cf. I 22,18; 1 παρασκευάζου αὐτόθεν = II 2,10

θείς. ἐὰν γὰρ ἐν τοῖς ἐφ' ἡμῖν ἡ οὐσία τοῦ ἀγαθοῦ ᾗ, οὔτε φθόνος
οὔτε ζηλοτυπία χώραν ἔχει· σύ τε αὐτὸς οὐ στρατηγός, οὐ πρύτα-
5 νις ἢ ὑπατος εἶναι θελήσεις, ἀλλ' ἐλεύθερος· μία δὲ ὁδὸς πρὸς
τοῦτο, καταφρόνησις τῶν οὐκ ἐφ' ἡμῖν.

c. 20 Μέμνησο ὅτι οὐχ ὁ λοιδορῶν ἢ τύπτων ὑβρίζει, ἀλλὰ τὸ
δόγμα τὸ περὶ τούτων ὡς ὑβρίζοντων. ὅταν οὖν ἐρεθίσῃ σέ τις, ἴσθι
ὅτι ἡ σὴ σε ὑπόληψις ἠρέθισε. τοιγαροῦν ἐν πρώτοις πειρῶ ὑπὸ τῆς
φαντασίας μὴ συναρπασθῆναι· ἂν γὰρ ἅπαξ χρόνου καὶ διατριβῆς
5 τύχης, ῥῆον κρατήσεις σεαυτοῦ.

c. 21 Θάνατος καὶ φυγὴ καὶ πάντα τὰ ἄλλα τὰ δεινὰ φαινόμενα
πρὸ ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, μάλιστα δὲ πάντων ὁ
θάνατος· καὶ οὐδὲν οὐδέποτε ταπεινὸν ἐνθυμηθῆσθαι οὔτε ἄγαν ἐπι-
θυμήσεις τινός.

c. 22 Εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς
καταγελασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς

3 ἐν τοῖς] σοι τοῖς Siδ (praeter SiE; σοι τοῖς del. SiG¹*pc; τῶν SiG¹*sl; ἐν SiJ¹mg)
|| ἡ τοῦ ἀγαθοῦ Vat || ἀγαθοῦ] ἀπαθοῦς ACδTtSiδ || ᾗ] εἰ Tt: ἐνθα SiC || 4 ἔξει ACδ ||
τε] δὲ AC || οὐ πρύτανις om. TSiC || οὐ alterum] ἢ Nil Vat || 5 θέλεις SiC Nil || ὁδός]
ὁδός ἐστι [Ant.]

c. 20 (vix legibile in T) 1 τύπτων AC T^{uv} S Par Vat : ὁ τύπτων Tt Nil || 2 τούτου
Sa (praeter SE; τοῦτον SG^{ac1}, ut vid.) || τι Nil || 3 ὑπόληψις ἠρέθισέν σε Par ||
ἠρέθισε TtSiδ SiC Par Vat : ἠρέθικε AC T^{uv} Nil || πειρᾷ Tt || 4 ἅπαξ om. Simp
(XXIX 26) || χρόνου] χρόνου τινός Simp (l.c.) || διατριβῆς] δια[4] SiC || 5 τύχης]
κατέχης SiC || κρατήσεις] κρατήσης Tt: [2]ρατήσεις SiC

c. 21 (vix legibile in T) 1 καὶ prius] δὲ καὶ Simp (XXIX 38-39) || φυγῇ] φθορὰ Byz.
Georg. Mel. || 2 τὰ ἄλλα τὰ δεινὰ φαινόμενα ASiδ T Simp (XXIX 39-40) Vat²pc: ἄλλα
τὰ δεινὰ φαινόμενα Nil: τὰ ἄλλα δεινὰ φαινόμενα Vat^{ac2}: τὰ ἄλλα ἄπερ δεινὰ
φαίνονται Tt: τὰ δεινὰ φαινόμενα CWw SiC: τὰ φαινόμενα δεινὰ Par: τὰ ἄλλα δεινὰ
Byz. Mel.: τὰ δεινὰ Georg. || 2 πρὸ ὀφθαλμῶν] πρὸ τῶν ὀφθαλμῶν [Ant.]: om. Georg. ||
ἔστω] ἐστὶ [Ant.] 74: γενέσθω [Ant.] 91 || 2-3 μάλιστα-θάνατος om. Byz. Georg. Mel.
Par || 2 μάλιστα δὲ πάντων] καὶ πάντων δὲ μάλιστα Nil || μᾶλλον SiC (lectio T
incerta) || 3 οὐδέποτε-οὔτε om. Georg. || οὐδέποτε ACWwTt TSiC [Ant.] Mel. Par:
οὐδέποτε οὔτε Siδ Byz. Nil Vat || ταπεινὸν ἐνθυμηθῆσθαι] ἐνθυμηθῆσθαι Mel.: ἐνθυμηθῆσθαι
κακόν Byz. (praeter codd. Leid. et Mon.) || ἐνθυμήσῃ WwSiH: ἐνθυμηθῆσεται SiC ||
οὔτε] οὐδὲ Par || ἄγαν] ἄγαν τῶν δοκούντων λαμπρῶν Tt || 4 τινός om. Byz. Georg. Mel.

c. 22 (usque ad l. 5 vix legibile in T) 2 σου om. Θ SJx Nil || ὡς alterum] καὶ Nil

they will say, "Look at our friend, suddenly turned into a philosopher" and "Where did he get that high brow?" You must not put on a high brow, but stick to the rules that appear best to you, as if put into that place by god. Remember, that if you abide by the same principles, those who first laughed at you, will admire you later; but if you are defeated by them, you will be laughed at twice.

ch. 23 If it ever happens to you that you turn to externals with the aim of pleasing someone, realize that you have lost your plan of life. Be therefore content in every situation to be a philosopher; but if you want to appear a philosopher as well, make yourself appear so to yourself, and that will be quite enough.

ch. 24 1 These considerations should not oppress you: "I will live my whole life without being valued and a nobody anywhere." For if lack of value is a bad thing (as it is), you cannot be in a bad situation because of someone else, any more than in a disgraceful situation. It is not your business, is it, to obtain a public office or to be taken to a banquet. Certainly not. How, then, is this still lack of value?

c. 22 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 ὡς priore}—T(usque ad l. 5 vix legibilis) SiC{ab 2 ὡς priore}

c. 23 AC/δ(ρ[ΠΨ/Φ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG/HJ){ab 2 ἀρκοῦ}—TSiC{ab 2 ἀρκοῦ}

c. 24 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiGJ){ab 2 εἰ; 18-19 ἀλλ'—ἔσται = *Simp* XXXII 132} // Tt{²10-11 τίς-αὐτός; ³15-18 ὁρᾶτε-ἄξιον τε}—TSiC{¹2-7 εἰ-ἄξιον}

3-4 ἄφρων-ὀφρὺς aff. *Simp.* LXVIII 14-15; 5-6 ὑπὸ-χώραν fort. resp. *Pleth.*, *Virt.* A 2 (3,5-6 et 3,17-18 T.); 6-8 ἐὰν-καταγέλωτα aff. *Simp.* XXXI 32-35

c. 23 1-2 'Εάν (*"Av* *Simplicius*)—ἐνστασιν aff. SA/α[BD(CEFGHjx)] (XXXI 1-2)

c. 24 s. 1 1-2 Οὗτοι-οὐδαμοῦ aff. *Eug.*, *Theod.* 87,6-7 L.; SA/α[BD(CEFGHjx)] (XXXII 1-2)

3 ἄφρων-ἐπανελήλυθε cf. I 18,10; II 21,13; III 16,11; 3-4 πόθεν-ὀφρὺς sim. II 8,24; 4-6 τῶν-χώραν cf. III 24,95; 4-5 βελτίστων φαινομένων sim. III 23,21 (Pl., *Cri.* 46b); 5-6 ὡς-χώραν cf. III 21,18; 5 ὑπὸ-τεταγμένος sim. I 9,16.24 (Pl., *Ap.* 28e); 6-7 οἰ-θαυμάσονται cf. II 22,8

c. 23 cf. III 12,16; III 24,118; 2-3 ἀρκοῦ-φιλόσοφος sim. IV 8,23; cf. IV 8,17.35

c. 24 s. 1 1 Οὗτοι-θλιβέτωσαν cf. IV 2,4; 3 οὐ-ἄλλον cf. I 9,34; I 28,23; IV 12,8; 4 μή-ἔργον = II 6,8

ἐρούντων ὅτι «ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε» καὶ «πόθεν ἡμῖν αὕτη ἡ ὀφρὺς;» σὺ δὲ ὀφρὺν μὲν μὴ ἔχε, τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὥς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν. μέμνησο δὲ ὅτι, ἐὰν μὲν ἐμμείνης τοῖς αὐτοῖς, οἱ καταγελῶντές σου πρότερον οὗτοί σε ὕστερον θαυμάσονται· ἐὰν δὲ ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.

c. 23 Ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν ἐν παντὶ τῷ εἶναι φιλόσοφος· εἰ δὲ καὶ δοκεῖν βούλει, σαυτῷ φαίνου καὶ ἱκανὸν ἐστί.

c. 24 Οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν· «ἄτιμος ἐγὼ διαβίωσομαι καὶ οὐδεὶς οὐδαμοῦ.» εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν (ὥσπερ ἐστίν), οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ ἐν αἰσχυρῷ. μή τι οὖν σὸν ἐστὶν ἔργον τὸ ἀρχῆς τυχεῖν ἢ παραληφθῆναι ἐφ' ἐστίασιν; οὐδαμῶς. πῶς οὖν ἔτι τοῦτ' ἔστιν ἀτιμία; πῶς δὲ

3 φιλόσοφος] σοφὸς *Simp* (LXVIII 14) || 4 ἔχε *TSiC Nil Par Val* : σχῆς *ACδSiδ* || 5 ἀπὸ *SiC* || τοῦ om. *SiG SiC Simp* (XXXI 3) *Par* || τεταγμένων *SimpA* (XXXI 4); *SimpA* legit τεταγμένον (quam lectionem veram puto; *Simp. orat. obl. citat* [δεῖ]) || εἰς om. *δ* || 6 χώραν] τάξιν *δ* || δὲ ὅτι] τε διότι *Nil* || μὲν om. *SiC Simp* (XXXI 32; sed habet *Simp* XXXI 4) || ἐμμείνης *Nil* || 6-7 οἱ-θαυμάσονται] αὐτοὶ σε θαυμάσονται οἱ πρότερον καταγελῶντες *Simp* (XXXI 5) || 7 σου om. *Simp* (XXXI 5.33) || πρότερον] τὸ πρότερον *SiGJ*: om. *Simp* (XXXI 33; sed habet *Simp* XXXI 5) *Par* || οὗτοί] αὐτοὶ *SiC Simp* (XXXI 5; sed οὗτοί habet *Simp* XXXI 33) || θαυμάσουσιν *A¹PCSiδ* (θαυμάσονται *SiG¹*sl*): θαυμάζουσιν *A^{ac}* || 8 διπλοῦν] διπλοῦν τότε *Simp* (XXX 54) || λήψῃ *SiC*

c. 23 1 ἔξω] πρὸς τὸ ἔξω *Simp* (XXXI 7) || πρὸς τὸ] ἐπὶ τῷ *Simp* (XXXI 7): πρὸ τοῦ *NiM* || βούλεσθαι] βουλευθῆναι *δ*: βουλεύσασθαι *AC SE Val^{ac2}* (ut vid.): om. *Simp* (XXXI 7) || 2 ἀπώλεσας τὴν ἔνστασιν] τὴν ἔνστασιν ἀπώλεσας *SG¹*sl SC*: τὴν ἔντευξιν (ἐντεξιν *SD*) ἀπώλεσας *SBDFGHJx* || 2-3 τὸ (sic) εἶναι ἐν παντὶ *Par* || 2 ἐν om. *Val^{ac2}* || τῷ *ACδSiδ Diss Val* : τὸ *TSiC Nil Par* || 3 καὶ prius om. *Nil Par* || βούλει *TSiC Par*, et legisse videtur *Simp* (XXXI 26-27): βούλει τῷ εἶναι *ACδSiδ Val* (unde βούλει τῷ εἶναι ci. Upton): βούλει τὸ εἶναι *Nil* || 3-4 ἱκανὸν ἐστί *Simp* (XXXI 15.28) *Nil*: ἱκανὸν ἐστί τοῦτο *T Par*: ἱκανὸν ἐστί τοῦτο γέ σοι *SiC*: ἱκανὸς ἔση *ACδSiδ Val* : ἱκανὸν ἔσται σοι ci. Koraes

c. 24 s. 1 1 λογισμοὶ *ΦΩ T Par* || ἐγὼ om. *S* (praeter *SE*) *Simp* (XXXII 18) *Nil* || διαβίωσομαι *δ T Eug. Nil Par Py Val* : βιώσομαι *AC SAE SimpAβ* (XXXII 18; βιώσομεν *SimpD*): ἔσομαι *Sα SimpB*: διαβήσομαι *Par MV* || 2 οὐδεὶς] οὐδὲν *ς Eug.* || οὐδαμοῦ] οὐδαμῇ *Eug*: οὐδαμοῦ ἔσομαι *Val* || εἰ γὰρ ἡ] ἡ γὰρ *SiC* || 2-3 ὥσπερ ἐστὶν *Siδ* (praeter *SiH*) *TSiC Nil Val*, et legit *Simp* (XXXII 19-20 ἡ ἀτιμία κακόν; 24-25 ἡ ἀτιμία, κακὸν οὐσα; 27 ἡ ἀτιμία, φησί, κακὸν ἐστίν): om. *ACδSiH* || 3 οὐ alterum om. *T* || 4 ἐστὶν οὖν σὸν *SiGH* (οὖν σὸν ἐστὶν *SiG¹*PC*): οὖν ἔστι σὸν *SiJ* || ἔργον ἐστὶ(ν) *δ Par* || τὸ] τὸ ἢ *Nil* || τυχεῖν ἀρχῆς *Simp* (XXXII 40) || ἀρχῆς] τῆς ἀρχῆς *T* || παρακληθῆναι ci. Koraes || 5 ἐφ' ἐστίασιν] εἰς συμβουλήν ἢ εἰς ἐστίασιν *Simp* (XXXII 40) || ἐφ'] εἰς *Simp* (*l.c.*) *Nil* || ἔτι om. *SiC Val* || τούτοις *Nil*

And how will you be a nobody anywhere, you who only have to be in the things that are under your control, in which you have the opportunity to be of the greatest value? 2 But your friends will lack help? What do you mean, "lack help"? They will not have money from you, nor will you make them Roman citizens. But who told you that these things are among those under our control, and are not other people's business? And who is able to give another what he does not have himself? 3 "Get money, then," someone says, "in order that we too get it." If I can get it while keeping myself self-respecting and faithful and high-minded, show me the way and I will get it. But if you want me to lose my own good, so that you get what is not good, see for yourselves how unfair and inconsiderate you are. And what is it that you want most: money or a faithful and self-respecting friend? Therefore rather help me in this; and do not want me to do the things by which I will lose these very qualities. 4 "But my country", someone says, "will lack the help I can give it." Again, what help do you mean? Your country will not have porticoes or baths by your efforts. So what? It does not have shoes made by the blacksmith either, nor weapons made by the cobbler: it is sufficient if each man fulfils his own task. If you made someone else a faithful and self-respecting citizen, would that not be useful to the state? "Yes." Accordingly you would not be useless yourself to it either. 5 "What

c. 24 AC/δ[ϱ[ΠΨ/ΦΩ]ς[Γ/Λ/τ[Ξ/Σ/ΔΘ]]//Siδ(SiGJ){ab 2 εἰ; 18-19 ἀλλ' ἔσται = *Simp* XXXII 132|//Tt|²10-11 τίς-αὐτός; ³15-18 ὁρᾶτε-ἀξιοῦτε|—TSiC|¹2-7 εἰ-ἀξίῳ|

s. 4 18-19 ἀλλ' ἔσται aff. *Simp*. XXXII 132 (novum paragraphum incipit *Simp*A, ad instar lemmatis praebet *Simp*α)

7 ἔξεστί-ἀξίῳ = III 25,3; s. 2 10-11 τίς-αὐτός cf. III 21,10; s. 3 15-18 τί-ἀξιοῦτε cf. gnom. Stob. (D) 8; Mosch. gnom. (E) 3; 15 ἄνισοί, ἀγνώμονες I 11,24; 16 πιστὸν καὶ αἰδήμονα e.g. II 2,4; II 4,2; IV 1,161; IV 13,19.20 (et saepius); s. 4 22-23 εἰ-ὠφέλεις cf. gnom. Stob. (C) 60; 24 οὐκοῦν-αὐτῇ cf. gnom. Stob. (C) 59

καὶ οὐδεὶς οὐδαμοῦ ἔσῃ, ὃν ἐν μόνοις εἶναι δεῖ τοῖς ἐπὶ σοί, ἐν οἷς
 ἔξεστί σοι εἶναι πλείστου ἀξίω; ἀλλὰ σοι οἱ φίλοι ἀβοήθητοι ἔσον- 2
 ται; τί λέγεις τὸ ἀβοήθητοι; οὐχ ἔξουσιν παρὰ σοῦ κερμάτιον, οὐδὲ
 πολίτας Ῥωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν ὅτι ταῦτα τῶν
 0 ἐφ' ἡμῖν ἐστίν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἐτέρω
 ἢ μὴ ἔχει αὐτός; «κτῆσαι οὖν» φησὶν «ἵνα καὶ ἡμεῖς ἔχωμεν.» εἰ 3
 δύναμαι κτήσασθαι τηρῶν ἐμαυτὸν αἰδήμονα καὶ πιστὸν καὶ με-
 γαλόφρονα, δείκνυε τὴν ὁδὸν καὶ κτήσομαι. εἰ δ' ἐμὲ ἀξιοῦτε τὰ
 ἀγαθὰ τὰ ἐμαυτοῦ ἀπολέσαι, ἵνα ὑμεῖς τὰ μὴ ἀγαθὰ περιποιήση-
 5 σθε, ὁρᾶτε ὑμεῖς πῶς ἄνισοί ἐστε καὶ ἀγνώμονες. τί δὲ καὶ βούλεσθε
 μᾶλλον, ἀργύριον ἢ φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν μοι
 μᾶλλον συλλαμβάνετε, καὶ μὴ δι' ὧν ἀποβαλῶ αὐτὰ ταῦτα,
 ἐκεῖνά με πράσσειν ἀξιοῦτε. «ἀλλ' ἡ πατρίς, ὅσον ἐπ' ἐμοί,» φησὶν 4
 «ἀβοήθητος ἔσται.» πάλιν, ποῖαν καὶ ταύτην βοήθειαν; στοᾶς οὐχ
 10 ἔξει διὰ σὲ οὐδὲ βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γὰρ ὑποδήματα ἔχει
 διὰ τὸν χαλκέα οὐδὲ ὅπλα διὰ τὸν σκυτέα· ἱκανὸν δέ, ἂν ἕκαστος
 ἐκπληρώσῃ τὸ ἑαυτοῦ ἔργον. εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκεύαζες
 πολίτην πιστὸν καὶ αἰδήμονα, οὐδὲν ἂν αὐτὴν ὠφέλεις; «ναί.»
 οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς ἂν εἴης αὐτῇ. «τίνα οὖν» φησὶν 5

6 καὶ TSIC *Simp* (XXXII 75) *Nil Par Val* : om. ACδSiδ || εἶναι ΣSiG¹pc TSIC
Par Val, et ita legisse videtur *Simp* (XXXII 75-81): εἶναι τινα ACδSiδ *Nil* || τοῖς] τῶν
NilM: τὸν *NilP* || 7 εἶναι πλείστου] πολλοῦ εἶναι *Par* || πλείστου] πολλοῦ *Simp*
 (XXXII 78.83) *Par* || ἄξιον SiC || s. 2 7 σοι om. T: μοι ci. Meibom (probantibus
 Upton et Schweighäuser), et ita legisse videtur *Simp* (XXXII 82-83: ἀλλὰ, κἂν ἐγὼ
 σιγῶν δύναμαι κτέ) || 8 κερμάτιον SiG¹mg T *Nil*: ἀργύριον ACδSiδ *Val* (χρήματα
Simp [XXXII 89.91] *Par*) || 9 Ῥωμαίων πολίτας δ || 10-11 οὐχὶ-αὐτός om. SiG^{ac1}* ||
 10 δὲ alterum om. Tt || δοῦναι δύναται ἐτέρω] δύναται δοῦναι ἐτέρω δTt *Simp*
 (XXXII 94) *Par*: δύναται ἐτέρω δοῦναι *Simp* (XXXII 136) || s. 3 11 φησὶν] φασὶν οἱ
 φίλοι SiG *Simp* (XXXII 96) || 12 τηρῶν om. *Nil ParM* || 13-18 εἰ-ἀξιοῦτε om. SiG^{ac1}*
 || 15 ὑμεῖς om. ΔΘ T *Val* || ἄνισοί ἐστε καὶ ἀγνώμονες] ἐστὲ ἀγνώμονες Tt || ἄνισοί]
 ἄδικοί SiG* *Nil* || καὶ alterum om. SiG* T *Par* || βούλεσθαι Tt || 17 μᾶλλον συλλαμ-
 βάνετε] σπούδαζε μᾶλλον *Par* || συλλαμβάνεται A^{ac1} (ut vid.): συλαμβάνετε Tt¹pc:
 συλαμβάνεται Tt¹c || ἀποβάλλω *Nil* || ταῦτα αὐτὰ Tt T || αὐτὰ] αὐτὸ δ || 18 ἐκεῖνά
 om. δ || ἀξιοῦτε Tt || s. 4 18-527 ἀλλ'-ἀποτελεσθεῖς om. SiJ^{ac1} || 18 φησὶν ὅσον ἐπ'
 ἐμοί τ *Nil* || 19-527 πάλιν-ἀποτελεσθεῖς om. SiG^{ac1}* || 19 πάλιν, ποῖαν καὶ ταύτην]
 ποῖαν ταύτην πάλιν *Par* || καὶ om. δSiG* *Par* || 20 οὐδὲ prius T *Nil*, et ita legisse
 videtur *Par* : οὕτε ACδSiG*J *Val* : καὶ *Simp* (XXXII 141) || οὐδὲ alterum] οὐ ΠΨ *Val*
 || 20-21 διὰ τὸν χαλκέα ἔχει *Simp* (XXXII 141) || 21 χαλκέα-σκυτέα] σκυτέα-χαλκέα
 ACςSiJ (21 οὐδὲ-σκυτέα om. ϑ, σκυτέα pro χαλκέα graehens) *Nil* || 22 κατεσκεύαζες
 αὐτῇ *Simp* (XXXII 148) || κατασκευάζεις SiG* T || 23 πιστὸν καὶ αἰδήμονα πολίτην
Simp (XXXII 148) || ἂν om. SiG* T *Nil* || ὠφελείς Tu^v || 24 οὐκοῦν-αὐτῇ] οὐκοῦν
 οὐδεὶς ἑαυτὸν ἂν ὠφέλησεν ἢ αὐτὴν *Nil Val* || s. 5 24-25 φησιν ἔξω χώραν δ *Simp*
 (XXXII 154) *Nil*: φασιν χώραν ἔχεις *Par* : ἔξω φησὶ χώραν ACSiG*J T *Val*

place then", someone says, "shall I have in the state?" The one you can have while remaining the faithful and self-respecting man you are. For if you lose these qualities while wishing to help the state, what use will you be to it if you turn out to be shameless and unfaithful?

ch. 25 1 If someone has been honoured above you at a banquet or in a salutation or in being asked for advice, you should be happy that he has got these things, if they are good; if, on the other hand, they are bad, do not be angry that you did not get them. Remember that you cannot lay a claim to the same, if you are not doing the same with a view to getting things that are not under our control. 2 For in what way can he who does not frequently go to someone's door get the same as the one who goes? How can he who does not escort get the same as the one who escorts? How can he who does not praise get the same as the one who praises? Therefore you will be unjust and insatiable, if, refusing to pay the price for which these things are bought, you wish to get them for free. 3 But for what price do you buy a head of lettuce? An obol, maybe. If, then, someone pays an obol and gets a head of lettuce, but you, not paying an obol, do not get it, do not think that you have less than the one who got it: for he may have the lettuce, you have the obol which you did not give. 4 And exactly the same holds good for life. You have not been invited to someone's banquet? Of course not: you did not pay the host the price for which he sells the banquet; he sells it for praise, he sells it for attention. Pay the price for which it is sold, if it benefits you; but if you do not want to pay the one and yet receive the other,

c. 24 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiGJ){ab 2 εἰ; 18-19 ἀλλ' ἔσται = *Simp* XXXII 132)//Ti²10-11 τῖς-αὐτός; ³15-18 ὁρᾶτε-ἄξιούτε—TSiC|¹2-7 εἰ-ἄξι(φ)

c. 25 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG*J){ab 1 ἢ altero—TSiC|ab 1 ἢ altero}

c. 25 s. 1 1-2 Εἰ-συμβουλίαν resp. *Simp.* XXXII 39-40; 1 Εἰ ('Εὖν *Simplicius*) — προσαγορεύσει aff. SA/α[BD(CEFGHjx)] (XXXIII 1)

c. 25 s. 1-2 1-9 Εἰ-λαμβάνειν cf. omnino III 17,2-3; IV 6,25-27; s. 1 4-5 μέμνησο-ἀξιούσθαι cf. IV 2,2-4; s. 2 5-7 πῶς-ἐπαινοῦντι cf. III 24,49; IV 6,36; IV 10,19-20; 6 ὁ-τινός cf. III 24,44; 9 προῖκα-λαμβάνειν = IV 10,24; s. 3 9-10 ἀλλὰ-τύχη *sim.* II 10,9; III 24,48; s. 4 13-15 οὐ-πωλεῖ alterum cf. I 25,15; III 17,5; III 24,49; 16-17 εἰ-ἄβέλτερος cf. IV 10,23-24

5 «ἔξω χώραν ἐν τῇ πόλει;» ἦν ἂν δύνη φυλάττων ἅμα τὸν πιστὸν καὶ αἰδήμονα. εἰ δὲ ἐκείνην ὠφελεῖν βουλόμενος ἀποβαλεῖς ταῦτα, τί ὄφελος ἂν αὐτῇ γένοιτο ἀναιδῆς καὶ ἄπιστος ἀποτελεσθεῖς;

c. 25 Εἰ προετιμήθη σοῦ τις ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν 1
τῷ παραληφθῆναι εἰς συμβουλίαν, εἰ μὲν ἀγαθὰ ταῦτά ἐστι, 1
χαίρειν σε δεῖ ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά, μὴ ἄχθου ὅτι 2
σὺ οὐκ ἔτυχες. μέμνησο δὲ ὅτι οὐ δύνασαι μὴ ταῦτα ποιῶν πρὸς τὸ 2
5 τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν τῶν ἴσων ἀξιούσθαι. πῶς γὰρ ἴσον ἔχειν 2
δύναται ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς τῷ φοιτῶντι, ὁ μὴ παραπέμπων 3
τῷ παραπέμποντι, ὁ μὴ ἐπαινῶν τῷ ἐπαινοῦντι; ἄδικος οὖν ἔσθι καὶ 3
ἄπληστος, εἰ μὴ προῖέμενος ταῦτα ἀνθ' ὧν ἐκεῖνα πιπράσκειται 3
0 θρίδακες; ὀβολοῦ, ἂν οὕτω τύχη. ἂν οὖν τις προέμενος τὸν ὀβολὸν 3
λάβῃ θρίδακας, σὺ δὲ μὴ προέμενος μὴ λάβῃς, μὴ οἴου ἔλαττον 4
ἔχειν τοῦ λαβόντος· ὡς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τὸν 4
ὀβολὸν ὃν οὐκ ἔδωκας. τὸν αὐτὸν τρόπον καὶ ἐνταῦθα. οὐ παρε- 4
κλήθης ἐφ' ἐστίασίν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι ὅσου πωλεῖ 5
5 τὸ δεῖπνον· ἐπαίνου δὲ αὐτὸ πωλεῖ, θεραπείας πωλεῖ. δὸς τὸ διά-
φορον, εἴ σοι λυσιτελεῖ, ὅσου πωλεῖται· εἰ δὲ κάκεῖνα θέλεις μὴ

25 ἅμα om. *Simp* (XXXII 157) || 26 αἰδήμονα] αἰδήμονα, ταύτην ἔχε *Simp* (XXXII 158) || ἀποβάλλεις *SiG** *Nil Vat* || 27 ὄφελος] τὸ ὄφελος *Nil ParPy* || γένοιτο *SiJ^{ac}* *Nil* || ἀποτελεῖσθαι *ACSiJ*

c. 25 s. 1 1 εἰ προετιμήθη *T Par Vat* : ἐὰν προτιμηθῇ *S* (ἐὰν προετιμήθη *SE*) : προετιμήθη *ACδ Nil* || τίς σου *S* (praeter *SEJx*) *Nil* || εἰς ἐστίασιν *Par* || ἐν ἐστιάσει καὶ προσαγορεύσει *Simp* (XXXIII 6) || 1-4 19 ἢ alterum—εἰσόδου om. *SiG^{ac}** || 1-2 ἐν τῷ] ἐντὸς *SiC* || 2 εἰς συμβουλίαν *ACδSiJ T* : ἐν συμβουλίᾳ *SiC* : ἐν συμβουλίᾳ *Vat* : εἰς συμβουλίην *Simp* (XXXIII 7; cf. XXXII 40) : εἰς συμβούλιον *Nil Par* : εἰς ἐστίασιν *SiG** || ταῦτά ἐστι om. *Simp* (XXXIII 20) || 3 ἄχθου] δυσχέρανε, ἀλλὰ καὶ χαίρε πάλιν *Simp* (XXXIII 48-49) || 4 σὺ om. *T* || οὐκ ἔτυχες *TSiC Vat* : μὴ ἔτυχες *Nil* : αὐτῶν οὐκ ἔτυχες *ACδSiδ* : μὴ ἔτυχες αὐτῶν *Simp* (XXXIII 49) || ὅτι] διότι σὺ *Nil* || μὴ ταῦτα] μόνον ταῦτα *SiC* || s. 2 5-6 δύναται ἔχειν *Nil* || 5 ἔχειν om. *q Par* || 6 τῷ om. *SiC* [2] || 7 οὖν om. *T* || 8 ἄπιστος *Vat* || εἰ μὴ] εἰμὶ γὰρ *SiC* || προέμενος *ACSiJ Nil Par* || 9 αὐτὰ] τὰ αὐτὰ *SiC* || s. 3 10-11 λάβῃ θρίδακας προῖέμενος (sic) τὸν ὀβολὸν *SiC* || 11-12 ἔλαττον ἔχειν] ἔχειν ἔλαττον *Ar Vat* : ἔχειν ἥττον *SiG** || 13 ὃν om. *ACΓΑΠΨSiJ* || οὐ δέδωκας *SiG** *Par* || s. 4 13 τὸν αὐτὸν τρόπον *SiG** *TSiC Par Vat* : τὸν αὐτὸν δὴ τρόπον *ACSiJ* : τὸν αὐτὸν οὖν τρόπον *δ* (οὖν s.l. *Θ*¹) : οὕτω *Nil* || 14 πωλεῖ *SiG** *Simp* (XXXIII 65) *Nil ParM* : πωλεῖται *ACδSiJ TSiC Para Vat* || 15 ἐπαίνω *SiC* || δὲ om. *Par* || πωλεῖ αὐτὸ *Par* || αὐτὸς *SiC* || θεραπείας πωλεῖ] θεραπείας κολακείας *Par* : κολακείας *SiG** : om. *ΔΘ SiC Nil* || δὸς *SiG** *TSiC Nil Vat* : δὸς οὖν *ACδSiJ* || διάφορον *SiG** *TSiC Nil* : διαφέρον *ACδSiJ Vat* || 16 λυσιτελές *Nil* || 16-18 εἰ alterum—δείπνου post 18-19 ἔχεις alterum—εἰσόδου citat *Simp* (XXXIII 69-74) || 16 εἰ-θέλεις] ἐὰν-θέλης *SiG** || κάκεῖνα] καὶ ταῦτα *SiG** *SimpA* (XXXIII 72) *Par* : ταῦτα *SimpA*

you are insatiable and stupid. 5 Do you have nothing, then, instead of the banquet? Well, you have not had to praise the man you did not want to praise; you have not had to put up with his doorkeepers.

ch. 26 The will of nature can be learnt from the things in which we do not differ from each other. For instance, when someone else's slave breaks a cup, our immediate reaction is, "It is just one of those things that happen." Realize, then, that when your own cup is broken, you must react in the same way as when someone else's cup was broken. Transfer this to more important things as well. Someone else's child or wife has died? There is nobody who would not say, "That's life." But when someone's own child dies, he immediately goes, "Alas!" and "Poor me!" But we should remember how we feel when we hear such things about others.

ch. 27 Just as there is no target set up for misses, so there is no nature of evil in the universe either.

ch. 28 If somebody entrusted your body to the first person who met you, you would be angry; are you not ashamed, then, that you entrust your mind to any person who meets you, so that, if he abuses you, your mind is upset and confused?

c. 25 AC/δ(ϱ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiG*){ab 1 ἢ altero}—TSiC{ab 1 ἢ altero}

c. 26 AC/δ(ϱ[ΠΨ/ΦΩ]ς[Γ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiGJ){ab 2 πρὸς}—TSiC{ab 2 πρὸς}

c. 27 AC/δ(ϱ[ΠΨ/ΦΩ]ς[Γ/τ(Ξ/Σ/ΔΘ)])—T

c. 28 AC/δ(ϱ[ΠΨ/ΦΩ]ς[Γ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiGJ){ab 2 ὅτι}—TSiC{ab 2 ὅτι}

c. 26 1 Τὸ-διαφερόμεθα aff. SA/α[BD(CEFGHJ)χ] (XXXIV 1-2)

c. 27 aff. SA/α[BD(CEFGHJ)χ] (XXXV 1-2); resp. Simp. XIV 397-398

c. 28 1-2 Εἰ-ἄν aff. SA/α[BD(CEFGHJ)χ] (XXXVI 1-2)

s. 5 17-18 οὐδὲν-δείπνου cf. IV 3,7-8; IV 9,1

c. 26 1 Τὸ-καταμαθεῖν cf. I 17,13-17; 6 ὅτι ἀνθρώπινον = I 9,30; 7-8 οἴμοι-ἐγώ = I 4,23

c. 28 1-2 Εἰ-ἄν cf. II 12,19; 2-4 ὅτι-ἐνεκα cf. I 25,29; II 12,14; 3 ταραχῇ, συγχυθῇ sim. III 22,25

προίεσθαι καὶ ταῦτα λαμβάνειν, ἅπληστος εἶ καὶ ἀβέλτερος. οὐδὲν 5
οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις μὲν οὖν τὸ μὴ ἐπαινέσαι τοῦτον ὃν
οὐκ ἤθελες, τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου.

c. 26 Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν οὐ δια-
φερόμεθα πρὸς ἀλλήλους. οἶον ὅταν ἄλλου παιδάριον κατὰ ξη-
ποτήριον, πρόχειρον εὐθὺς ὅτι «τῶν γινομένων ἐστίν». ἴσθι οὖν ὅτι,
5 ὅταν καὶ τὸ σὸν καταγῇ, τοιοῦτον εἶναί σε δεῖ, ὅποιον ὅτε καὶ τὸ
ἄλλου κατεάγῃ. οὕτω μετατίθεται καὶ ἐπὶ τὰ μείζονα. τέκνον ἄλλου
τέθνηκεν ἢ γυνή; οὐδεὶς ἐστίν ὃς οὐκ ἂν εἴποι ὅτι «ἀνθρώπινον».
ἀλλ' ὅταν τὸ αὐτοῦ τινος ἀποθάνῃ, εὐθὺς «οἴμοι» καὶ «τάλας
ἐγώ». ἐχρῆν δὲ μεμνήσθαι τί πάσχομεν περὶ ἄλλων αὐτὸ ἀκού-
σαντες.

c. 27 Ὡσπερ σκοπὸς πρὸς τὸ ἀποτυχεῖν οὐ τίθεται, οὕτως οὐδὲ
κακοῦ φύσις ἐν κόσμῳ γίνεται.

c. 28 Εἰ μὲν τὸ σῶμά σου τις ἐπέτρεπε τῷ ἀπαντήσαντι, ἡγα-
νάκτεις ἂν· ὅτι δὲ σὺ τὴν γνώμην τὴν σεαυτοῦ ἐπιτρέπεις τῷ τυχόντι,
ἵνα, ἐὰν λοιδορήσῃταί σοι, ταραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ
αἰσχύνῃ τούτου ἕνεκα;

17 προέσθαι TSIC Par II s. 5 18 μὲν οὖν om. Nil II ἐπαινεῖν Simp (XXXIII 71) II
τοῦτον om. Simp (l.c.) Par II 19 τὸ-εἰσόδου om. δ II ἀνέχεσθαι SiG* Simp (l.c.) II
τούτου SiC

c. 26 1 οὐ om. SD II 2 πρὸς ἀλλήλους om. SiC Par, nec legisse videtur S (contra
morem suum post διαφερόμεθα desinens) II ἄλλου] τοῦ γείτονος ἄλλο ACpSiδ
Val^{PC}: τοῦ γείτονος ἄλλου Val^{ac} (nisi fallor; rasura post ἄλλο): γείτονος (γῆτινος Θ)
ἄλλο ξ II κατὰ ξη AP^cδSiG TSIC Simp (XXXIV 26) Val (cf. Diss III 24,84; IV 10,34):
κατεάξῃ ACSiJ Nil Par II 3 ποτήριον TSIC Simp (l.c.) Par: τὸ ποτήριον ACδSiδ Nil
Val II πρόχειρον q SiC Simp (l.c.) Nil Par: πρόχειρόν ἐστιν ACξSiδ T Val (ἐστίν om.
Θ^{ac1}, minio adscriptum) II εὐθὺς om. T II ὅτι prius TSIC Nil Par: λέγειν ὅτι ACδSiδ
Simp (XXXIV 27) Val II ἐστίν om. Nil II 4 καταγῇ AP^cδ T (cf. Diss III 24,84; IV 10,34):
κατεαγῇ ACSiδ Nil Val : κατεάγῃ SiC: (ὅτε) κατεάγῃ Par: καταχθῇ Simp (XXXIV 30)
II ὅποιον] «ὅποιος exspectasses» Schweighäuser: ὅποιος εἶ ci. Reiske II 4-5 ὅτε-
κατεάγῃ] ὅταν-καταγῇ δ II 4-5 τὸ ἄλλου qSiG TSIC Val : τὸ τοῦ ἄλλου ξ Para: τοῦ
ἄλλου ACSiJ ParM: τὰ ἄλλα Nil II 5 οὕτω] οὕτως οὖν Simp (XXXIV 31): τοῦτο ci.
Reiske II 5-6 τέκνον ἄλλου τέθνηκεν] ἐὰν τέκνον ἄλλου ἀποθάνῃ Simp (XXXIV 32) II
5 ἄλλου alterum] ἄλλου τινὸς SiG Val II 6 ὃς ACδSiδ SiC Simp (XXXIV 33) Val :
ὅστις T Nil Par II διότι TSIC Nil II ἀνθρώπινον] ἀνθρώπινόν ἐστι τὸ συμβάν Simp
(XXXIV 33) II 7 καὶ TSIC Simp (XXXIV 37) Diss Nil: om. ACδSiδ Val II 8 ἀκούοντες
SiJ SiC

c. 27 1 οὐ τίθεται πρὸς τὸ ἀποτυχεῖν Sa II ἀποτυγχάνειν Nil Par

c. 28 1 ἐπέτρεψε Sa (praeter SGHx; π s.l. SJ) II ἀπατήσαντι ΠΨ T: ὑπαντήσαντι S
(praeter SE; ἡπαντήσαντι SH^{ac1}; ἀπαντήσαντι SG^{1*PC}): ὑπαντῶντι Simp (XXXVI
11): ἀπαιτήσαντι τ II 3 ἵνα om. SiC [4] II λοιδορῇται Nil II σοι] σε T II ταραχθῇ
ἐκείνη] αὐτὴ ταραχθῇ Simp (XXXVI 13) II παρὰχθῇ SiC^{1PC}: παρ[.]χ[.] SiC^{ac} II
τούτου ἕνεκα: in ACδSiJ Val haec verba capiti 29¹ coniuncta sunt

[**ch. 29** 1 In each enterprise consider the things that come first and the things that follow it, and then approach the enterprise itself. Otherwise you will at first come to it full of enthusiasm, because you have not considered any of the things that come next, but afterwards, when there appear some disgraceful things, you will give up. 2 Do you want to win an Olympic victory? So do I, by the gods, for it is a fine thing. But consider what precedes and what follows, and after that begin the job. You must discipline yourself, follow a diet, abstain from cakes, train under compulsion, at a fixed time, in heat, in cold; you are not allowed to drink cold water, nor wine, when you feel like it; in short, you must turn yourself over to your trainer as if he were your physician; then you have to enter the match, sometimes you have to throw your hand, twist your ankle, swallow lots of sand, sometimes be whipped, and on top of all that, you will have to lose. 3 When you have considered this, if you still want to, you can undertake to become an athlete; otherwise you will turn back like children do, who at one time play wrestlers, at another time gladiators, then blow trumpets, then act a play. In the same way you too will at one time be an athlete, then a gladiator, then a rhetorician, then a philosopher, yet you will do nothing whole-heartedly; but like a monkey you will imitate everything when you see it, and you will be pleased now with this, now with that. For you have not undertaken anything with circumspection, having considered it from all sides, but randomly and half-heartedly. 4 In the same way, when some people see a philosopher and hear someone speaking as well as Socrates speaks (and who can speak as he does?), they want to be philosophers

c. 29 AC/δ(ϑ[ΠΨ/ΦΩ[s. 1]])ς[Γ/Λ]⁴20-21 ὡς-φιλοσοφεῖν/ τ(Ξ/Σ/ΔΘ)[s. 1]])[ss. 1-4]//Siδ(SiGJ)///T{ss. 5-7}

c. 29 s. 1 1-2 'Εκάστου-αὐτό aff. Mel., *Loc. comm.* I 10 (col. 800D)

c. 29 = III 15,1-13; s. 2 7-12 γυμνάζεσθαι-νικηθῆναι sim. III 22,52

[c. 29 Ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκό- 1
λουθα αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό· εἰ δὲ μή, τὴν μὲν πρώτην 2
προθύμως ἤξεις ἅτε μηδὲν τῶν ἐξῆς ἐντεθυμημένος, ὕστερον δὲ 3
ἀναφανέντων τινῶν αἰσχυρῶν ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι; 4
5 καὶ γὰρ, νῆ τοὺς θεοὺς· κομπὸν γὰρ ἐστίν. ἀλλὰ σκόπει τὰ καθηγού-
μενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἅπτου τοῦ ἔργου. δεῖ εὐτακτεῖν,
ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην,
ἐν ὥρᾳ τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ
οἶνον, ὡς ἔτυχεν, ἀπλῶς ὡς ἱατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπι-
10 στάτῃ, εἴτα ἐν τῷ ἀγῶνι παρέρχεσθαι, ἔστι δὲ ὅτε χεῖρα βαλεῖν,
σφυρὸν στρέψαι, πολλὴν ἀφὴν καταπιεῖν, ἔσθ' ὅτε μαστιγωθῆναι
καὶ μετὰ τούτων πάντων νικηθῆναι. ταῦτα ἐπισκεψάμενος, ἂν ἔτι 3
θέλῃς, ἔρχου ἐπὶ τὸ ἀθλεῖν· εἰ δὲ μή, ὡς τὰ παιδία ἀναστραφήσῃ, ἂ
νῦν μὲν παλαιστὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει,
15 εἴτα τραγῳδεῖ. οὕτω καὶ σὺ νῦν μὲν ἀθλητῆς, νῦν δὲ μονομάχος,
εἴτα ῥήτωρ, εἴτα φιλόσοφος, ὅλη δὲ τῇ ψυχῇ οὐδέν· ἀλλ' ὡς πίθη-
κος πᾶσαν θεάν ἐὰν ἴδῃς μιμῇ καὶ ἄλλο ἐξ ἄλλου σοι ἀρέσκει. οὐ
γὰρ μετὰ σκέψεως ἦλθες ἐπὶ τι οὐδὲ περιοδεύσας, ἀλλ' εἰκῇ καὶ
20 κατὰ ψυχρὰν ἐπιθυμίαν. οὕτω θεασάμενοί τινες φιλόσοφον καὶ 4
ἀκούσαντες οὕτω τινὸς λέγοντος ὡς εὖ Σωκράτης λέγει (καίτοι τίς
οὕτω δύναται εἰπεῖν ὡς ἐκεῖνος;) θέλουσι καὶ αὐτοὶ φιλοσοφεῖν.

c. 29 (= III 15,1-13) totum caput om. **TSiC Par**; silentio praeterit Simplicius; habent **ACSiδ Nil Vat**, **Eδ** habet 29¹⁻⁴, **Tt** habet 29⁵⁻⁷; caput interpolatum esse censeo; textum dedi qualis exstat in fontibus *Encheiridii*. in **ACSiδ** 29¹ capiti praecedenti coniunctum est; cetera in duo capita divisa sunt: 29²⁻⁴ et 29⁵⁻⁷. in *Vat* totum caput uno tenore scriptum capiti praecedenti coniunctum est. in *Nil* textus in sex capita divisus est: 29¹; 29²,4-6; 29²,6-29⁴; 29⁵⁻⁶,22-27; 29⁶,27-30; 29⁷, cui adiunctum est c. 30.

s. 1 2 αὐτοῦ] αὐτῷ **δ** (praeter **Ψ**) **SiJ Mel.**: om. *Vat* || 3 ἤξεις] ἡ[.]ξεις **APC**: ἡῦξεις **CSiJ**, et legisse videtur **A^{ac}** || ἅτε om. **δ** || μηδὲ *NilM* || 4 τινῶν αἰσχυρῶν **ACρSiδ Nil Vat**: αἰσχυρῶν τινῶν **ς**: τινῶν δυσχερῶν *ci*. Wolf: δυσχερῶν τινῶν αἰσχυρῶς Schweighäuser e Wolfii versione *Diss* III 15 || ἀποστήσῃ] αἰσχυρῶν **δ** || s. 2 4 ὀλύμπιον *NilM* || 5 τὸν θεόν **δSiG** (et *Nil Vat* suo more) || 10 εἰς τὸν ἀγῶνα **δ** || παρέρχεσθαι **δSiδ Nil Vat**: παρέχεσθαι **ACSiJ** (ρ **SiJ**^{1sl}): παρορύσσεσθαι *Upton* e *Diss* || βαλεῖν **δSiG Nil Vat**: λαβεῖν **ACSiJ** (α p.c. **SiJ**¹): ἐκβαλεῖν *Upton* e *Diss* || 11 τρέψαι *Nil* || ἔσθ'] ἔστι δ' **δ** || ὅτε καὶ **δ Vat** || 12 τούτων πάντων] ταῦτα πάντα **δ**: τῶν πάντων **ACSiG**: πάντων **SiJ**: πάντα *Vat* || s. 3 17 ἐὰν **δSiG Nil Vat**: ἂν **ACSiJ**: ἦν ἂν *ed. Paris. 1540*, quod Schweighäuser ex eius apographo **Bb** [Par. gr. 2123] recepit: ἦν ἐὰν *ci*. Reiske || 18 περιοδεύσας **δSiG Vat**: περιώδευσας **ACSiJ Nil** || s. 4 19 θεώμενοί *Vat* || 20 εὖ σωκράτης **ACρSiJ**: εὖ οὗτος καὶ ὡς σωκράτης **SiG**: εὖ σώσης **Λ**: εὖ σώσης **Γ**: εὖ σώσεις **τ**: εὖ τις τῶν σοφῶν (ex εὖ σωκράτης ortum) *Nil*: εὖ οὗτος καὶ ὡς ὁ χρυσορρήμων ἰῶ [= ἰωάννης] (ex εὖ σωκράτης ortum) *Vat*: καλῶς Εὐφράτης Wolf in margine e *Diss* || καίτοι] καὶ **δ** || 21 οὕτω om. **δ**

themselves too. 5 Man, first consider the nature of the undertaking, next examine your own constitution, whether you can bear it. You want to do the pentathlon or be a wrestler? Look at your arms, your thighs, see what your loins are like. People are not all suited for the same activities. 6 Do you think that, when you are doing those things, you can eat in the same way, drink in the same way, become angry and irritated in the same way? You will have to go without sleep, work hard, be away from your own people, be despised by a slave, be laughed at by everyone, in everything get the worse of it, in honour, in office, in court, in every affair. 7 Consider these things, whether you are ready at the price of these things to secure tranquillity, freedom, calm; otherwise, do not even think of it; do not, like children do, be at one time a philosopher, then a tax-collector, then a rhetorician, then a procurator of the Emperor; these things do not go together. You must be one man, either good or bad; with your own abilities you must either work on your governing principle or on external things; improve either internal things or things outside; that is, play the role either of a philosopher or of a non-philosopher.}

ch. 30 Our duties are in general measured by relationships. He is your father: it is your duty to take care of him, to yield to him in all things, to put up with him when he abuses or beats you. "But he is a bad father." Nature did not bring you into relationship with a good father, did she, but with a father. Your brother does you wrong? Well, maintain your position in relation to him, and do not consider what he does, but consider what you will have to do, if you want to keep your choice in accordance with nature. For other people will not do

c. 29 AC/δ(ρ[ΠΨ/ΦΩ{s. 1}]]ζ[Γ/Λ{⁴20-21 ὡς-φιλοσοφεῖν}/ τ(Ξ/Σ/ΔΘ){s. 1}]]{ss. 1-4}//Siδ(SiGJ)///Tt{ss. 5-7}

c. 30 AC/Siδ(SiGJx){ab 2 πατήρ}/Tt—TSiC{ab 2 πατήρ}

c. 30 resp. Simp. XXXVIII 3-4, XXXIX 3; fort. resp. Pleth., *Virt.* A 2 (3,9-16 T.); 1 Τὰ-παραμετρεῖται aff. SA/α[BD(CEFGHJx)] (XXXVII 1); 2-4 πατήρ-πατέρα alterum resp. Olymp., in *Grg.* 24,3 (130,17-19 W.); 4-6 ὁ-ποιεῖ resp. Olymp., in *Grg.* 24,3 (130,19-21 W.)

s. 5 24-25 ἔδε-κατάμαθε sim. III 22,51

c. 30 cf. omnino II 14,8; II 17,31; II 21,12; III 2,4; III 3,7-9; III 11,5-6; III 21,5; 1 Τὰ-παραμετρεῖται sim. III 2,4; IV 12,16; 2-7 πατήρ-προαίρεσις cf. III 18,3; 2-4 πατήρ-πατέρα alterum cf. II 10,7.10; 3 ἀνέχεσθαι λοιδοροῦντος sim. III 12,10; κακὸς πατήρ = I 12,22; 3-4 ἀλλὰ-πατέρα alterum cf. I 12,28; III 3,5; 3 ἀλλὰ-ἐστὶ sim. III 20,11; cf. IV 1,43; 4 ὁκείωθης sim. III 24,11; 4-7 ὁ-προαίρεσις cf. I 15,1-5; II 10,8.12-13; III 10,19; 6-7 μηδὲ-προαίρεσις cf. IV 5,5; 7-8 σὲ-βλάπτεισθαι cf. IV 5,28

25 ἄνθρωπε, πρῶτον ἐπίσκεψαι ὁποῖόν ἐστι τὸ πρᾶγμα, εἴτα καὶ τὴν
 σεαυτοῦ φύσιν κατὰμαθε, εἰ δύνασαι βαστάσαι. πένταθλος εἶναι
 βούλει ἢ παλαιστής; ἴδε σεαυτοῦ τοὺς βραχίονας, τοὺς μηρούς,
 30 τὴν ὀσφὺν κατὰμαθε· ἄλλος γὰρ πρὸς ἄλλο πέφυκε. δοκεῖς ὅτι
 ταῦτα ποιῶν ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως
 ὀργίζεσθαι, ὁμοίως δυσαρεστεῖν; ἀγρυπνήσαι δεῖ, πονῆσαι, ἀπὸ
 τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν
 35 ἀπάντων καταγελασθῆναι, ἐν παντὶ ἦττον ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ,
 ἐν δίκῃ, ἐν πραγματίῳ παντί. ταῦτα ἐπίσκεψαι, εἰ θέλεις ἀντικα-
 τ-
 αλλᾶξασθαι τούτων ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν· εἰ δὲ μὴ,
 μὴ πρόσαγε· μὴ ὡς τὰ παιδία νῦν φιλόσοφος, ὕστερον δὲ τελώνης,
 εἴτα ῥήτωρ, εἴτα ἐπίτροπος Καίσαρος· ταῦτα οὐ συμφωνεῖ. ἓνα σε
 δεῖ ἄνθρωπον ἢ ἀγαθὸν ἢ κακὸν εἶναι· ἢ τὸ ἡγεμονικόν σε δεῖ
 35 ἐξεργάζεσθαι τοῖς αὐτοῦ ἢ τὰ ἐκτός· ἢ περὶ τὰ ἔσω φιλοτεχνεῖν ἢ
 περὶ τὰ ἔξω· τουτέστιν ἢ φιλοσόφου τάξιν ἐπέχειν ἢ ιδιώτου.)

c. 30 Τὰ καθήκοντα ὡς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται.
 πατήρ ἐστιν· ὑπαγορεύεται ἐπιμελεῖσθαι, παραχωρεῖν ἀπάντων,
 ἀνέχεσθαι λοιδοροῦντος, παίοντος. «ἀλλὰ κακὸς πατήρ ἐστι.» μὴ
 5 τι οὖν πρὸς ἀγαθὸν πατέρα φύσει ᾠκειώθης, ἀλλὰ πρὸς πατέρα. ὁ
 ἀδελφὸς ἀδικεῖ; τήρει τοιγαροῦν τὴν τάξιν τὴν σεαυτοῦ πρὸς
 αὐτόν, μὴδὲ σκόπει τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιήσαντι κατὰ
 φύσιν ἔξει ἢ σὴ προαίρεσις. σὲ γὰρ ἄλλος οὐ βλάψει, ἂν μὴ σὺ

s. 5 23 φύσιν] φήσιν (sic) Tt || εἰ δύνασαι βαστάσαι om. Tt || 24 ἢ om. Tt || 25
 ὀσφὺν Tt || ἄλλος TtSiG^{uv} Nil Vat: ἄλλο ACSiJ || πέφυκε] πέφυκεν ἐπιτήδειος Tt || s.
 6 26 ὡσαύτως alterum] δύνασαι Tt || ὁμοίως ὀργίζεσθαι TtSiG Nil Vat: om. ACSiJ:
 ὁμοίως ὀρέγεσθαι Schweighäuser ex SiR [Par. gr. 1959] || 27 ὁμοίως om. Tt || δυσο-
 ρεστεῖν Tt || ἀγρυπνεῖν Tt || δεῖ, πονῆσαι om. Tt || 28-30 ὑπὸ alterum—παντί om. Tt
 || 28-29 ὑπὸ τῶν ἀπάντων καταγελασθῆναι SiG Nil Vat: om. ACSiJ: ὑπὸ τῶν
 ἀπαντῶντων καταγελασθῆναι Schweighäuser e Diss || 30 ἐν alterum om. Nil || s. 7
 31 ἀπ[...]ειαν A (rasura): ἀπείθειαν CSiJ || 32 μὴ prius om. ACTtSiJ || πρόσαγε
 ASiG Nil Vat: προσάγαγε CSiJ: πρόαγε Tt: προσέρχου vel πρόστρεχε vel πρόστειχε ci.
 Reiske || παιδάρια Tt || ὕστερον] αὔριον Tt || δὲ om. Tt || 33 εἴτα ἐπίτροπος Καίσα-
 ρος om. Tt || 34 ἄνθρωπον] ἄνθρωπον ὄντα Nil || ἢ prius om. Nil || 35 ἐξεργάσασθαι
 CSiJ: ἐργάζεσθαι Tt || τοῖς αὐτοῦ scripsi: τοῖς αὐτοῦ Tt Nil Vat: τοῖς σεαυτοῦ SiG: τὸ
 σεαυτοῦ ACSiJ || 36 περὶ TtSiG Nil Vat: om. ACSiJ

c. 30 1 ὡς ἐπίπαν om. S (praeter SGHJx) Par || 2 ἐστιν om. SiC || 3 κακὸς πατήρ
 Tt TSiC Par: κακὸς ὁ πατήρ Nil: πατήρ κακὸς ACSiδ Vat || 4 οὖν om. Tt ||
 ᾠκειώθης] οἰκειώσει SiC || ἀλλὰ] οὐκ, (sic) ἀλλὰ Wolf (potius οὐ, ἀλλὰ, ut solet
 Epictetus; ita Meibom, Upton, Heyne) || ἀλλὰ πρὸς πατέρα] πρὸς ἀπλῶς Tt || 4-5 ὁ
 ἀδελφὸς] ἀδελφὸς T^{uv} (sed α ex ο, nisi fallor) || 5 τήρει om. SiC || [5] || τὴν τάξιν τὴν
 σεαυτοῦ] τὴν σεαυτοῦ τάξιν Tt || τάξιν] πρᾶξιν ACSiJx: σύνταξιν Simp (XXXVII
 127) || 5-6 πρὸς αὐτόν om. SiC || 6 αὐτόν] σεαυτὸν Tt || μὴδὲ] μὴ Tt || σκόπει] βλέπει
 (sic) SiC || τί prius] ὅτι Tt: τί σοι SiC || ποιήσαντι] ποιήσιν SiC || 7 ἔξει ἢ σὴ Tt
 TSiC Nil: ἔξει ἢ Par: ἢ σὴ ἔξει ACSiδ Vat || ἄλλος om. Vat || σὺ μὴ Tt T

you any harm, if you do not want it; only then will you be harmed, when you believe that you are harmed. In this way, therefore, you will discover the appropriate actions to expect from a fellow-citizen, from a neighbour, from a commander, if you get into the habit of looking at relationships.

ch. 31 1 With regard to piety towards the gods you should know that the most important thing is to have the right opinions about them, namely that they exist and administer the universe well and justly, and to have set yourself to obey them and to submit to everything that happens to you, and to follow it voluntarily, because it is being brought about by the highest intelligence. For in this way you will never blame the gods nor reproach them for neglecting you. 2 You can only realize this if you take away good and evil from the things that are not under our control, and place them exclusively in the things that are under our control. For when you believe that any of the things that are not under our control are either good or bad, you will inevitably blame and hate those who are responsible, when you fail to achieve what you want and fall into what you do not want. 3 For every living being by nature flees and avoids what it considers to be harmful and all that produces it, and pursues and admires what is useful and all that produces it. Therefore it is impossible for someone who believes that he is being harmed to enjoy what seems to do him harm, just as it is impossible to enjoy the harm itself.

c. 30 AC/Siδ(SiGJx){ab 2 πατήρ} // Tt—TSiC{ab 2 πατήρ}

c. 31 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(ΞΣΔ)]) // Siδ(SiGJx){ab 2 ὀρθᾶς}—TSiC{ab 2 ὀρθᾶς}

c. 31 s. 1 resp. Simp. XXXIX 3, XLIII 2; 1-2 Τῆς-ἐστὶν aff. SA/α[BD(CEFGHJx)] (XXXVIII 1-2); 3-5 σαντὸν-ἐπιτελούμενοις fort. resp. Pleth., *Virt.* B 4 (8,13-15 T.); 6 οὔτε prius—θεοὺς fort. resp. [Ant.] 72 (14 Ath.); s. 2 7-8 ἄλλως-ἡμῖν prius usurp. [Ant.] 87 (16 Ath.); 9-11 ὡς-αἰτίους resp. Simp. XVII 6-7; s. 3 11-13 πάν-τεθυμακέναι cit. Simp. XIV 46-48

8 τότε-βλάπτεσθαι cf. III 20,16; 9 ἀπὸ τοῦ γείτονος cf. III 20,11

c. 31 s. 1 1-5 Τῆς-ἐπιτελούμενοις cf. I 12,4-7; II 14,11; III 26,28; 2-3 διοικούντων τὰ ὅλα sim. I 12,7; II 16,33; fr. I 22-23; cf. III 26,18; 3 σαντὸν εἰς τοῦτο κατατεταχέναι cf. I 12,7; 4-5 τὸ-ἐπιτελούμενοις cf. I 12,24-26; III 26,29; fr. IV 8-13; 4 εἶκειν πᾶσι τοῖς γινομένοις cf. I 12,17; IV 7,7.9.20; 5 ἐκόντα sim. I 12,23; III 5,9; IV 3,9; ὡς-ἐπιτελούμενοις cf. I 12,25; 6 οὕτω-ἀμελούμενος cf. I 6,42; I 14,16; I 16,6; I 27,13; II 19,26; III 10,13; IV 7,9; IV 10,15; ἀμελούμενος cf. III 24,113; III 26,28; s. 2 7-9 ἄλλως-κακὸν prius cf. I 12,27; I 22,18; I 25,1-2; II 22,26; 9-11 ὡς-αἰτίους cf. I 22,15; I 27,11-12; III 4,6; 10 ὅταν-θέλεις alterum sim. II 1,31; s. 3 11-13 πέφυκε-ἐκτρέπεσθαι cf. II 22,15; IV 5,30; 14 βλάπτεσθαί τινα οἰόμενον sim. IV 7,11

- θέλης· τότε δὲ ἔση βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι.
οὕτως οὖν ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ στρατηγοῦ
10 τὸ καθήκον εὐρήσεις, ἐὰν τὰς σχέσεις ἐθίζῃ θεωρεῖν.
- 1 **c. 31** Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἴσθι ὅτι τὸ κυριώτατον
ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν ὡς ὄντων καὶ διοι-
κούντων τὰ ὅλα καλῶς καὶ δικαίως, καὶ σαυτὸν εἰς τοῦτο κατατε-
ταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ εἴκειν πᾶσι τοῖς γινομένοις καὶ
5 ἀκολουθεῖν ἐκόντα ὡς ὑπὸ τῆς ἀρίστης γνώμης ἐπιτελουμένοις.
οὕτω γὰρ οὔτε μέμψῃ ποτὲ τοὺς θεοὺς οὔτε ἐγκαλέσεις ὡς ἀμελοῦ-
μενος. ἄλλως δὲ τοῦτο οὐχ οἶόν τε γίνεσθαι, ἐὰν μὴ ἄρῃς ἀπὸ τῶν
2 οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν καὶ τὸ
κακόν. ὡς ἂν γέ τι ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ κακόν, πᾶσα
10 ἀνάγκη, ὅταν ἀποτυγχάνῃς ὧν θέλεις καὶ περιπίπτῃς οἷς οὐ θέλεις,
μέμφεσθαί σε καὶ μισεῖν τοὺς αἰτίους. πέφυκε γὰρ πρὸς τοῦτο πᾶν
3 ζῶον, τὰ μὲν βλαβερά φαίνόμενα καὶ τὰ αἷτια αὐτῶν φεύγειν καὶ
ἐκτρέπεσθαι, τὰ δὲ ὠφέλιμα καὶ τὰ αἷτια αὐτῶν μετιέναι καὶ τεθαυ-
μακέναι. ἀμήχανον οὖν βλάπτεσθαί τινα οἰόμενον χαίρειν τῷ
15 δοκοῦντι βλάπτειν, ὥσπερ καὶ τὸ αὐτῇ τῇ βλάβῃ χαίρειν ἀδύ-

8 τότε δὲ ἔση βεβλαμμένος his deinceps **Tt** || ὑπολάβῃς] ὑπὸ βλάβῃς **Six SiC** || βλάπτεσθαι om. **ParM** || 9 οὕτως] [4]τῇ **SiC** || ἀπὸ (ter)] ἐπὶ ci. Reiske (probante Kronenberg (1909), 264) || ἀπὸ prius—στρατηγοῦ] ἀπὸ [4] πολίτου πρὸς τὸν πολίτην, ἀπὸ τοῦ γείτονος πρὸς τὸν γείτονα, πρὸς τὸν στρατηγὸν ἀπὸ τοῦ στρατηγοῦ **SiC** || πολίτου-γείτονος **Tt T Nil**, et ita legisse videntur fons codicis **SiC** (vide supra) et **Simp** (XXXVII 291-319): γείτονος-πολίτου **ACSid Val**^{2pc} (οὕτω πρὸς φίλον, οὕτω πρὸς γείτονα **Par**) || ἀπὸ τοῦ πολίτου om. **Val**^{ac2} || 10 ἐξευρήσεις **Nil** || τὰς] τὰ **SiC**^{ac1} || ἐθίζῃ **TtSiG**^{1*pc} **T Nil**: ἐθίσῃ **SiC**: ἐθίζῃς **ACSid Val** || θεωρεῖν] θεωρεῖν τῆς παρὰ τοῖς θεοῖς εὐσεβείας **Tt** (= initium capitis sequentis)

c. 31 s. 1 1 παρὰ τοῖς θεοῖς **Tt** (vide supra ad 30,10) || τὸ om. **ΦΩ SACDF** || κυριώτερον **SB** || 2 αὐτοῦ **SiC**: **T** per comp. (αὐτῶν vel αὐτοῦ) || ὡς] τῶν **SiC** || καὶ] κ[...]]αὶ **SiC** || 3 καλῶς καὶ δικαίως τὰ ὅλα **SiC** || τὰ om. **Nil** || “Exspectaveram κατατεταχόταν” Schweighäuser || 4 τὸ] εἰς τὸ **Nil** || αὐτοῖς (= τοῖς θεοῖς) om. **Simp** (XXXVIII 12-13.21.84-85.737-738) || πᾶσι om. **Simp** (*ll. cc.*) || 4-5 καὶ ἀκολουθεῖν om. **Simp** (*ll. cc.*) || 4 καὶ alterum om. **SiC** || 5 ὑπὸ] ἐπὶ **SiJ Nil** || ἐπιτελουμένης **SiC** || 6 μέμψαι **SiC** || τότε **SiC** || τοῖς θεοῖς **δ** || **s. 2** 7 ἄλλως δὲ **TSiC** [**Ant.**] **Nil Par**: ἄλλως τε **CδSiδ** (δὲ **SiG**^{1*sl}) **Val**: ἀλλ' ὥστε **A** || τοῦτο οὐχ οἶόν τε **δSiG TSiC Nil Para Val**: οὐχ οἶόν τε τοῦτο **ACSij** [**Ant.**] **ParM** || γίνεσθαι om. **SiC Nil** || ἄρῃς ἀπὸ **T Par**, et legisse videtur **Simp** (XXXVIII 86-87 ὅτι τοῦτο ἀδύνατόν ἐστι τοῖς μὴ τὸ ἀγαθὸν καὶ κακὸν ἐν τοῖς ἐφ' ἡμῖν τιθεμένοις, ἀλλ' ἐν τοῖς ἐκτός): ἀποστής **ACδSiδ** (ἀΐρης **SiG**^{1*sl}, στής delete) **Nil Val**, et legit [**Ant.**]: ἀπὸ **SiC** (nullo spatio vacuo) || 8 καὶ alterum om. **SiC** || 9 ὑπολαβὼν **Nil** || 10 ὅταν-περιπίπτῃς om. **T** || οὐ **TSiC Diss** II 1,31: οὐκ (ἐθέλεις) **Nil**: μὴ **ACδSiδ Val** || 11 μέμφεσθαί **δ TSiC Simp** (XXXVIII 31) **Nil Par**: μέμψασθαί **A**^{1pc}**CSiδ Val**: πέμψασθαί **A**^{ac1} (ut vid.) || σε] τε **SiC** || **s. 3** 11 πέφυκε γὰρ πρὸς τοῦτο om. **SiC** [14] || τοῦτο om. **Nil** || 12-13 φεύγειν-αὐτῶν om. **Val**^{ac2} (ut vid.) || 12 φεύγειν καὶ om. **Simp** (XXXVIII 35) || 13 ὠφέλημα **SiC** || καὶ τεθαυμακέναι **ACSid Nil Val**, et legit **Simp** (XXXVIII 37; cf. XIV 48): καὶ τεθηπέναι **δ**: om. **TSiC** || 14 ἀμήχανον οὖν] ἀδύνατον οὖν ἐστι **Simp** (XXXVIII 37) || 15 ὥσπερ] ὅθεν **δ** || αὐτὸ **SiC** || ἀδύνατον] ἀδύνατόν ἐστιν **Simp** (XXXVIII 39)

4 Hence too a father is abused by his son, when he does not give his son a share of those things that seem to be good; this too made an Eteocles and a Polyneices, namely the fact that they considered ruling a good thing; because of this, too, the farmer abuses the gods, and likewise the sailor, the merchant, the people who lose their wives and their children. For where someone's interest is, there is his piety too. Accordingly, whoever takes care to desire and avoid as he should do, takes care of piety at the same time. 5 But it is appropriate to everyone to make libations and sacrifices and to offer the first fruits according to ancestral tradition, in a manner that is pure and not slovenly nor careless, nor stingy nor beyond one's means.

ch. 32 1 Whenever you make use of divination, remember that you do not know what will happen, but that you have come to find this out from the fortune-teller; yet you have come with knowledge of its nature, if you really are a philosopher. For if it is one of the things that are not under our control, it is inevitable that it is neither good nor bad. 2 Therefore do not bring desire or aversion to the fortune-teller (otherwise, you will come to him full of fear), but with the conviction that everything that will happen is indifferent and nothing to you, whatever it is (for you will be able to use it well, and nobody will prevent you from doing so)—full of confidence, then, go to the

c. 31 AC/δ(ϱ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(ΞΣΔ)])//Siδ(SiGJx){ab 2 ὀρθᾶς}—TSiC{ab 2 ὀρθᾶς}

c. 32 AC/Siδ(SiGJ){ab 2 ἀλλὰ}—TSiC{ab 2 ἀλλὰ}

s. 4 21 ὅπου-εὐσεβές aff. Simp. XIV 39-40

c. 32 s. 1 1-2 Ὅταν-οἶδας aff. SA/α[BD(CEFGHJx)] (XXXIX 1-2)

s. 4 16-17 ἔνθεν-μεταδιδῶ cf. II 22,10; III 17,7; 17-18 καὶ prius—τυραννίδα sim. IV 5,29; cf. II 22,13-14; 18-19 διὰ-ναύτης sim. III 4,7; cf. II 22,17; 21 ὅπου-εὐσεβές sim. I 27,14; cf. I 19,25; s. 5 23-25 σπένδειν-δύναμιν (Xen., *Mem.* I 3,3; de Socrate)

c. 32 cf. omnino II 7; s. 1 3 ὁποῖον-φιλόσοφος cf. II 7,3; s. 2 5-6 εἰ-πρόσει cf. II 7,10.12; 8-9 θαρρῶν-θεοῦς cf. II 7,11

νατον. ἔνθεν καὶ πατήρ ὑπὸ νιού λαιδορεῖται, ὅταν τῶν δοκούντων 4
 ἀγαθῶν εἶναι τῷ παιδί μὴ μεταδιδῶ· καὶ Ἐτεοκλέα καὶ Πολυνείκην
 τοῦτ' ἐποίησε, τὸ ἀγαθὸν οἶεσθαι τὴν τυραννίδα· διὰ τοῦτο καὶ ὁ
 γεωργὸς λαιδορεῖ τοὺς θεοὺς, διὰ τοῦτο ὁ ναύτης, διὰ τοῦτο ὁ
 20 ἔμπορος, διὰ τοῦτο οἱ τὰς γυναῖκας καὶ τὰ τέκνα ἀπολλύντες.
 ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές· ὥστε ὅστις ἐπιμελεῖται
 τοῦ ὀρέγεσθαι ὡς δεῖ καὶ ἐκκλίνειν, ἐν τῷ αὐτῷ καὶ εὐσεβείας ἐπι-
 μελεῖται. σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια 5
 ἐκάστοις προσήκει, καθαρῶς καὶ μὴ ἐπισεσυρμένως μηδὲ ἀμελῶς
 25 μηδὲ γλίσχρως μηδὲ ὑπὲρ δύναμιν.

c. 32 Ὅταν μαντικῇ προσίης, μέμνησο ὅτι τί μὲν ἀποβήσεται 1
 οὐκ οἶδας, ἀλλὰ ἤκεις ὡς παρὰ τοῦ μάντεως αὐτὸ πευσόμενος,
 ὁποῖον δέ τί ἐστιν, εἰδὼς ἐλήλυθας, εἴπερ εἰ φιλόσοφος. εἰ γὰρ ἐστί τι
 τῶν οὐκ ἐφ' ἡμῖν, πᾶσα ἀνάγκη μήτε ἀγαθὸν αὐτὸ εἶναι μήτε 2
 5 κακόν. μὴ φέρε οὖν πρὸς τὸν μάντιν ὄρεξιν ἢ ἔκκλινιν (εἰ δὲ μή,
 τρέμων αὐτῷ πρόσσει), ἀλλὰ διεγνωκῶς ὅτι πᾶν τὸ ἀποβησόμενον
 ἀδιάφορον καὶ οὐδὲν πρὸς σέ, ὁποῖον δᾶν ἦ (ἔσται γὰρ αὐτῷ χρή-
 σασθαι καλῶς καὶ τοῦτο οὐδεὶς κωλύσει)—θαρρῶν οὖν ὡς ἐπὶ

s. 4 16 ἔνθεν] ὅθεν δ || 17 εἶναι om. *Simp* (XXXVIII 47) *Par* || μὴ μεταδιδῶ τῷ
 παιδί *Simp* (XXXVIII 48) || ἔτεοκλέα καὶ πολυνείκην *TSiC*: ἔτεοκλέα καὶ πολυνείκη
Diss: πολυνείκην (+ δὲ *Simp*) καὶ ἔτεοκλέα *ACδSiδ* *Simp* (XXXVIII 49) || 18 τοῦτ'
 ἐποίησε *ACSiδ* (cf. *Diss* IV 5,29 Ἐτεοκλέα καὶ Πολυνείκη τὸ πεποιηκὸς οὐκ ἄλλο ἢ
 τοῦτο κτέ): τοῦτο ἐποίησεν *Nil*: τοῦτο ἐποίει *SiC*: τοῦτ' ἐποίησε πολεμίους ἀλλήλοις
 5: τοῦτο πολεμίους ἀλλήλοις ἐποίησε ρ: τοῦτ' ἀπώλεσε *T*: *Simp* (XXXVIII 50-51)
praebet μέχρι τοῦ μονομαχεῖσαι καὶ ἀνελεῖν ἀλλήλους προήγαγε: *Perottus vertit*
persuasit, i.e. ἐπέισε || καὶ *SiG* *TSiC* *Simp* (XXXVIII 52) *Nil* *Vat*: om. *ACδSiJ* *Par* ||
 ὁ om. *SiG*^{ac1} (ut vid.) *Nil* || 19 λαιδορεῖται *SiC* || τοὺς θεοὺς] καὶ θεοὺς καὶ *SiC* || ὁ
 prius] καὶ ὁ *Vat* || ναύτης om. *SiC* [4] || 20 ἔμπειρος *SiC* || ἐπὶ τούτῳ *Nil* ||
 ἀπολλύντες (ἀπολύοντες *M*) καὶ τὰ τέκνα *Nil* || ἀπολοῦντες *ACSiJ* *SiC*: ἀπολύοντες
NilM || 21 καὶ om. *SiC* || 22 ὡς] ὧν *SiC* *Nil* || τῷ αὐτῷ] ταυτῷ *SiC*: τούτῳ *Nil* ||
 ἐπιμελεῖσθαι *ACSiJ* || s. 5 23 κατὰ] καὶ *SiC* || 24 ἐκάστοις ρ^Λ*SiG* *TSiC* *Simp*
 (XXXVIII 116) *Vat*: ἐκάστῳ τ (lectio *Γ* incerta) *Par*: ἐκάστοτε *ACSiJ*: om. *ParM* ||
 καθαρῶς] καὶ καθαρῶς *SiC* || μηδὲ] μὴ *T*: ἢ *Par* || 25 μηδὲ prius] ἢ *SiC*: μηδὲ γε *Nil* ||
 γλίσχρως] ἀσεβῶς *Simp* (XXXVIII 150)

c. 32 totum caput om. *Nil* *Par* || s. 1 1 μαντικῇ] "mallem μάντει; sic toto capite"
 Reiske || 2 οἶσθα *SACDFH* et fort. *ET* (vix legibile) || ὡς παρὰ] ὥσπερ *Vat* || ὡς om.
TSiC || παρὰ] ἀπὸ *ACSiEJ* || αὐτὸ πευσόμενος] ἀποπευσόμενος *ACSiJ* || 3 ὁποῖον δέ]
 οὐχ ὁποῖον μὲν *SiC* || τί om. *Simp* (XXXIX 22) || ἐλήλυθας εἰδὼς *ACSiJ* || τι om.
SiC || s. 2 5 μὴ prius om. *SiC* [2] || εἰ δὲ μὴ *ACSiδ* *TSiC*, et legit *Simp* (XXXIX 10-
 13.34-35): μηδὲ *Vat* || 6 πρόσσει *ACSiδ* *Vat*: προσελεύση *TSiC* || διεγνωκῶς] διέγνω
 γὰρ *SiC* || 7 δᾶν (= δὴ ἄν) *S.R.* *Slings* (privatim): δ' ἄν *ACSiG* *TSiC* *Vat*: ἄν
 (absque δ') *SiJ* (coniecitant Reiske et Casaubon; ὁποῖα ἄν ἦ τὰ ἀποβαίνοντα *Simp*
 XXXIX 26) || ἔσται γὰρ *ACSiδ* *Vat*: ἐστί γὰρ *T*: ἐστὶν (absque γὰρ) *SiC* (quid
 legerit *Simp* incertum [XXXIX 26-27]) || χρήσθαι *ASiG* *Vat* || 8 καὶ τοῦτο] καίτοι
SiC || οὐδεὶς *TSiC*: οὐθεὶς *ACSiδ* *Vat* || ὡς om. *T*

gods as to counsellors, and then, when you get some advice, remember whom you have taken as your counsellors and whose advice you will disregard if you disobey. 3 Go to divination as Socrates thought proper, that is, in cases where the whole investigation has reference to the outcome, and where there are no other means to obtain certainty about the matter at stake, neither from reason nor from any other technical art. Thus, whenever it is necessary to share a danger with a friend or with your country, do not ask the fortune-teller whether you must share the danger; for when the fortune-teller tells you that the sacrifices have turned out unfavourably, it is clear that this portends death, or the mutilation of some part of your body, or exile; but reason requires that you stand by your friend and share the danger of your country all the same. Therefore, pay attention to the greatest fortune-teller, the Pythian Apollo, who threw out of his temple the man who did not help his friend when he was being murdered.

ch. 33 1 Lay down for yourself, at the outset, a certain character and a pattern that you will maintain both when on your own and when meeting other people. 2 Be silent for the most part, or say only what is necessary, in a few words. When, on rare occasions, circumstances call for saying something, we will do so, but about nothing ordinary: not about gladiator-fights, not about horse-races,

c. 32 AC/Siδ(SiGJ){ab 2 ἀλλὰ}—TSiC{ab 2 ἀλλὰ}

c. 33¹⁻³ AC/Siδ(SiGJ){ab 1 ὅν}—TSiC{ab 1 ὅν}

s. 3 14-19 ὥστε-συγκινδυνεύειν resp. Simp. IX 17-19

c. 33 s. 1-[3] aff. Stob. III 34,14 (SMA {sed A incipit in 6 (ἡ) βρωμάτων}; III 684,16-685,10 H.); resp. Simp. XLI 2-3; s. 1 1 Τάξον-φυλάξεις aff. SD (XL 1): Τάξον-τύπον aff. SA/α[B(CEFGHJx)] (XL 1); s. 2 cit. Olymp., in *Grg.* 17,1 (96,1-4 W.); —, — 17,4 (99,18-22 W.); 5-10 μὴ prius—σιώπα cit. Simp. LI 32-37

9-11 καὶ-ἀπειθήσας cf. II 7,14; s. 3 11-14 ἔρχου-προκείμενον (Xen., *Mem.* I 1,7-9); 14-15 ὥστε-συγκινδυνεύειν cf. II 7,3; 16-18 καὶ-φυγή cf. II 7,2; III 22,21-22; 18-19 ἀλλ'-συγκινδυνεύειν cf. II 7,3; III 24,44; 19-21 τοιγαροῦν-φίλῳ (cf. Ael., *VH* III 44; Simp. XXXIX 86-111)

c. 33 s. 2 4-6 ἀλλὰ-ἀθλητῶν εἰ 7-8 μάλιστα-συγκρίνοντα cf. III 16,4

10 συμβούλους ἔρχου τοὺς θεοὺς, καὶ λοιπὸν ὅταν τί σοι συμβου-
 λευθῇ, μέμνησο τίνας συμβούλους παρέλαβες καὶ τίνων παρ-
 ακούσεις ἀπειθήσας. ἔρχου δὲ ἐπὶ τὸ μαντεύεσθαι καθάπερ ἡξίου 3
 Σωκράτης, ἐφ' ᾧ ἡ πᾶσα σκέψις τὴν ἀναφορὰν εἰς τὴν ἔκβασιν
 ἔχει καὶ οὔτε ἐκ λόγου οὔτε ἐκ τέχνης τινὸς ἄλλης ἀφορμαὶ
 15 συγκινδυνεύσαι φίλῳ ἢ πατρίδι, μὴ μαντεύεσθαι εἰ συγκινδυ-
 νευτέον· καὶ γὰρ ἂν προείπη σοι ὁ μάντις φαῦλα γεγονέναι τὰ ἱερά,
 δηλὸν ὅτι θάνατος σημαίνεται ἢ πῆρωσις μέρους τινὸς τοῦ σώμα-
 τος ἢ φυγὴ· ἀλλ' αἰρεῖ ὁ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ
 20 φίλῳ καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ μείζονι μάντει
 πρόσεχε τῷ Πυθίῳ, ὃς ἐξέβαλε τοῦ ναοῦ τὸν οὐ βοηθήσαντα
 ἀναιρουμένῳ τῷ φίλῳ.

c. 33 Τάξον τινὰ ἥδη χαρακτηῖρα σεαυτῷ καὶ τύπον ὃν φυ- 1
 λάξεις ἐπὶ τε σεαυτοῦ ὧν καὶ ἀνθρώποις ἐντυγχάνων. σιωπὴ τὸ 2
 πολὺ ἔστω ἢ λαλείσθω τὰ ἀναγκαῖα καὶ δι' ὀλίγων. σπανίως δέ
 ποτε καιροῦ παρακαλοῦντος ἐπὶ τὸ λέγειν τι ἥξομεν, ἀλλὰ περὶ
 5 οὐδενὸς τῶν τυχόντων· μὴ περὶ μονομαχιῶν, μὴ περὶ ἵπποδρομιῶν,

9 σοι συμβουλευθῇ] συμβουλευθῆς SiC || 10 παραλάβης SiC || παρακούσαι (sic) SiC || s. 3 12 εἰς] ἐπὶ SiC || 13 ἄλλης ἀφορμαὶ] ἀλλ' εἰς ἀφορμὰς SiC || 14 κείμενον SiC || δεήση] δέη σε SiC: δέη Val || 15 συγκινδυνεύσαι] συγκινδυνεύειν SiC¹PC: κινδυνεύειν SiC²C || μαντεύεσθαι ACSiδ: μαντεύου TSiC: μανθάνειν Val || συγκινδυνευτέον] συγκινδυνεύσης SiC || 16-21 καὶ-φίλῳ om. Val (add. Val²mg) || 16 προσείπη AC SiC: προσείποι SiJ || ἱερεῖα SiC || 17 πόρωσις SiC || μέρους τινὸς om. SiC [8] || τινὸς τοῦ om. ACSiJ || 18 αἰρεῖ ci. Salmasius: ἐρεῖ SiG¹*mg TSiC (ε prius ex i ut vid. SiC¹): ἐν ACSiδ || ὁ om. ACSiδ (habet SiG¹*mg) || σὺν τούτοις] συντάττων SiC || παρίσταται CSiJ: παρίστησι SiC || 18-19 τῶν φίλων SiC || 19 τῇ om. ACSiJ || 20 οὐ] μὴ Simp (XXXIX 88) || βοηθήσαντα SiC

c. 33 s. 1-2 1-6 Τάξον-ἀθλητῶν om. Stob.A || s. 1 1 τάξιν AC SE || ἥδη] εἵδους T Nil: ἥθους vel ἡθῶν ci. Heyne: ἥδη in lacuna scr. SC¹ || σεαυτῷ χαρακτηῖρα Stob. || 2 ἐπὶ τε σεαυτοῦ] ἔπειτα εἰς ἑαυτὸν SiC || τε] τὰ T || καὶ] καὶ δὴ SiC || ἀνθρώποις] ἐτέροις Stob.S || s. 2 2 σιωπὴ TSiC Stob. Nil Par: καὶ σιωπὴ ACSiδ Val || 2-3 τὰ πολλὰ Stob. || 3 ἔστω] ἔστω σοι SiC || ἡ om. SiC || 3-4 δι'-ἥξομεν] δι' ὀλίγων (καὶ) σπανίως, ἐὰν δέ ποτε καιροῦ — — λέγειν τι ἥξομεν (sic Schenkl, sed suspicor ἐάν-ἥξομεν vel εἰ-ἥξομεν intellegendum esse), λέξομεν ci. Reiske || 3 σπάνιον SiC || 4 παρακολουθοῦντος ACSiδ (καλοῦν SiG¹*sl) Val: καλοῦντος SiC Stob. || ἐπὶ] καὶ ἐπὶ Val || τι ACSiδ TSiC Stob. Val, et legisse videtur Simp (XL 44-45): om. Nil || ἥξομεν ACSiδ T Stob. Nil Val: λέξον μὲν SiC (de Simp nihil comperti est) || 5 μηδενὸς SiC Nil || τυχόντων] εἰκαίων Stob. || 5-10 μὴ prius—σιώπα] μὴ περὶ ἀθλητῶν ἢ μονομάχων ἢ περὶ ἵππων ἢ βρωμάτων ἢ πομάτων τῶν ἐκασταχοῦ, μὴ περὶ ἀνθρώπων (ἀνθρώπων (sic) Mac¹: ἀνθρώπων Hense) ψέγοντα ἢ ἐπαινοῦντα ἢ συγκρίνοντα. λοιπὸν ἐκείνου ἔχου τοῦ μὴ καθίεναι εἰς ὁμιλίαν ἰδιωτικὰς, ἀλλὰ ἂν οἷός τε ἦς, μέταγε τοὺς λόγους ἐπὶ τὸ προσῆκον· εἰ δὲ μὴ, ἄπόλειπε σιωπᾶν†. Stob. || 5 μονομαχιῶν TSiC Simp (XL 53) Nil: μονομάχων ACSiδ Diss Stob. Val || μὴ alterum SiC Nil Val²C²: μηδὲ ACSiδ T Val²PC (ἢ Stob.)

not about athletes, not about food or drink, the topics that are discussed everywhere; and in particular do not speak about people, blaming or praising or comparing them. [3] If, then, you are able to do so, guide your own conversation and that of your companions to appropriate topics; but if you find yourself alone amidst strangers, be silent. 4 Do not laugh much, nor at many things, nor without restraint. 5 Avoid swearing an oath altogether, if it is possible; otherwise, avoid it as far as circumstances allow. 6 Avoid banquets given by outsiders and by those who know nothing about philosophy. But if sometimes the appropriate occasion arises, beware not to slip into the behaviour of the non-philosopher. For you must know that, if someone's friend is dirty, it is inevitable that he who is in his company will get dirty as well, even if he himself happens to be clean. 7 As to things that have to do with your body, take only what is strictly necessary, like food, drink, clothing, housing, household slaves; reject everything that is outward show or luxury. 8 With regard to sex you should stay pure before marriage as far as you can. If you indulge in sex, partake only of what is legitimate. Do not, however, behave offensively or censoriously towards those who do

c. 33¹⁻³ AC/Siδ(SiGJ){ab 1 òv}—TSiC{ab 1 òv}

c. 33⁴⁻⁵ A/CWw//Tt—T

c. 33⁶ A/CWw//Siδ(SiGJ){ab 12 ἐὰν}///Tt{12 ἐστιάσεις-διακρούου}—TSiC{ab 12 ἐὰν}

c. 33⁷ A/CWw//Siδ(SiGJ){ab 17 οἶον}—TSiC{ab 17 οἶον}

c. 33⁸ A/CWw//Siδ(SiGJ){ab 19 ἀπομένῳ}—TSiC{ab 19 ἀπομένῳ}

s. 2 cit. Olymp., in *Grg.* 17,1 (96,1-4 W.); —, — 17,4 (99,18-22 W.); 5-10 μὴ prius—σιώπα cit. Simp. LI 32-37; s. 4 aff. SA/α[BD(CEFGH)jx] (XLI 1); Stob. III 5,59 (MA; III 279,9 H.); cit. [Max.], *Loc. comm.* 64 (col. 997B); Simp. LI 12-13; s. 5 aff. SA/α[BD(CEFGH)jx] (XLII 1-2); Stob. III 27,12 (LSMA; III 613,7-8 H.); s. 6 aff. Stob. III 5,60 (MA; III 279,11-280,2 H.); cit. [Max.], *Loc. comm.* 64 (col. 997B); fort. resp. [Ant.] 147 (23 Ath.); 12 ἐστιάσεις-διακρούου aff. SA/α[BD(CEFGH)jx] (XLIII 1); s. 7 resp. Simp. XLVII 2, LVII 4-6; 16 τὰ-παραλάμβανε aff. SA/α[BD(CEFGH)jx] (XLIV 1); s. 8 resp. Simp. XLVII 2; 18-19 περὶ-καθαρευτέον aff. SA/α[BD(CEFGH)jx] (XLV 1); 20-21 μὴ-παράφερε] ἀπεχόμενος δὲ φησι τῶν τοιούτων, μὴ γίνου ἐπαχθὴς τοῖς χρωμένοις, μὴ δὲ ἐλεγκτικός, μὴ δὲ πολλαχοῦ, ὅτι αὐτὸς οὐ χρῆ, παράφερε (= Simp. XLV 28-29) SA ad instar lemmatis praebet; μὴ μέντοι ἐπαχθὴς γίνου τοῖς χρωμένοις, μηδὲ ἐλεγκτικός (= *Ench* 33⁸,20) SB ad instar lemmatis praebet, Simplicii verba omittens

7-8 μάλιστα-συγκρίνοντα cf. III 16,4; [s. 3] 8-10 ἄν-σιώπα cf. III 16,1; gnom. Stob. (C) 25; s. 6 cf. gnom. Stob. (C) 25; 13-14 ἐντετάσθω-ιδιωτισμόν cf. III 16,6; 14-16 ἴσθι-καθαρός cf. III 16,1.3; s. 7 cf. gnom. Stob. (C) 17

μὴ περὶ ἀθλητῶν, μὴ περὶ βρωμάτων ἢ πομάτων, τῶν ἐκασταχοῦ
 λεγομένων, μάλιστα δὲ μὴ περὶ ἀνθρώπων ψέγοντα ἢ ἐπαινοῦντα ἢ
 συγκρίνοντα. ἂν μὲν οὖν οἷός τε ᾦς, μέταγε τοὺς σοὺς λόγους καὶ [3]
 τοὺς τῶν συνόντων ἐπὶ τὸ προσήκον· εἰ δὲ ἐν ἀλλοφύλοις ἀποληφ-
 10 θεῖς τύχοις, σιώπα. γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ 4
 ἀνειμένος. ὄρκον παραίτησαι, εἰ μὲν οἷόν τε, εἰς ἅπαν, εἰ δὲ μή, ἐκ 5
 τῶν ἐνόντων. ἐστιάσεις τὰς ἔξω καὶ ἰδιωτικὰς διακρούου· ἐὰν δέ 6
 ποτε γένηται καιρὸς, ἐντετάσθω σοι ἡ προσοχή μή ποτε ἄρα ὑπορ-
 ρυῆς εἰς ἰδιωτισμόν. ἴσθι γὰρ ὅτι, ἐὰν ὁ ἐταῖρος ᾦ μεμολυσμένος,
 15 καὶ τὸν συνανατριβόμενον αὐτῷ μολύνεσθαι ἀνάγκη, κἂν αὐτὸς 7
 ὦν τύχη καθαρὸς. τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παρα-
 λάμβανε, οἷον τροφάς, πόμα, ἀμπεχόνην, οἰκίαν, οἰκετείαν· τὸ δὲ 8
 πρὸς δόξαν ἢ τρυφήν ἅπαν περίγραφε. περὶ ἀφροδίσια εἰς δύναμιν
 20 πρὸ γάμου καθαρευτέον· ἀπτομένῳ δὲ ὦν νόμιμόν ἐστι μεταληπ-
 τέον. μὴ μέντοι ἐπαχθῆς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός, μηδὲ

6 πομάτων] ποτῶν *Olymp.* (priori loco; πομάτων habet altero loco) || τῶν] ἢ τῶν
Nil || ἐκασταχοῦ] ἐκαστα.οὐ *SiC* || 7 λεγομένων *ACSiδ T Vat*, et legisse videtur *Simp*
 (XL 52: περὶ ὧν οἱ τυχόντες διαλέγονται): om. *SiC Stob. Nil* || μάλιστα δὲ om. *Stob.* ||
 μὴ] μηδὲ *T*: om. *SiC* || ἀνθρώπον *Stob. Nil* || 7-8 ψέγοντα ἢ ἐπαινοῦντα ἢ συγκρίνοντα
SiG Stob. Nil Vat, et sic legisse videtur *Simp* (XL 57-58.61-62): λέγοντα ἢ ἐπαινοῦντα
 ἢ συγκρίνοντα *ACSiJ*: ψέγοντες ἢ ἐπαινοῦντες ἢ συγκρίνοντες *T*: ψεγόντων ἢ
 συγκρινόντων *SiC* || 7 ἢ ἐπαινοῦντα om. *SiC Par* || 7-8 ἢ συγκρίνοντα non legisse
 videtur *Olymp.* (his) || [s. 3] 8 μέταγε *C SiC Simp* (XL 80, LI 35; sed εἰ μὴ δυνατόν
 μεταγαγεῖν LI 36) *Stob. Nil Vat*: μετάγε *ASiJ*: μετάγαγε *SiG T Par* || τοὺς σοὺς λόγους]
 τοῖς σοῖς λόγοις *edd.* ex ed. princ. Haloandri (1529), ubi καὶ omittitur (i.e. τοῖς σοῖς
 λόγοις Haloandri ingenio debetur) || σοὺς om. *SiC Stob.* || 8-9 καὶ τοὺς τῶν
 συνόντων om. *Stob.* || 9 τοὺς] τὰ *SiC*: om. *SiG* || ἀποληφθεῖς *SiG Vat*, et legunt
SimpAB (XL 81): ἀπολειφθεῖς *ACSiJ TSiC* (sed ei prius post corr. ut vid. in *A*) *Nil*,
 et legunt *SimpCDEFGHJx* (l.c.) || s. 4 10 γέλως] ὁ γέλως [*Max.*] || 10-11 μηδὲ
 ἀνειμένος om. *Stob. [Max.]* || s. 5 12 ὄντων *ACWw* || s. 6 12-16 ἐστιάσεις-καθαρὸς]
 δείπνους τοῖς ἔξω καὶ ἰδιωτικοῖς (ἰδιωτικοὺς *M*) τὸ πολὺ ἀπόταξαι. ἂν δὲ γένηται
 (γίνεται *Henze*) καιρὸς, φυλάσσου. ἴσθι γὰρ ὅτι ἂν ἕτερος ᾦ μεμολυσμένος, καὶ τὸν
 ἕτερον ἐμπλησθῆναι ἀνάγκη, ὅταν γυμνοὶ (πολλοὶ γυμνοὶ *A^{ac1}*) συνδιατρίβωνται
 (ultima tria verba om. [*Max.*]) *Stob. [Max.]* || 12 ἔξω] ἔξωτικὰς *S* (praeter *SEJ*, sed
 ἔξωτικὰς *SJ^{1mg}*; τικὰς punctionis del. *SG^{1pc}*) *Vat* || 13 ποτε om. *Stob. [Max.]* || σου *T* ||
 ὑπορρυῆς *T Nil*: ὑπερρυῆς *SiC*: ἀπορρυῆς *ACWwSiδ Vat*, et legit *Simp* (XLI 18):
 ὑποσυρῆς *Par* || 14 ὁ ἐταῖρος] ὁ ἕτερος *T*: ἕτερος *Stob. [Max.]*: νεώτερος *SiC* ||
 μεμολυσμένος ἢ *Par* || 15 καὶ τὸν om. *SiC* [4] || μολύνεσθαι *ACWwSiJ SiC Simp*
 (XLI 22 μολύνεται) *Par*, et legisse videtur [*Ant.*]: συμμολύνεσθαι *SiG T Simp*
 (XLI 22 συμμολυνθῆ) *Nil Vat* || 15-16 κἂν-καθαρὸς om. *SiC [Max.] Stob. Par* || 16
 τυγχάνη *T* || καθαρῶς *T* || s. 7 16 τῆς om. *Sβ* || παραλαμβάνει *A*: παραλαμβάνειν
CWw SE || 17-18 τὸ-ἅπαν] τὰ-ἅπαντα *Nil* || 18 τρυφήν] τροφῶν *SiC* || s. 8 18
 ἀφροδίσιας *SA Vat*: ἀφροδίσιων *T* || 19 ἀπτομένων *SiC* || δὲ om. *SiC* || ὦν *SiG^{1sl}*
TSiC Simp (XLV 23): ὡς *ACWwSiδ Vat* || 20 μὴ om. *SiC* [2] || ἐλεγκτικὰς *SiC^{ac}*:
 ἐλεγκτικὰς *SiC^{1pc}* (etiam ας p.c.; incertum quid fuerit): ἐλεγκτικὸς *C^{ac1}* || μηδὲ
 alterum] [2]δὲ *SiC*

indulge, and do not state time and again that you do not indulge yourself. 9 When someone reports to you that so-and-so is speaking ill of you, do not defend yourself against what is said, but answer, "He obviously did not know my other faults, or he would not have mentioned these only." 10 It is not necessary to go to the public shows often. If sometimes the appropriate occasion should arise, do not show clearly that you are concerned with anyone else but yourself, that is, only wish to happen what is happening and only wish the winner to win; for in that way you will not be impeded. Abstain altogether from shouting or laughing at anyone or being immoderately excited. And after you have left, do not speak much about what has happened, except in so far as it contributes to your own improvement; for from such behaviour it becomes clear that you admired the spectacle. 11 Do not go rashly or readily to public lectures by some people; and when you go, maintain your dignity and equanimity, and do not become offensive to others. 12 When you are about to meet someone, especially one of the people enjoying high esteem, ask yourself what Socrates or Zeno would have done in such circumstances, and you will not be at a loss to deal with the situation properly. 13 When you go to see someone with great power, say to yourself that you will not find him at home, that you will be shut out, that the doors will be slammed in your face, that he will pay no attention to you. And if it is your duty to go all the same, go and take things as they come, and never say to yourself, "It was not worth all the trouble"; for that is the behaviour of a non-philosopher, that is, a

c. 33⁹ A/CWw//δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiGJ){ab 22 ἀλλὰ}///Tt—TSiC{ab 22 ἀλλὰ}

c. 33¹⁰ AC/Siδ(SiGJ){ab 25 εἰ}///Tt{ab 27 βοῆς}—TSiC{25-26 εἰ-γινόμενα}

c. 33¹¹ A/CWw//Siδ(SiGJ){ab 32 παριών}///Tt—TSiC{ab 32 παριών}

c. 33¹² AC/δ(ρ[ΠΨ/Φ]ς[Γ/Λ/τ(Ξ/Σ/ΔΘ)])//Siδ(SiGJ){ab 34 πρόβαλλε}—T

c. 33¹³ A/CWw//Siδ(SiGJ){ab 36 πρόβαλλε}///Tt—TSiC{ab 36 πρόβαλλε}

s. 9 imit. Chrys., *Hom. in Acta Apost.* XIV,4 (col. 118); 21-22 εἰς-ἀναγκαῖον aff. SA/α[BD(CEFGHJx)] (XLVI 1-2); s. 10 resp. Simp. XLVIII 2; 24-25 εἰς-ἀναγκαῖον aff. SA/α[BD(CEFGHJx)] (XLVII 1); s. 11 31-32 εἰς-πάρῃ aff. SA/α[BD(CEFGHJx)] (XLVIII 1); s. 12-13 resp. Simp. LI 3; s. 12 33-34 ὅταν-δοκούντων aff. SA/α[BD(CEFGHJx)] (XLIX 1-2); s. 13 36 ὅταν-δυναμένων aff. SA/α[B(CEFGHJx)] (L 1): πρὸς-πρόβαλλε aff. SD (L 1)

s. 9 21-22 εἰς-λέγει cf. III 18,2; s. 10 25-27 εἰ-ἐμποδισθῇ cf. III 4,10-11; s. 11 cf. omnino III 23; s. 12 cf. II 13,14.17.24; 33-34 ὅταν-δοκούντων cf. I 30,1; s. 13 36-38 ὅταν-σου cf. II 6,6-8; IV 7,20; 40 οὐκ ἦν τοσούτου = II 6,23

πολλαχοῦ τὸ ὅτι αὐτὸς οὐ χρῆ παρὰφερε. εἰάν τις σοι ἀπαγγείλῃ 9
ὅτι ὁ δεῖνά σε κακῶς λέγει, μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλὰ
ἀποκρίνου διότι «ἡγνῶει γὰρ τὰ ἄλλα τὰ προσόντα μοι κακά, ἐπεὶ 10
οὐκ ἂν ταῦτα μόνον ἔλεγεν.» εἰς τὰ θέατρα τὸ πολὺ παριέναι οὐκ
25 ἀναγκαῖον. εἰ δέ ποτε καιρὸς εἴῃ, μηδενὶ ἄλλω σπουδάζων φαίνου
ἢ σεαυτῷ, τουτέστι θέλε γίνεσθαι μόνον τὰ γινόμενα καὶ νικᾶν
μόνον τὸν νικῶντα· οὕτω γὰρ οὐκ ἐμποδισθήσῃ. βοῆς δὲ καὶ τοῦ
ἐπιγελᾶν τινι ἢ ἐπὶ πολὺ συγκινεῖσθαι παντελῶς ἀπέχου. καὶ μετὰ
30 τὸ ἀπαλλαγῆναι μὴ πολλὰ περὶ τῶν γεγεννημένων διαλέγου, ὅσα μὴ
φέρει πρὸς τὴν σὴν ἐπανόρθωσιν· ἐμφαίνεται γὰρ ἐκ τοῦ τοιούτου
ὅτι ἐθαύμασας τὴν θέαν. εἰς ἀκροάσεις τινῶν μὴ εἰκῇ μηδὲ ῥαδίως 11
πάριθι· παριῶν δὲ τὸ σεμνὸν καὶ εὐσταθὲς καὶ ἅμα ἀνεπαχθὲς
φύλασσε. ὅταν τινὶ μέλλῃς συμβάλλειν, μάλιστα τῶν ἐν ὑπεροχῇ 12
δοκούντων, πρόβαλλε σεαυτῷ τί ἂν ἐποίησεν ἐν τούτῳ Σωκράτης ἢ
35 Ζήνων, καὶ οὐκ ἀπορήσεις τοῦ χρήσασθαι προσηκόντως τῷ
ἐμπεσόντι. ὅταν φοιτᾷς πρὸς τινὰ τῶν μέγα δυναμένων, πρόβαλλε 13
ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι ἐντιναχθή-
σονται σοι αἱ θύραι, ὅτι οὐ φροντιεῖ σου. κἂν σὺν τούτοις ἐλθεῖν
καθήκη, ἐλθὼν φέρε τὰ γινόμενα καὶ μηδέποτε εἵπῃς αὐτὸς πρὸς
40 σεαυτὸν ὅτι «οὐκ ἦν τοσούτου»· ιδιωτικὸν γὰρ καὶ διαβεβλημένον

21 τὸ om. *SiC Simp* (XLV 29) || αὐτὸς οὐ χρῆ || οὐ χρῶμαι αὐτὸς **T** || αὐτὸ **ACWwSiJ** (in **A** fortasse aliquid erasum post αὐτὸ) || χρῆ **ACWwSiJ Vat**: κέχησαι *SiC* || s. 9 21 ἀπαγγείλῃ σοι **Sβ** (praeter **SG**) || 22 διότι **T** || ἄλλα om. *SiC* [4] || 23 ἀποκρίνου] ἀποκρί[3] *SiC* || ὅτι **ACWwΦΩSiEGJ** *SiC* || γὰρ τὰ om. *SiC* [3] || γὰρ om. **WwδTi** || τὰ alterum om. **ACWwδSiJ** || 24 μόνον ταῦτα **δ** (praeter **Ω**) *SiC Vat* || ταῦτα] τοσαῦτα *Chrys.* || μόνον **Tt** || s. 10 24 τὸ om. **AC SE** || 25 μηδενὶ ἄλλω σπουδάζων (σουδαίζειν *SiC*) φαίνου **TSiC**: μηδενὶ ἄλλω φαίνου σπουδάζων *Par*: μηδενὶ σπουδάζων φαίνου ἄλλω *SiG Vat*: μηδενὶ σπουδάζων φαίνου **ACSiJ** || σπουδάζων] [2]σουδαί[5]ζειν *SiC* (ei ex ω ut vid. *SiC*¹) || 26 σεαυτῷ] αὐτῷ *SiC* || μόνον] ἵνα *SiC* || 27 δὲ om. **Tt** (in voce βοῆς incipiens) || 28 ἐπὶ πολὺ del. Reiske || ἐπικινεῖσθαι **ACSiδ** (συγ *SiG*^{1*sl}) *Vat* || 29 ὅσα] ὅσα γε ci. Reiske || s. 11 31 ἀκροά- σιν *Nil* || εἰκῇ **Tt T SG**^{1*sl} *Nil Par*, et legisse videtur *Simp* (XLVIII 7-8 ἄνευ τινὸς λόγου): ἦκε **ACWw Sa** *Vat*: ἦκη **SA** || μηδὲ] μήτε *Nil* || 32 εὐσταθὲς] τὸ εὐσταθὲς *Nil* || ἀνεπαχθὲς] ἀνεπαθὲς **Tt**: τὸ ἀνεπαχθὲς *Simp* (XLVIII 12) || s. 12 33 συμβάλλειν **ΠΦ T S** (praeter **SEJ**^{1slx}) *Nil Vat*: συμβάλλειν **Ψ**: συμβαλεῖν **AC SEJ**^{1slx}: συμβουλευεῖν **ς** || μάλιστα] καὶ μάλιστα **δ** || 34 δοκούντων] ὄντων vel δοκούντων εἶναι ci. Reiske || πρόβαλλε **ACδSiδ T** *Vat*: πρόβαλε *Nil* || ἐν τούτῳ om. *Nil* || ἦ] καὶ *Vat* || 35 τῷ] ἐν τῷ **ACSiJx** || s. 13 36 ὅταν φοιτᾷς om. **SD** || μεγάλα **Tt** || πρόβαλλε scripsi: πρόβαλε **ACWwSiG**^{1*slj} **T**: πρόβαλλε σεαυτῷ(ι) *SiC NilM*: πρόβαλε σεαυτῷ *NilP*: πρόβαλλε σεαυτῷ τί ἂν ποιήσης **Tt** (ex 33^{12,34}): πρόλαβε *SiG* (sed πρόβαλε *SiG*^{1*sl}) *Vat* || 37 εὐρήσεις] εὐρὴ τὸ αὐτὸ πως ἐλεήσεις *SiC* || ἐντιναχθήσονται **T Nil**: ἐκτιναχθήσονται **ACWwTtSiδ** (ἐν *SiG*^{1*sl}) *Vat*: οὐκ ἀνοιχθήσονται *SiC* || 38 φροντίσει *SiC* || 38-39 κἂν-καθήκη] καὶ-καθήκει *Vat* || 38 κἂν] οὐκ ἂν *SiC* || αὐτοῖς *Nil* || 39 ἐλθὼν **TtSiG TSiC Nil** *Vat*: om. **ACWwSiJ** || γενόμενα *NilM* || 40 τοσούτου **T Diss Nil**: τοσοῦτον **ACWwTtSiδ** *Vat*: τοσοῦτω ἕξις *SiC* || ιδιωτικὸν γὰρ] γὰρ ιδιωτικὸν **Tt** || διαβεβλη- μένου *ed. Haloandri* (1529): καταβεβλημένου ci. Wolf

man who takes offence at externals. 14 In your conversations avoid to speak often and excessively about your own deeds or predicaments; for to you it may be pleasant to recall your own predicaments, but to others it is not just as pleasant to listen to what has happened to you. [15] Take care, too, to avoid raising a laugh; for this is a place from which you may easily slip into vulgarity, and at the same time it is likely to diminish your neighbours' respect for you. [16] It is also risky to fall into foul language. So whenever something like this occurs, go as far as to criticize the one who uses such language, if the situation permits you to do so; otherwise, make it clear that you are displeased by such language, by keeping silent and blushing and frowning.

ch. 34 When you get the impression of some pleasure, just as in the case of other impressions, beware not to get carried away by it,

c. 33¹³ A/CWw//Siδ(SiGJ){ab 36 πρόβαλλε}///Tt—TSiC{ab 36 πρόβαλλε}
 c. 33¹⁴-[15] AC/Siδ(SiGJ){ab 42 οὐ}///Tt—TSiC{ab 42 οὐ}
 c. 33¹⁶ AC/Siδ(SiGJ)//Tt{46-47 ἐπισφαλές-ἐμπεσεῖν}—TSiC
 c. 34 AC/δ(ϑ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(ΞΣΔ)])//Siδ(SiGJ){ab 2 ἄλλ'}///Tt—TSiC
 {ab 2 ἄλλ'}

s. 14 aff. Stob. III 35,10^a (SMABr; III 689,14-690,3 H.); 41-42 ἐν-μεμνησθαι aff. SA/α[BD(CEFGH)χ] (LI 1-2); s. [15-16] aff. Stob. III 1,102 (A; III 51,10-19 H.); [s. 15] 44-45 ἀπέστω-ιδιωτισμὸν cit. [Max.], *Loc. comm.* 64 (col. 997B)

c. 34 aff. Stob. III 17,19 (SMA [lectiones codicis Br ex *Ench* interpolati non citantur]; III 494,5-15 H.); imit. [Ant.] 167 (26 Ath.); 1-7 "Όταν-σεαυτόν aff. Eug., *Theod.* 86,30-87,3 L.; 1-2 "Όταν-αὐτῆς aff. SA/α[BD(CEFGH)χ] (LII 1-2); 2 μὴ συν-αρπασθῆς ὑπ' αὐτῆς (sc. τῆς φαντασίας) cit. Simp. VI 12

s. 14 cf. I 25,15; [s. 16] 46-49 ἐπισφαλές-λόγῳ cf. gnom. Stob. (C) 25

c. 34 1-3 "Όταν-λάβε cf. II 18,24-25

πρὸς τὰ ἐκτός. ἐν ταῖς ὁμιλίαις ἀπέστω τὸ σαυτοῦ τινων ἔργων ἢ 14
κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνήσθαι. οὐ γὰρ ὡς σοὶ ἡδύ ἐστι
τὸ τῶν σῶν κινδύνων μεμνήσθαι, οὕτω καὶ τοῖς ἄλλοις ἡδύ ἐστι τὸ
τῶν σοὶ συμβεβηκότων ἀκούειν. ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν. [15]
45 ὀλισθηρὸς γὰρ ὁ τόπος εἰς ἰδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν αἰδῶ τὴν
πρὸς σὲ τῶν πλησίον ἀνεῖναι. ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν [16]
ἐμπεσεῖν. ὅταν οὖν τι συμβῇ τοιοῦτον, ἂν μὲν εὐκαιρον ᾖ, καὶ ἐπί-
πληξον τῷ προελθόντι· εἰ δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ ἐρυθριᾶσαι
καὶ σκυθρωπάσαι δῆλος γίνου δυσχεραίνων τῷ λόγῳ.

c. 34 Ὅταν ἡδονῆς τινος φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν
ἄλλων, φύλασσε σεαυτὸν μὴ συναρπασθῆς ὑπ' αὐτῆς, ἀλλ' ἐκ-

s. 14 41-44 ἐν-ἀκούειν] ἀπέστω δὲ τὸ (τοῦ **M**) πολὺ καὶ αὐτοῦ (αὐτοῦ **M**) τινων
(τίνων **M**^{PC} [i in rasura]) ἔργων μεμνήσθαι ἢ κινδύνων. οὐ γὰρ ὡς σοὶ ἡδύ ἐστι τὸ τῶν
σῶν κινδύνων μεμνήσθαι, οὕτω καὶ τοῖς ἄλλοις ἡδύ ἐστι τὸ τῶν (add. σοὶ **M**^{Img})
συμβαινόντων (add. σοὶ **Br.**) ἀκούειν. *Stob.* II 41 σαυτοῦ τινων ἔργων **TtSG**^{1*il} **T**:
σεαυτοῦ ἔργων τινῶν *Par*: αὐτοῦ (vel αὐτοῦ) τινων ἔργων **SACDEFH** (N.B. falso
scripsit τῶν αὐτοῦ τινων ἔργων *Hadot*) *Stob.*: τινὰ τῶν ἑαυτοῦ ἔργων **AC SH**^{1sl} **J**^{PCx}
(αὐτοῦ τινὰ τῶν ἑαυτοῦ ἔργων **SJ**^{AC}): τινὰ τῶν αὐτοῦ ἔργων **SB Val**: τῶν αὐτοῦ τινὰ
ἔργων **SG Nil** II ἢ] καὶ **Nil** II 42 ὡς *om.* **Tt**: in lacuna scr. **SiC** II 43 τὸ prius *om.* **Nil** II
43-44 σῶν-τῶν *om.* **A Val** II 43 μνησθῆναι **T** II post ἐστὶ iterat τὸ τῶν σῶν κινδύνων
ἐπὶ πολὺ καὶ ἀμέτρως μεμνήσθαι οὕτω καὶ τοῖς ἄλλοις ἡδύ ἐστι **Tt** II 44 συμβαι-
νόντων *Stob.* II ἀκούειν] πυκνῶς ἀκούειν **SiG Nil** II [s. 15-16] 44-49 ἀπέστω λόγῳ] τὰ
πολλὰ δὲ καὶ (καὶ *om.* [Max.]) τὸ γελᾶν ἀπέστω καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ
ὁ τόπος εἰς ἰδιωτισμὸν (hactenus habet et [Max.]) καὶ ἅμα τὴν αἰδῶ τὴν πρὸς σὲ τῶν
πλησίον ἱκανὸς ἀνεῖναι καὶ διαφθεῖραι. καὶ ἄλλος παράκειται τόπος ἐπισφαλῆς ταῖς
τοιαύταις ἀνέσεσι, τὸ εἰς αἰσχρολογίαν εὐκόλως προαγαγεῖν τὸν πλησίον. ὅταν οὖν τι
συμβῇ τοιοῦτον, ἂν μὲν εὐκαιρον ᾖ, καὶ ἐπίπληξον τῷ αἰσχρολογήσαντι. ἐὰν δὲ τοιαῦ-
τα ἢ τὰ πρόσωπα ὥστε μὴ καιρὸν εἶναι, τῷ ἀποσιωπῆσαι καὶ σκυθρωπάσαι καὶ ἐρυ-
θριάσαι δῆλος γενοῦ δυσχερεσῶν τῷ ῥηθέντι. *Stob.* II [s. 15] 45 τόπος **ACTiSiG**^{1*mg} **J**
T Stob. (his) [Max.] *Simp* (LI 14) *Val*: τρόπος **SiG Nil**: τοιοῦτος **SiC**^{1PC}: τοιοῦτος
ἐπισφαλὲς δὲ **SiC**^{AC} II ἰδιωτικὸν **Nil** II ἅμα] μάλα **Nil** II ἱκανὸς post (46) πλησίον
transp. *Stob.* II τὴν] ἢν **SiC** II 46 τῶν] τὸν **Nil** II ἀνεῖναι **TtSiC Stob. Nil**: φανεῖναι **Tt**:
ἀνιέναι **ACSiδ Val** II [s. 16] 46 τὸ *om.* **Tt** II 47 ἐμπεσεῖν **TtSiC Nil Par**: προελθεῖν
ACSiδ Val: εὐκόλως προαγαγεῖν τὸν πλησίον *Stob.* II συμβῇ τι **Nil** II τι] τί σοι **T**: *om.*
SiC II ἢ] εἴη **SiC** II καὶ **SiG T Stob. Nil Par Val**: καὶ ἐπίπνον **SiC**: *om.* **ACSiJ** II 47-48
τὸν προσελθόντα (sic) ἐπίπληξον **SiC** II 48 προελθόντι] προσελθόντι **Nil**: προσ-
ελθόντα **SiC** II τῷ alterum] τό **A Nil Val** II γε **ACSiδ Val**: σὲ **Nil**: *om.* **TSiC Simp** (LI
31) *Stob. Par* II σιωπῆσαι *Simp* (L.c.) II 48-49 σκυθρωπάσαι καὶ ἐρυθριάσαι *Stob.* II 49
καὶ σκυθρωπάσαι *om.* **TSiC Par** II σκυθρωπῆσαι **ACSiJ** II γενοῦ *Stob.* II δυσχεραίνειν
SiG SiC II τῶν λόγων **SiC**

c. 34 1-10 Ὅταν-νενικηκότι] ὅταν ἡδονῆς τινος φαντασίαν λάβῃς, ὅπερ καὶ ἐπὶ
τῶν ἄλλων φαντασιῶν, φυλάσσου, μὴ συναρπάξου ταχέως, ἀλλὰ ἐκδεξάσθω σε τὸ
πρᾶγμα, καὶ μικρὰν ἀναβολὴν αὐτὸς σαυτοῦ (σεαυτοῦ **Sac**¹) λάβε. εἴτα ἐπισκο-
πῆσας (ἐπισκοπήσας **S**) τὴν φαντασίαν καθ' οὗς ἔχεις κανόνας, μνήσθητι ἀμφοτέρων
τῶν χρόνων, καθ' ὧν ἀπολαύσας μὲν τῆς ἡδονῆς ἡττημένος μετανοήσεις καὶ λαιδο-
ρήσεις σεαυτῷ, ἀπεσχημένος (ita **A**^{AC}, nisi forte ἀποσχημένος fuit: ἀπεχόμενος **A**^{2PC}:
ἀπεσχισμένος **SM**) δὲ χαίρεις καὶ ἐπαινεῖς αὐτὸς ἑαυτόν. ἐὰν δὲ εὐκαιρον φαίνεται
ἄψασθαι τοῦ πράγματος, μέμνησο ἵνα σου μὴ (μὴ σου **A**) κρατήσῃ τὸ προσηγὲς αὐτοῦ
καὶ ἄγωνόν, ἀλλὰ πειρᾶται κρατεῖν τῶν ἡνίων. *Stob.* II 1 Ὅταν] ἐὰν **ACΨ SEJ**^{1mgxmg}:
ἢν **τ**: ἂν **ΛΦΩ** (lectio **Γ** incerta) *Eug.*: ()ν **Π**: κἂν **SB** II ἡδονῆς τινος φαντασίαν]
φαντασία ἡδονῆς (ἐκπειράσῃ σε) *Par* II ἀναλάβῃς [*Ant.*] II 1-2 καθάπερ ἐπὶ τῶν
ἄλλων *om.* **δ** [*Ant.*] *Eug. Par* II 2 μὴ] μὴ εὐθέως [*Ant.*] II συναρπασθῆναι **SACDFGHJ**
(non ita **SBE**; deest **Sx**) II ἀλλ' ἐκδεξάσθω] ἀλλὰ καὶ δεξάσθω **SiC Nil**

but let the matter wait for you and give yourself a little time to think. Next think of both these moments: the moment that you will enjoy the pleasure, and the moment that, having enjoyed the pleasure, you will come to regret it and blame yourself; and set against these how glad you will be when you have refrained from it and how you will praise yourself. When, however, it seems to be the right moment to take action, be attentive that its enticement and attractiveness do not get the better of you, but set against it how much better it is to be conscious of having won this victory over it.

ch. 35 Whenever you do something with the conviction that it should be done, never try not to be seen while doing it, even if most people will judge it unfavourably. For if you are not doing the right thing, avoid the deed itself; and if you do the right thing, why be afraid of those who will criticize you wrongly?

ch. 36 Just as the statements «It is day» and «It is night» can be used for making a disjunctive proposition [either it is day or it is night], but not for making a conjunctive one [*if it is day, it is night],

c. 34 AC/δ(ϑ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(ΞΣΔ)])//Siδ(SiGJ){ab 2 ἀλλ'}///Tt—TSiC
{ab 2 ἀλλ'}

c. 35 A /CWw//δ(ϑ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(ΞΣΔ)])///Siδ(SiGJ){ab 3 ει}////Tt
—TSiC{ab 3 ει}

c. 36 AC/Siδ(SiG{totum caput}J){ab 3 οὔτω}///Tt—TSiC{ab 3 οὔτω}

c. 35 1-3 Ὅταν-ὑπολαμβάνειν aff. SA/α[BD(CEFGHJx)] (LIII 1-3)

c. 36 1-2 Ὡς-ἀπαξίαν aff. SA/α[BD(CEFGHJx)] (LIV 1-3)

4-7 ἔπειτα-σεαυτόν cf. III 25,1; 9-10 ἀλλ'-νενικηκότι cf. II 18,22

c. 35 2-3 καὶν-ὑπολαμβάνειν sim. II 20,11

c. 36 1 τὸ-ἐστι sim. I 25,11; II 16,2

δεξάσθω σε τὸ πρᾶγμα καὶ ἀναβολὴν τινα παρὰ σεαυτοῦ λάβε.
 5 ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ' ὃν τε ἀπολαύσεις
 τῆς ἡδονῆς, καὶ καθ' ὃν ἀπολαύσας ὕστερον μετανοήσεις καὶ
 αὐτὸς σεαυτῷ λαιδορήσῃ· καὶ τούτοις ἀντίθεες ὅπως ἀποσχόμενος
 χαίρῃσεις καὶ ἐπαινέσεις αὐτὸς σεαυτόν. ἂν δὲ εὐκαιρον φανῇ
 10 ἄψασθαι τοῦ ἔργου, πρόσεχε μὴ ἡττήσῃ σε τὸ προσηνὲς αὐτοῦ καὶ
 τὴν νίκην νενικηκότι.

c. 35 Ὅταν τι διαγνοὺς ὅτι ποιητέον ἐστὶ ποιῇς, μηδέποτε φύγῃς
 ὀφθῆναι πράσσων αὐτό, κἂν ἄλλοιόν τι οἱ πολλοὶ μέλλωσι περὶ
 αὐτοῦ ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὀρθῶς ποιεῖς, αὐτὸ τὸ ἔργον
 φεῦγε· εἰ δὲ ὀρθῶς, τί φοβῇ τοὺς ἐπιπλήζοντας οὐκ ὀρθῶς;

c. 36 Ὡς τὸ «ἡμέρα ἐστὶ» καὶ «νύξ ἐστὶ» πρὸς μὲν τὸ διεξευγ-
 μένον μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ συμπεπλεγμένον ἀπαξίαν,

3 σε] τε **ACSiδ** *Vat* (σε **SiG**^{1*sl}): om. **SiC** || παρὰ] περὶ **ΦΩΤτ** || σεαυτοῦ] σεαυτῷ
 5 **SiC**^{ac} *Eug. Nil Vat*: σεαυτόν **SiC**^{1pc} || 4 χρόνων] κανόνων **SiC** || ἀπολαύσης *Eug*:
 ἀπολαύεις **T**: ἀπολαύσας *NilMP* || 5 μετανοεῖς **T Nil** || 6 σεαυτοῦ **Tt**: σεαυτόν **SiC**^{1pc}
 || λαιδορήσῃ **ACQΓASiδ** *Par Vat*: λαιδορήσεις **τ Stob**: λαιδορῇ **TSiC**: λαιδορεῖ **Tt Nil**
 || τούτους **SiC** || 7 χαίρῃσεις **δTtSiG Nil Vat**: χαίρῃση **ACSiJ**: χαίρεις **T Stob. Par**:
 χαίροις **SiC** || ἐπαινέεις **T Stob**: ἐπαινῇς **SiC** || εὐκαιρον **TSiC Stob. Nil**: σοι καιρὸς
A^{1pc}**CδSiδ** *Vat*: καιρὸς **A**^{ac1} *Simp* (LII 43): εὐκαιρόν σοι **Tt** || 8 πρόσεχε] ἔα προσ-
 εχῶς **SiG**^{ac1} *Vat* || ἡττήσῃ] νικήσῃ **δ** || αὐτοῦ **Tt TSiC Simp** (LII 44) *Stob*., ei legisse
 videtur *Par*: αὐτοῦ καὶ ἡδὺν **ACδSiδ Nil Vat** || 9 ἀγωγὸν **TSiC Simp** (*l.c.*) *Stob*:
 ἐπαγωγὸν **ACTiδSiδ Nil Par Vat** || πόσῳ] πόσον *Nil*: πῶς [*Ant.*] || τὸ om. **SiC** ||
 συνειδῆσαι **TtSiG T Vat** || σεαυτῷ **ACSiJ SiC Nil**: σαυτῷ **δ**: ἐαυτῷ **TtSiG T Par Vat**
 || 10 νενικηκότι τὴν νίκην *Par*

c. 35 1 τι om. *S* (praeter **SBG**) *Vat* || διαγνώς **SCDFHJ** (διαγνοὺς **SJ**^{1mg}): διαγῶς
SE || ἐστὶ] ἐστί σοι καὶ **SACDEFH**^{1mgJ} (ἐστί habent **SBGHJ**^{1mgx}) *Vat*: σοὶ ἐστὶν *Nil*
 || ποιῇς ante τι transpos. *Par* || μηδεπώποτε **Tt T SB Nil** || 2 πράσσων αὐτὸ ὀφθῆναι
SCDFH: πράσσων ὀφθῆναι αὐτὸ **SJ**^{ac1} (ὁ. π. α. **SJ**^{1pc}) || 2-3 οἱ πολλοὶ μέλλωσι περὶ
 αὐτοῦ **ACWwδ SBEGJx** *Vat*: οἱ πολλοὶ περὶ αὐτοῦ μέλλωσιν **SACDFH Nil**: περὶ
 αὐτοῦ οἱ πολλοὶ μέλλωσιν **Tt T** || 3-4 ποιεῖς-ὀρθῶς prius om. *Nil* || 3 αὐτὸ ποιεῖς **δ** || 4
 φύγε **Tt TSiC** || τί] μὴ **SiC**

c. 36 1 Ὡς-ἐστὶ alterum om. *NilMP* || ἡμέρα ἐστὶ καὶ νύξ ἐστὶ **ACSiG**: ἡμέρα ἐστὶ
 καὶ νύξ **SB**: εἰ ἡμέρα ἐστὶ νύξ οὐκ ἔστι **T Vat** (cf. *Simp* LIV 18-19.29-30.33-34): ἡμέρα
 ἐστὶ νύξ οὐκ ἔστι **TtSiG**^{1*mg}: ἥτοι ἡμέρα ἢ νύξ ἐστὶν *S* (praeter **SB**; ἐστὶ **SH**): ἥτοι
 ἡμέρα ἐστὶν ἢ νύξ ἐστὶ(v) *Simp* (LIV 8.12-13.26-27.30-31): ἡμέρα ἐστὶ νύξ ἐστὶ **SJ**^{ac1},
 probantibus Schweighäuser et Koraes (add. καὶ **SJ**^{1sl}): ἢ ἡμέρα ἐστὶ ἢ νύξ ἐστὶ
SiG^{1*sl} (coniecerat Reiske) || 1-2 μὲν-πρὸς om. **SB** || 1 μὲν] δὲ **Tt**^{ac1} (ut vid.) ||
 διεξ[...]γμένον **SA**^{ac1} || 2 ἔχει ἀξίαν] ἀξίαν ἔχει **SD**: ἀξίαν ἔχειν **SEFGHJx** || ἀξίαν]
 τὴν ἀξίαν *Vat* || 2-4 πρὸς-ἀξίαν om. **ACSiJ** || 2 δὲ τὸ συμπεπλεγμένον] τὸ
 συμπεπλεγμένον δὲ **SB SiG Nil**: συμπεπλεγμένον δὲ **SC Vat** || ἀναξίαν **Tt T Vat**:
 ἀνα[4] **SC**

so too picking out the greatest portion at a banquet may be valuable for your body, but it is worthless for preserving social feeling in the way one should. So whenever you are having dinner with someone, what you should bear in mind is not only what the quality of the dishes does for your body, but also how the quality of your behaviour towards your host must be observed.

ch. 37 If you are undertaking a role that exceeds your capacities, you both disgrace yourself in that task and you fail to achieve what you could have done.

ch. 38 Just as in walking around you take care not to step on a nail or twist your foot, so take care also not to harm your guiding principle. And if we observe this rule in every action, we shall set about every action more securely.

ch. 39 The measure of possessions for each man is his body, just as the foot is the measure of the shoe. If you abide by this principle, you will maintain the measure; but if you step beyond it, you will inevitably fall into a precipice in the end; just as in the case of the

c. 36 AC/*Siδ*(*SiG*{totum caput}J){ab 3 οὐτω})//*Tt*—*TSiC*{ab 3 οὐτω}

c. 37 AC/*Tt*—*T*

c. 38 AC/*δ*{*ϱ*[*ΠΨ*/*Φ*]*ς*[*Γ*/*Λ*/*τ*(*ΞΣΔ*)]})//*Siδ*(*SiGJ*){ab 2 οὐτω)—*TSiC*{totum caput}

c. 39 AC/*δ*{*ϱ*[*ΠΨ*/*Φ*]*ς*[*Γ*/*Λ*/*τ*(*ΞΣΔ*)]})//*Siδ*(*SiGJ*){ab 2 ἐὰν priore)—*TSiC*{ab 2 ἐὰν priore}

c. 37 aff. SA/*α*[*BD*(*CEFGHJx*)] (LV 1-2; SD add. ἐν τῷ περιπατεῖν (= 38,1))

c. 38 aff. Eug., *Theod.* 86,20-23 L.; 1-2 Ἐν-πόδα aff. SA/*α*[*BD*(*CEFGHJx*)] (LVI 1-2)

c. 39 aff. Stob. IV 1,32^a,13 (SMA; IV 2,783,6-12 H.); resp. Simp. XLIV 4; 1 Μέτρον-ὑποδήματος aff. SA/*α*[*BD*(*CEFGHJx*)] (LVII 1-2); usurp. Clem., *Paed.* 3,7,39,1 (I 259,12-13 S.); Μέτρον-σῶμα fort. resp. [Max.], *Loc. comm.* 13 (col. 804D); Mel., *Loc. comm.* I 36 (col. 901C)

3-7 οὐτω-φυλαχθῆναι cf. II 4,8.10; fr. XVII

c. 38 4 ἀσφαλέστερον ἀψόμεθα ἐκάστου sim. III 21,12

c. 39 cf. *gnom.* Stob. (C) 17

5 οὕτω καὶ τὸ τὴν μείζω μερίδα ἐκλέξασθαι πρὸς μὲν τὸ σῶμα ἐχέτω ἀξίαν, πρὸς δὲ τὸ τὸ κοινωνικὸν ἐν ἐστιάσει οἷον δεῖ φυλάξαι ἀ-
αξίαν ἔχει. ὅταν οὖν συνεσθίης ἑτέρῳ, μέμνησο μὴ μόνον τὴν πρὸς
τὸ σῶμα ἀξίαν τῶν παρακειμένων ὄραν, ἀλλὰ καὶ τὴν πρὸς τὸν
ἐστιάτορα οἷαν δεῖ φυλαχθῆναι.

c. 37 Ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσωπον, καὶ ἐν τούτῳ
ἡσχημόνησας καὶ ὁ ἡδύνασο ἐκπληρῶσαι παρέλιπες.

c. 38 Ἐν τῷ περιπατεῖν καθάπερ προσέχεις μὴ ἐπιβῇς ἥλω ἢ
στρέψῃς τὸν πόδα, οὕτω πρόσεχε μὴ καὶ τὸ ἡγεμονικὸν βλάβῃς τὸ
σεαυτοῦ. καὶ τοῦτ' ἂν ἐφ' ἐκάστου ἔργου παραφυλάσσωμεν,
ἀσφαλέστερον ἀψόμεθα ἐκάστου.

c. 39 Μέτρον κτήσεως τὸ σῶμα ἐκάστῳ, ὡς ὁ πούς ὑποδήματος.
ἐὰν μὲν ἐπὶ τούτου στήῃς, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῇς, ὡς
κατὰ κρημοῦ λοιπὸν ἀνάγκη φέρεσθαι· καθάπερ καὶ ἐπὶ τοῦ

3 τὸ prius om. *Simp* (LIV 34) || τὴν om. *SiC* || μείζονα **Tt T** *Simp* (l.c.) || ἐκλέξασθαι μερίδα **Tt** || μερίδα om. **T** || ἐκλέξασθαι] ἐκλέγεσθαι *Simp* (l.c.): ἐκδέξασθαι *Val* || μὲν om. *SiC* || 4 τὸ prius **T**, et legit *Simp* (LIV 36): om. **ACTiSiδ** *SiC Nil Val* || τὸ κοινωνικὸν **TSiC** *Simp* (l.c.): τὸ κοινὸν **ACTiSiδ** (νωνικὸν *SiG*^{1*sl}) *Val*: κοινωνίαν *Nil* || οἷον δεῖ] αἰδοῖ *SiC* || οἷον] ὁ ci. Koraes (ex *Simp* LIV 40) || δεῖ] δὴ **ACSij** || φυλάξει **ACSij**: φυλάξειν *SiG* (αι *SiG*^{1*sl}): φυλάττειν *SiC* || ἀναξίαν *SiC* (v prius p.c. *SiC*¹) || 5 ἔχει om. *Val* || συνεσθίης **ACSij**: συνεστιάση *SiC* || μέμνησο om. *Nil* || 5-6 μὴ-ἀξίαν] πρὸς τὸ σῶμα καὶ τὴν ἀξίαν (sic) **Tt** || 6 τὸν] τὸ σῶμα *SiC* || 7 οἷαν δεῖ φυλαχθῆναι **ACTiSiδ**: οἷον δεῖ φυλαχθῆναι **T^{iv} Nil**: οἷόν σε δεῖ φυλαχθῆναι *SiC Val* (cum codcl. fere congruit *Simp* LIV 39-40 ἀλλὰ καὶ τὴν πρὸς τὸ κοινωνικὸν τῆς ψυχῆς, ὃ χρὴ φυλάττειν ἀνεπίληπτον): οἷαν δεῖ φυλάξει ci. Koraes: αἰδῶ φυλάξει ci. Schweighäuser

c. 37 1 πρόσωπον] ἄσωπον *SC*: ἄσωτον *SD* || 2 παρέλιπες] παρέλειπες *SA*: τοῦτο κατέλιπες (sic) *Nil*

c. 38 1 καθάπερ ἐν τῷ περιπατεῖν *Par* || ἐπιβῇς ἥλω] ἀδικῆς ὅλως *SC*: μεταβῆς ὅλως *SD* || ἢ] εἰ *SiC*: καὶ *Eug.* || 2 στρέψεις **ΑΛΦ TSiC SA Ni/M** || πόδα] πόδα σου *S* (praeter *SE*) *Nil* || πρόσεχε] πρό[4] *SiC* || μὴ καὶ τὸ ἡγεμονικὸν] καὶ τὸ ἡγεμονικὸν μὴ **T**: τὸ ἡγεμονικὸν μὴ *SiC* (sed spatium vacuum ante τὸ; vide adn. praeced.) || 3 σεαυτοῦ] σεαυτο[1] *SiC* || παραφυλάττωμεν **T**: παραφυλαττώμεθα *SiC*: παραφυλάξωμεν *Nil* || 4 ἀψόμεθα ἐκάστου] ἐνά[6] ἀψόμεθα (sic) *SiC* || ἀψόμεθα **ΓSiJ^{ac1}** *Val* || ἐκάστου **T Par**: ἐνά[6] *SiC*: ἐκάστου τῶν ἔργων *Simp* (LVI 22): ἐκάστου ἔργου *Nil*: τοῦ ἔργου **ACδSiδ Val**

c. 39 1-6 Μέτρον-ἐστίν] μέτρον κτήσεως τὸ σῶμα, ὡς ὁ πούς ὑποδήματος. ἐὰν μὲν ἐπὶ τούτου στήῃς, ἔχεις τὸ μέτρον καὶ τὴν ἐπιβάθραν· ἐὰν δὲ ὑπερβῇς, ἀφήκας ὡς κατὰ κρημοῦ σεαυτόν. οὕτω γίνεταί κατάχρυσον ὑπόδημα, εἴτα πορφυροῦν, εἴτα κεντητόν. ὑπερέβη γὰρ τὴν χρεῖαν τοῦ ποδός. τὸ αὐτὸ καὶ ἐπὶ τῆς κτήσεως, ἐὰν ὑπερβῇ σῶμα, ὅρος οὐδεὶς ἐστί. *Stob.* || 1 ἐκάστῳ τὸ σῶμα *Par* || ἐκάστου *S* (praeter *SBEG*) *Clem. Nil*: om. *Stob.* || ὑποδήματι **T**: τῷ ὑποδήματι *Par* || 2 μὲν **ς** (praeter **Ξ**) *SiC Stob. Par Val^{ac2}*: μὲν οὖν **ACΠΨΞSiδ T Val^{pc}**: οὖν **Φ Nil** || τούτοις **ACSij** *SiC*: τοῦτο *ParMP* || στήῃς] τις *SiC* || φυλάξεις] φυλάττει *SiC*: ἔχεις *Stob.* || ὑπερβαίνει (sic) *SiC* || ὡς om. **ς Par** || 3 κατὰ κρημοῦ λοιπὸν ἀνάγκη] ἀνάγκη κατὰ κρημοῦ *Par* || κρημοῦ om. *SiC* || [5] || ἀνάγκη φέρεσθαι] ἀναφέρεισθαι *SiC* || 3-4 καθάπερ-ὑπερβῇς] οὕτω *Stob.* || 3 καθάπερ om. *SiC* || καὶ] δὲ *Par* || ἐπὶ] ὑπὸ **ACSij**

shoe, if you step beyond the foot, you will first have a gilded shoe, then a purple one, then an embroidered one. For there is no limit to a thing once it has gone beyond its measure.

ch. 40 Women are called ladies by men as soon as they are fourteen years old. Accordingly, when they see that they have nothing else, except sleeping with men, they start dressing up and placing all their hopes in that. It is therefore worthwhile to make them realize that they are honoured for nothing else than appearing modest and self-respecting.

ch. 41 It shows lack of talent to spend excessive time on the things that concern the body, for instance much exercise, much eating, much drinking, much defecating, having sexual intercourse. These things should be done in passing, your whole attention should be devoted to your mind.

ch. 42 When someone does you wrong or speaks ill of you, remember that he does or says so because he thinks that it is his duty. Therefore it is impossible that he acts on what appears to you, but he must act on what appears to himself; accordingly, if his opinion is wrong, the man who has been deceived is the one who suffers the harm. For if someone believes a true conjunctive proposition to be false, it is not the conjunctive proposition that suffers the harm, but

c. 39 AC/δ(ϱ[ΠΨ/Φ]ς[Γ/Λ/τ(ΞΣΔ)])//Siδ(SiGJ){ab 2 ἐὰν prius}—TSiC{ab 2 ἐὰν prius}

c. 40 A/CWw//Siδ(SiGJ){ab 2 τοιγαροῦν}—TSiC{tantum 2 τοιγαροῦν ὁ[ρῶσαι] praehens}

c. 41 AC/Siδ(SiGJ){ab 1 οἶον}—TSiC{1-2 οἶον-ἐσθίειν}

c. 42 AC/δ(ϱ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(ΞΣΔ)])//Siδ(SiGJ){ab 1 μέμνησο}—TSiC{ab 1 μέμνησο}

c. 40 1-2 Αἰ-καλοῦνται aff. SA/α[BD(CEFGH)χ] (LVIII 1-2)

c. 41 1 Ἀφύϊας-σῶμα aff. SA/α[BD(CEFGH)χ] (LXIX 1)

c. 42 1-6 Ὅταν-ἐξαπατηθεῖς aff. Stob. III 1,119 (MA; III 84,16-85,6 H.); 1 Ὅταν-λέγει aff. SA/α[BD(CEFGH)χ] (LX 1); 2-3 οὐχ-ἑαυτῷ fort. resp. Pleth., *Virt.* B 7 (10,8-10 T.); 4-6 καὶ alterum—ἐξαπατηθεῖς imit. Simp. XXIX 21-22

c. 41 2-3 ἐσθίειν, πίνειν, ὀχεύειν sim. I 6,14

c. 42 cf. omnino I 28,1-10; IV 5,1-12; 1-4 Ὅταν-ἐξηπάτηται cf. I 28,10; 3-4 ὥστε-ἐξηπάτηται cf. II 13,18; III 18,5; 4-6 καὶ alterum—βέβλαπται cf. I 29,51

5 ὑποδήματος, ἐὰν ὑπὲρ τὸν πόδα ὑπερβῆς, γίνεται κατάχρυσον ὑπόδημα, εἴτα πορφυροῦν, εἴτα κεντητόν· τοῦ γὰρ ἅπαξ ὑπὲρ τὸ μέτρον ὅρος οὐδεὶς ἐστίν.

c. 40 Αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρίαι καλοῦνται. τοιγαροῦν ὁρῶσαι ὅτι ἄλλο μὲν οὐδὲν αὐταῖς πρόσεστι, μόνον δὲ συγκοιμῶνται τοῖς ἀνδράσιν, ἄρχονται καλλωπίζεσθαι καὶ ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας. προσέχειν 5 οὖν ἄξιον ἵνα αἰσθῶνται ὅτι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ φαίνεσθαι καὶ αἰδήμονες.

c. 41 Ἀφυΐας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἷον ἐπὶ πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν, ἐπὶ πολὺ ἀποπατεῖν, ὀχεύειν· ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον, περὶ δὲ τὴν γνώμην ἡ πᾶσα ἔστω ἐπιστροφή.

c. 42 Ὅταν τίς σε κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμνησο ὅτι καθ-
ήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἷόν τε οὖν ἀκολουθεῖν 5 αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἐαυτῷ· ὥστε εἰ κακῶς φαίνεται, ἐκεῖνος βέβλαπται ὅσπερ καὶ ἐξηπάτηται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἐάν τις ὑπολάβῃ ψεῦδος, οὐ τὸ συμπεπλεγμένον

4 ὑπὲρ τὸν πόδα ὑπερβῆς] ὑπερβῆ (sic) τὸν πόδα Nil || τὸν πόδα] τὴν χρειάν τοῦ ποδός *Simp* (LVII 15; cf. ὁ τὴν χρειάν ὑπερβαίνων *Par*, εἰ ὑπερέβη γὰρ τὴν χρειάν τοῦ ποδός *Stob.*): om. *SiC* [6] || ὑπερβῆς] ἐκβῆς *T*: ἐκβῆ *SiC*: ὑπερβῆ τις *Simp* (LVII 15): ὑπερβῆ *TF Nil*: ὑπερέβη *Stob.* || κατάχρυσον] εἴτε κατάχρυσον *Nil* || 5 ὑπόδημα] τὸ ὑπόδημα *SiC Val* || εἴτα (his)] εἴτε *Nil* || ὑπὲρ] εἰς *SiC* || 6 ὅρος] κόρος *T* || οὐδεὶς *Q* (deest *ς*) *Stob. Par Val*: οὐδὲ εἰς *TSiC*: οὐθείς *ACSiδ Nil* || ἐστίν om. *Par*

c. 40 1 τεσσαρεσκαίδεκα ἐτῶν] 1δ' ἐτῶν *SDF*: ἐτῶν 1δ' *SHJx*: δεκατεσσάρων *SC* || 1-2 ὑπὸ τῶν ἀνδρῶν om. *SCDFH* (post κυρίαι καλοῦνται transp. *SJx*) || 1 ὑπὸ] ἀπὸ *ASG* (ὁ *SG*^{1*sl}) || 3 συγκοιμᾶσθαι *ACWwSiJ* || 4 καὶ ἐν] κὰν *Nil* || 5 ὅτι *T Nil Val*: διότι *ACWwSiδ* || 6 αἰδήμονες] αἰδήμονες ἐν σωφροσύνῃ *ACWwSiδ*

c. 41 1 εὐφυὲς *AC*: ἀφυὲς *SG* (ίας *SG*^{1*sl}): ἐφυΐας *SC*: εὐφυΐας *SE* || τὸ prius om. *Par* || 2 ἐπὶ (ter)] ἢ ἐπὶ *Nil* || 3 ὀχεύειν] ἢ ὀχεύειν *Val*: ἢ καθεύδειν *Par*: ἐπὶ πολὺ ὀχεύειν ci. *Urton*: om. *Nil* || 4 ἔστω ἡ πᾶσα *Nil* || ἡ πᾶσα om. *Val*^{ac2}

c. 42 1 τίς σε *δ Nil Val*: σέ τις *SACDFHJx* (cf. *Par* εἰ καὶ σοὶ οὐ λυσιτελεῖ): τις *AC T SBEG Stob.* || ποιῇ] τι ποιῇ *ACδ SBEG Stob.*: σε ποιῇ *T* || λέγῃ] σε λέγῃ *AC SBEG*: τι λέγῃ *Stob.* || 1-2 καθήκειν αὐτῷ οἰόμενος] οἰόμενος λυσιτελεῖν αὐτῷ *Par* || 2 οἰόμεν [2] *SiC* || ποιῇ *T*: ποιεῖν *SiC* || ἢ λέγει om. *SiC* [3] *Stob. Par* || λέγῃ *T* || 2-3 οὐχ-ἐαυτῷ] τί οὖν; ἀκολουθήσει τῷ σοὶ φαινομένῳ ἢ τῷ αὐτῷ; *Stob.* || 2 οὖν om. *SiC* || 2-3 αὐτὸν ἀκολουθεῖν *T* || 3 αὐτὸν om. *SiC* || ἐαυτῷ om. *SiC* [6] || ὥστε εἰ] ἀλλὰ *Stob.* || εἰ κακῶς] ἱκανῶς *SiC* || φαίνεται *ACSiδ T Nil*: αὐτῷ φαίνεται *δ Stob.*: φαίνεται ποιῶν ἢ λέγων *SiC Val* || 4 ἐκεῖνος-ἐξηπάτηται] τίς οὖν ἐξηπάτηται; ἐκεῖνος. τίς οὖν βέβλαπται; ὁ ἐξηπατημένος. *Stob.* || βέβλαπται *T Stob. NilM*, et legisse videtur *Par*: βλάπτεται *ACδSiδ SiC NilP Simp* (LX 12; sed constanter ὁ βεβλαπμένος; LX 11.13.18.23.26) (cf. *Diss* I 28,10 οὐ δύναται γὰρ ἄλλος μὲν εἶναι ὁ πεπλανημένος, ἄλλος δ' ὁ βλαπτόμενος): φαίνεται βλάπτεσθαι *Val* || ὅσπερ *SiG Val*: ὥσπερ *T^{uv}SiC Nil*: ὅστις *ACδSiJ* || 5 οὐ τὸ] αὐτῷ *Stob.A*

the man with the wrong opinion. So when you start out from these considerations, you will be gentle with the man who abuses you; for on each occasion you must say, "So it seemed best to him".

ch. 43 Everything has two handles, one by which it can be carried, one by which it cannot. If your brother treats you unjustly, do not take the matter by the handle that he treats you unjustly (for by this handle the matter cannot be carried), but rather by this one, that he is your brother, that he was brought up with you; and then you will take it by the handle by which it can be carried.

ch. 44 These statements are incompatible: "I am richer than you, so I am superior to you"; "I am more eloquent than you, so I am superior to you". These are more compatible: "I am richer than you, so my property is superior to yours"; "I am more eloquent than you, so my eloquence is superior to yours". But you are neither property nor eloquence.

ch. 45 Someone bathes quickly: do not say, "He bathes badly", but "He bathes quickly". Someone drinks much wine: do not say, "He drinks badly", but "He drinks much". For before knowing his motives, how do you know that it is bad? In that way it will not happen to you that you receive convincing sense-impressions of some things and give your assent to others.

c. 42 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/Λ/τ(ΞΣΔ)])//Siδ(SiGJ){ab 1 μέμνησο}—TSiC{ab 1 μέμνησο}

c. 43 AC/δ(ρ[ΠΨ/ΦΩ]ς[Γ/ΛΓγ/τ(ΞΣΔ)])//Siδ(SiGJ){ab 2 ό}///Tt—TSiC{tantum 2 ό αδελφός}

c. 44 AC/Siδ(SiGJ){ab 2 ἐγώ altero}—TSiC{tantum 3 ἐκεῖνοι-συνακτικοί}

c. 45 AC/Siδ(SiGJ){ab 2 πίνει}/Tt{ab 2 πίνει}—TSiC{ab 2 πίνει}

c. 43 aff. Stob. III 1,99 (A; III 49,16-50,2 H.); 1-2 Πᾶν-ἀφόρητον aff. SA/α[BD(CEFGHJx)] (LXI 1-2); 2-5 ό-έστιν libere cit. Olymp., in *Grg.* 24,3 (130,19-21 W.)

c. 44 1-2 Οὔτοι-κρείττων prius aff. SA/D(CEFGHJx) (LXII 1-2); 1 Οὔτοι-εἰμι aff. SB (LXII 1-2)

c. 45 1-2 Λούεται-ταχέως aff. SA/α[BD(CEFGHJx)] (LXIII 1-2)

6-7 ἀπὸ-λοιδοροῦντα cf. I 28,10; IV 5,9; 8 ἔδοξεν αὐτῷ = I 11,31; sim. II 13,18

c. 44 cf. omnino III 14,11-14; fr. XVIII; gnom. Stob. (C) 15

c. 45 1-2 Λούεται-ταχέως sim. IV 8,2; 3 πρὶν ἢ-κακῶς cf. IV 8,3

βέβλαπται, ἀλλ' ὁ ἐξαπατηθεῖς. ἀπὸ τούτων οὖν ὀρμώμενος πρῶως ἔξεις πρὸς τὸν λοιδοροῦντα· ἐπιφθέγγου γὰρ ἐφ' ἐκάστου ὅτι «ἔδοξεν αὐτῷ».

5 c. 43 Πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητὴν, τὴν δὲ ἀφόρητον. ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε ὅτι ἀδικεῖ (αὕτη γὰρ ἡ λαβὴ ἐστὶν αὐτοῦ οὐ φορητή), ἀλλ' ἐκείθεν μάλλον ὅτι ἀδελφός, ὅτι σύντροφος, καὶ λήψη αὐτὸ καθ' ὃ φορητόν ἐστιν.

5 c. 44 Οὗτοι οἱ λόγοι ἀσύντακτοι· «ἐγὼ σου πλουσιώτερός εἰμι, ἐγὼ σου ἄρα κρείττων»· «ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα κρείττων». ἐκεῖνοι δὲ μάλλον συνακτικοί· «ἐγὼ σου πλουσιώτερός εἰμι, ἢ ἐμὴ ἄρα κτήσις τῆς σῆς κρείττων»· «ἐγὼ σου λογιώτερος, ἢ ἐμὴ ἄρα λέξις τῆς σῆς κρείττων». σὺ δέ γε οὔτε κτήσις εἶ οὔτε λέξις.

5 c. 45 Λούεται τις ταχέως· μὴ εἴπῃς ὅτι «κακῶς», ἀλλ' ὅτι «ταχέως». πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι «κακῶς», ἀλλ' ὅτι «πολύν». πρὶν ἢ γὰρ διαγνῶναι τὸ δόγμα, πόθεν οἶσθα εἰ κακῶς; οὕτως οὐ συμβήσεται σοι ἄλλων μὲν φαντασίας καταληπτικὰς 5 λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.

6 βέβλαπται **ρΛSiG TSiC** *Simp* (LX 20) *Nil Vat*: βλάπτεται **ACτSiJ** (lectio **Γ** incerta) *Simp* (XXIX 21, hunc locum imitans) *Stob.* || ἐξαπατηθεῖς] ἀπατηθεῖς **SiC**: ὑπολαβὼν *Stob.* || 6-8 ἀπὸ-αὐτῷ om. *Stob.* || 6 οὖν om. **τ SiC Nil** || ὀρμώμενος] ὠρμημένος **SiC** || 7 ἔξει **SiC** || ἐφ'] ἐπὶ **SiC**: om. **δ** (praeter **Λ**) || ἐκάστου **T^{uv}SiC Nil**: ἐκάστω **ACδSiδ** *Simp* (LX 28) *Vat* || ὅτι om. **δ**

c. 43 1 πρᾶγμα] πρᾶγμα καὶ πρόσωπον *Stob.* || λαβάς] βλάβας **Tt T^{uv}** || τὴν μὲν-τὴν δέ] μίαν-μίαν *Stob.* || 1-2 ἀφόρητον-φορητὴν *Nil* || 2 ὁ ἀδελφὸς ἐὰν ἀδικῇ] ὅταν ἀδικεῖ (sic) ὁ ἀδελφὸς **Tt**: ἐὰν ὁ ἀδελφός σε ἀδικῇ *NilM*: ἐὰν δὲ ὁ ἀδελφός σε ἀδικῇ *NilP* || ὁ om. *Vat^{ac2}* || ἐνθεν *Stob.* || αὐτὸν **ςTtSiG Vat** || 3 αὕτη-φορητή om. *Stob.* || λαβή] βλάβη **Tt T** || αὐτοῦ ἐστὶν **Tt** || 4 μάλλον om. *Stob.* || ἀδελφός] ἀδελφός ἐστι *Olymp.* || ὅτι σύντροφος om. *Stob.* || σύντροφος] ὁ σύντροφος *Nil* || καὶ] καὶ οὕτω *Stob.* || 5 ἐστὶν om. **ACSiJ**

c. 44 1 Οὗτοι] οὗτοι δὲ **SCDFHJx** || ἀσύντακτοι **T SB Nil Par** || εἰμι **AC T SBEGJx** *Vat*: om. **SACDFH Nil Par** || 2 ἐγὼ σου ἄρα κρείττων prius om. **T** || σου ἄρα prius] ἄρα σου *Nil* || ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα κρείττων om. **SiE SiC** || ἐγὼ σου ἄρα κρείττων alterum om. *Par* || 3 συντακτικοί **T**: συνεκτικοί *Par* || εἰμι **ACSiδ T**: om. *Nil Vat* || 4 κρείττων τῆς σῆς *Nil* || 4-5 ἐγὼ-κρείττων om. *Nil* || 5 λέξις (bis)] ἔξις *Vat^{2pc}* || σοὶ *ParM Vat* || εἶ om. *ParM Vat*: ἐστὶν *Para*

c. 45 2 κακῶς om. **SiC** [4] || 3 πολὺ *Nil* || πρὶν ἢ **Tt Nil**: πρὶν ἢ **ASiG**: πρὶν **CSiJ**: δίχα **TSiC Vat** (πρὶν vel πρὶν ἢ legit *Simp* LXIII 10.13.18; cf. IV 8,3 μέχρις ἂν καταμάθῃς) || γὰρ om. **Tt** || διαγνῶναι **ACTtSiδ**: τοῦ γνῶναι **TSiC Nil Vat** || τὸ] καὶ τὸ **Tt** || δόγμα] πρᾶγμα *Nil* || 4 οὕτως] οὔτε **SiC** || οὐ *Nil*: οὖν **ACTtSiδ SiC Vat**, et legisse videtur *Simp* (LXIII 16-22): om. **T** || ἄλλων] ἄλλας **ACTtSiδ**: ἐπ' ἄλλων *Simp* (LXIII 20) || μὲν] μὴ **SiC** || 5 καταλαμβάνειν **ACTtSiδ** || ἄλλοις] ἄλλαις **Tt**: ἐπ' ἄλλοις *Simp* (LXIII 21)

ch. 46 1 Do not call yourself a philosopher on any occasion, and do not talk much about philosophic principles in the presence of non-philosophers, but practise what follows from the philosophic principles. For instance, at a banquet do not say how people should eat, but eat as people should. For remember that Socrates had eliminated ostentation so completely that people came to him because they wanted him to bring them into contact with philosophers, and he took them along; so little did he care that he was being ignored. 2 And when a discussion arises about some philosophic principle among non-philosophers, keep silent for the most part; for there is a fair risk that you will spew out immediately what you have not digested. And when someone says to you that you know nothing, and you are not hurt, then you may be convinced that you are making a beginning with your task. For sheep, too, do not bring their food to the shepherds to show them how much they have eaten, but after they have digested their food within themselves, they produce wool and milk outside themselves; you too, therefore, do not show the philosophic principles to the non-philosophers, but show them the deeds that result from the principles as digested by you.

ch. 47 When you have become adapted to simple living with regard to your body, do not make a show of it; and when you drink water, do not say on every occasion that you are drinking water. And if ever you want to train yourself to enduring physical discomfort, do it by yourself, and not in the presence of outsiders. Do not embrace statues; but on occasion when you are very thirsty, take a mouthful of water and spew it out, and do not tell anyone.

c. 46 A/CWw//δ(ρ[ΠΨ/Φ]ς[Γ/ΛΓγ/τ(ΞΣΔ)])///Siδ(SiGJ){ab 2 ἀλλὰ—TSiC{tantum 1-2-3 ἀλλὰ-έν}

c. 47 AC/Siδ(SiGJ){ab 2 μηδ'—TSiC{tantum 2-3 μηδ'-πίνεις}

c. 46 s. 1 1-2 Μηδαμοῦ-θεωρημάτων prius aff. SA/D(CEFGHJx) (LXIV 1-2); 1 Μηδαμοῦ-πολὺ aff. SB (LXIV 1); s. 2 10-13 τὰ-ἔργα aff. Stob. II 15,39 (L; II 191,18-192,2 W.)

c. 47 resp. Olymp., in Grg. 17,3 (99,2-6 W.), l. 4-5 μὴ-εἴπης libere reddens; fort. resp. Byz. 186 (196 W.); 1-2 Ὅταν-τούτω aff. SA/α[BD(CEFGHJx)] (LXV 1-2)

c. 46 s. 1 1 Μηδαμοῦ-φιλόσοφον = III 21,23; cf. III 26,7; IV 1,113; IV 8,15; 1-2 μηδὲ-θεωρημάτων alterum cf. III 21,4; III 24,118; μηδὲ-θεωρημάτων prius cf. II 19,8; II 21,17; 3 οἶον-δεῖ alterum cf. IV 8,17; 3-6 μέμνησο-παρορώμενος cf. III 5,17; III 23,22; IV 8,22-23; 5-6 ἤρχοντο-αὐτοῦς = III 23,22; IV 8,22-23; s. 2 7-8 κἂν-πολύ cf. I 29,32; 8 μέγας-ἐπεσας sim. III 21,1; cf. I 26,16; 8-10 καὶ-ἔργου cf. III 2,9-10; 9 δηχθῆς cf. IV 8,23; 10-12 ἐπεὶ-γάλα cf. II 9,18; 12-13 καὶ alterum—ἔργα cf. III 21,3

c. 47 2-3 μηδ'-πίνεις sim. III 14,4-6; 3-4 κἂν-ἔξω et 4-5 διψῶν-εἴπης = III 12,17; 4 μὴ-περιλάμβανε cf. III 12,2,10; IV 5,14

c. 46 Μηδαμοῦ σεαυτὸν εἶπης φιλόσοφον, μηδὲ λάλει τὸ πολὺ 1
 ἐν ιδιώταις περὶ θεωρημάτων, ἀλλὰ ποιεῖ τὰ ἀπὸ τῶν θεωρημάτων.
 οἷον ἐν συμποσίῳ μὴ λέγε πῶς δεῖ ἐσθίειν, ἀλλ' ἐσθιε ὡς δεῖ. μέμνη-
 5 σο γὰρ ὅτι οὕτως ἀφηρήκει πανταχόθεν Σωκράτης τὸ ἐπιδεικτικὸν
 ὥστε ἤρχοντο πρὸς αὐτὸν βουλόμενοι φιλοσόφοις ὑπ' αὐτοῦ συ-
 σταθῆναι, κάκεινος ἀπῆγεν αὐτούς· οὕτως ἡνείχετο παρορώμενος.
 κὰν περὶ θεωρήματός τινος ἐν ιδιώταις ἐμπίπτῃ λόγος, σιώπα τὸ 2
 πολὺ· μέγας γὰρ ὁ κίνδυνος εὐθύς ἐξεμέσαι ἃ οὐκ ἔπεψας. καὶ
 ὅταν εἶπῃ σοί τις ὅτι οὐδὲν οἶσθα καὶ σὺ μὴ δηχθῆς, τότε ἴσθι ὅτι
 10 ἄρχῃ τοῦ ἔργου. ἐπεὶ καὶ τὰ πρόβατα οὐ χόρτον φέροντα τοῖς ποι-
 μέσιν ἐπιδεικνύει πόσον ἔφαγεν, ἀλλὰ τὴν νομὴν ἔσω πέψαντα ἔρια
 ἔξω φέρει καὶ γάλα· καὶ σὺ τοίνυν μὴ τὰ θεωρήματα τοῖς ιδιώταις
 ἐπιδείκνυε, ἀλλ' ἀπ' αὐτῶν πεφθέντων τὰ ἔργα.

c. 47 Ὅταν εὐτελῶς ἡρμοσμένος ᾗς κατὰ τὸ σῶμα, μὴ καλλω-
 πίζου ἐπὶ τούτῳ· μηδ' ἂν ὕδωρ πίνης, ἐκ πάσης ἀφορμῆς λέγε ὅτι
 ὕδωρ πίνεις. κὰν ἀσκῆσαι ποτε πρὸς πόνον θέλῃς, σαυτῷ καὶ μὴ τοῖς
 5 ἔξω. μὴ τοὺς ἀνδριάντας περιλάμβανε· ἀλλὰ διψῶν ποτε
 σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσον καὶ μηδενὶ εἶπης.

c. 46 s. 1 1 εἶπης φιλόσοφον] ἡσυχαστὴν εἶπης *Par* || 2 ἐν ιδιώταις περὶ
 θεωρημάτων] περὶ θεωρημάτων ἐν ιδιώταις *SACDFHJ* (περὶ *x*, post hanc vocem de-
 ficiens; cleest *SB*): περὶ δογμάτων ἐν ιδιώταις *Par* || θεωρημάτων prius *T SACDFHJ*
 (cleest *SB*) *Vat*: τῶν θεωρημάτων *ACWwδ SEG Nil*: δογμάτων (absque τῶν) *Par* (τὸ
 μὴ λέγειν τὰ θεωρήματα ἐν ιδιώταις *Simp* LXIV 44) || ἀλλὰ-θεωρημάτων *ΓΑΓγSiG*
TSiC Vat, et legisse videtur *Simp* (LXIV 17-19): om. *ACWwgrSiEJ Nil Par* || τὰ *TSiC*
Vat: τὸ *ΓΑΓγSiG* (ceteri desunt) || 3 οἷον om. *Par Vat* || 4 πανταχόθεν ἀφηρήκει *δ* ||
 πανταχόθεν Σωκράτης] οἱ φιλόσοφοι πανταχόθεν *Nil* || πανταχόθεν] παντόθεν *Vat* ||
 Σωκράτης] καὶ σωκράτης *δ* || 5-6 ὥστε-παρορώμενος om. *δ* || 5 ὥστε om. *ACWwSiδ* ||
 βουλόμενοι] ἀξιοῦντες *Diss* (III 23,22; IV 8,22) || ὑπ' αὐτῶν [= τῶν φιλοσόφων]
 φιλόσοφοι (sic) *Nil* || φιλοσόφοις *T Diss* (ll.cc.), et legit *Simp* (LXIV 38): φιλόσοφοι
ACWwSiδ Nil: φιλόσοφοι μοναχοὶ *Vat* || συστήναι *Simp* (l.c.) || 6 ἀπῆγεν] ἀπῆγεν καὶ
 συνίστανεν *Diss* III 23,22: ἀπῆγεν καὶ συνίστα *Diss* IV 8,23: (κάκεινοι) ἀπῆγαγον *Nil*
 || s. 2 7 κὰν Schweighäuser ex *X* [Par. gr. 2122]: (ὁ) ἂν vel (ὁ) ἂν *Vat* (scriba voluit ἔαν
 vel κὰν): ὥστε κὰν *ACWwδSiδ* (τε s.l. *SiG*^{1*}) *T Nil* (ὥστε non legisse videtur *Simp*
 (LXIV 24)) || θεωρημάτων *Vat* || ἐμπέση (sic) λόγος ἐν ιδιώταις *Nil* || 8 ἃ *T Simp*
 (LXIV 5.27) *Nil Vat*: ὁ *ACWwδSiδ* || 9 καὶ σὺ om. *Vat* || ἴσθι] εἴση *Vat* || 10 ἄρχῃ
ΠΥΓΑΓγSiG Nil Vat: ἀρχῇ *Φ T*: ἀρχεῖς *ACWwtSiJ*: ἥρξω *Simp* (LXIV 49) *Par* || καὶ
 om. *Vat*^{ac2} || φέροντα] ἐξεμέσαντα *Simp* (LXIV 57) || 11 ἐπιδείκνυσι *Stob.* || τὴν
 νομὴν ἔσω πέψαντα] πέψαντα (sic *L*; πέψαντα Wachsmuth ex *Ench*) τὴν νομὴν *Stob.*
 || ἔσω] εἴσω *g*: ἔνδον *g*: om. *Simp* (LXIV 58) *Stob. Vat* || ἐρίω *NilMP* || 12 ἔξω] ἔσω
SimpA (l.c.) *Stob.L* (ἔξω Wachsmuth ex *Ench*) *Vat*: om. *SimpA* || γάλα] τυρόν *Stob.* ||
 τοίνυν om. *Stob.* || 13 ἐπιδείκνυσιν *Stob.L* (ἐπιδείκνυε Wachsmuth ex *Ench*) || ἀλλ'
 ἀπ' αὐτῶν πεφθέντων τὰ ἔργα] ἀλλὰ τὰ ἀπ' αὐτῶν πραχθέντα ἔργα *Stob.*: ἀλλὰ τὰ ἀπ'
 αὐτῶν πεφθέντα ἔργα *Nil*: ἀλλὰ τὰ ἀπ' αὐτῶν πεφθέντα, τὰ ἔργα *Vat*

c. 47 1 ᾗς] ᾗ *NilMP* || κατὰ] τὰ κατὰ *Nil Vat* || τὸ om. *Nil* || 2 ὅτι om. *SiC* || 3 πίνης
Tuv NilMP: πίνω *SiC Vat* || θελήσης *Nil* || 5 ἔκπτυσον] πτύσον *Olymp.*

ch. 48a [1] The position and character of a non-philosopher: he never looks for benefit or harm from himself, but from external things. The position and character of a philosopher: he looks for all benefit and harm from himself.

ch. 48b 2 Signs of someone who is making progress: he censures nobody, he praises nobody, he blames nobody, he makes reproaches to nobody, he says nothing about himself as though he were something or knew something. When he is hindered or hampered, he blames himself. And when someone praises him, he laughs to himself at the one who praises him; and when someone censures him, he does not defend himself. He moves around like people recovering from a disease, taking heed to disturb none of the parts that are getting well, before they have recovered completely. 3 He has removed from himself every desire; as to aversion, he has relegated it only to the things that are not in accordance with nature among the things under our control. In regard to everything he exercises choice without straining. If he makes the impression of being foolish or stupid, he does not care. In a word, he keeps guard over himself as over an enemy lying in wait.

ch. 49 When someone gives himself airs because he is able to understand and explain Chrysippus' books, say to yourself, "If Chrysippus had not written obscurely, he would have had nothing to give himself airs about." As to me, what do I want? To understand nature and follow her. Therefore I seek who is the one who can

c. 48a A/CWw//δ[ϱ[ΠΨ/Φ]ς[Γ/ΛΓγ(vix legibilis)/τ(ΞΣΔ)]]//Siδ (SiGJ)
{ab 2 φιλοσόφου}—TSiC{ab 2 φιλοσόφου}

c. 48b AC/δ[ϱ[ΠΨ/ΦΩ]ς[Γ/ΛΓγ(vix legibilis)/τ(Ξ/Σ/ΔΘ)]]//Siδ(SiGJ)
//Tt{²1-6 Σημεῖα-λαβεῖν}—TSiC{om. ²2-3 οὐδέν-ἐγκαλεῖ}

c. 49 A C/δ[ϱ[ΠΨ/Φ]ς[ΛΓγ]]//Siδ(SiGJ){ab 4 ἐγὼ}—TSiC{tantum 4 ἐγὼ-βούλομαι}

c. 48a [s. 1] 1-2 Ἰδιώτου-ἔξω aff. SA/α[BD(CEFGHJx)] (LXVI 1-2); 2-4 φιλοσόφου-προσδοκᾷ imit. [Ant.] 87 (16 Ath.)

c. 48b s. 2 3-5 κἄν-ἀπολογεῖται imit. [Ant.] 90 (17 Ath.); 3-4 κἄν-ἐαυτῷ fort. resp. Byz. 180 (195 W.); Vind. 13 (291 M.)

c. 49 1-3 Ὅταν-σεμνυεῖται (έσεμνύνετο Simplicius) aff. SA(CGHIJ) (LXVII 1-3); 1-3 Ὅταν-ὧ aff. SD(F) (LXVII 1-3); 1-2 Ὅταν-σεμνύνηται aff. SB (LXVII 1-2); 1-2 Ὅταν-σεαυτὸν aff. SE (LXVII 1-2); 1-2 Ὅταν-Χρυσίππου (+ βιβλία) aff. Sx (LXVII 1-2)

c. 48a [s. 1] cf. I 29,4; III 19,1; IV 8,25

c. 48b s. 2 1 Σημεῖα προκόπτοντος, 2-3 οὐδέν-τι alterum, 3-4 κἄν-ἐαυτῷ sim. II 1,36; s. 3 6-8 ὄρεξιν-μετατέθεικεν sim. I 4,1; III 22,13; IV 4,33; fr. XXVII; 7-8 τήν-μετατέθεικεν cf. III 12,7

c. 49 cf. omnino I 4,6-17; I 17,13-18; II 9,14; III 23,16-17

c. 48a Ἰδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ [1]
προσδοκᾷ ὠφέλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἔξω. φιλοσόφου
στάσις καὶ χαρακτήρ· πᾶσαν ὠφέλειαν καὶ βλάβην ἐξ ἑαυτοῦ
προσδοκᾷ.

c. 48b Σημεῖα προκόπτοντος· οὐδένα ψέγει, οὐδένα ἐπαινεῖ, 2
οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος
τι ἢ εἰδότος τι. ὅταν ἐμποδισθῇ τι ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. κἄν τις
αὐτὸν ἐπαινῇ, καταγελαῖ τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτοῦ· κἄν
5 ψέγῃ, οὐκ ἀπολογεῖται. περίεσι δὲ καθάπερ οἱ ἄρρωστοι, εὐλα-
βούμενός τι κινήσαι τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν. ὅρεξιν 3
ἅπασαν ἤρκεν ἐξ ἑαυτοῦ· τὴν δὲ ἔκκλησιν εἰς μόνον τὰ παρὰ φύσιν
τῶν ἐφ' ἡμῖν μετατέθεικεν. ὁρμῇ πρὸς ἅπαντα ἀνειμένη χρηταί. ἂν
ἡλίθιος ἢ ἀμαθὴς δοκῇ, οὐ πεφρόντικεν. ἐνὶ τε λόγῳ, ὡς ἐχθρὸν
10 ἑαυτὸν παραφυλάσσει καὶ ἐπίβουλον.

c. 49 Ὅταν τις ἐπὶ τῷ νοεῖν καὶ ἐξηγεῖσθαι δύνασθαι τὰ
Χρυσίππου βιβλία σεμνύνηται, λέγε αὐτὸς πρὸς σεαυτὸν ὅτι «εἰ μὴ
Χρυσίππος ἀσαφῶς ἐγεγράφει, οὐδὲν ἂν εἶχεν οὗτος ἐφ' ᾧ σεμ-
5 νυνεῖται.» ἐγὼ δὲ τί βούλομαι; καταμαθεῖν τὴν φύσιν καὶ ταύτη
ἔπεσθαι. ζητῶ οὖν τίς ἐστὶν ὁ ἐξηγούμενος καὶ ἀκούσας ὅτι

c. 48a [s. 1] 1 οὐδέποτε] οὐδεμίαν *Nil*: μηδέποτε *Par* || ἑαυτοῦ] αὐτοῦ *SCDFH* || 2
et 4 προσδοκᾷ *s Par*

c. 48b hoc caput capiti praecedenti coniungit *Simp* || s. 2 1 σημεῖον **ΓΘΛΞ** (non
ita **ΔΣ**; **Γγ** illegibilis) *Nil* || οὐδένα ψέγει] μηδένα ψέγειν *SiC* || οὐδένα ἐπαινεῖ om.
Par || οὐδένα alterum] μηδένα *SiC* || 2-3 οὐδένα-ἐγκαλεῖ om. *SiC* || 2 οὐδένα] οὐδενὶ
Vat || 2-3 οὐδὲν-ἐγκαλεῖ om. *Nil* || 2 αὐτοῦ **Tt** || ὄντα **Tt** || 3 τι prius **T Par Vat**: τινὸς
ACδSiδ: om. **Tt** (desunt *SiC Nil*) || εἰδότα **Tt** || τι alterum om. **Tt** || τι tertium om.
ΩTt Par || ἑαυτοῦ **Tt** (sed u alterum partim erasum, ut vid.) || 4 ἐπαινέσῃ [*Ant.*] ||
τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτοῦ] παρ' ἑαυτῷ τοὺς ἐπαινοῦντας αὐτὸν [*Ant.*] ||
αὐτὸς] αὐτὸν [*Ant.*] *Nil*: om. *Par* || ἑαυτῷ] αὐτοῦ *SiC* || 5 ψέγεται *SiC* || εὐλαβού-
μενοί *Nil* || 6 κινήσαι τῶν καθισταμένων] τῶν καθισταμένων κ[3] *SiC*: τῶν καθεστῶ-
των κινήσαι **δ**: τῶν καθε[...]]στάτων κινήσαι **Θ** || s. 3 6 ὅρεξιν — c. 50,2 τούτων om.
Nil || 6-7 πᾶσαν (sic) ὅρεξιν *Par* || 7 ἅπασαν] ἅπας *SiC*: πᾶσαν *SiJ Par Vat* || ἤρκεν
δSiG Diss. (I 4,1): ἤρκεν **ACΓ** (sec. Heyne, nunc non iam legitur) *SiJ*: ἤρεν **SP^c**
T^{uv}SiC Par Vat || ἐξ] ἀφ' *SiG Par* || ἑαυτοῦ] αὐτοῦ *SiC* || ἐκκλησιν] ἐκκλησίαν *SiC* ||
8 ἀνειμένη πρὸς πάντα (sic) *Par* || 9 ἢ] ἢ **T** || ἀμαθὴς] μάσθλης *Simp* (LXVI 65) ||
δόξη **T**: δοκεῖ **A^{ac1}** || τε **ACρΓSiG T**: δὲ *SiJ Vat Par* (τε *SiJ^{1s1}*): om. **Λτ SiC** (**Γγ**
illegibilis)

c. 49 (deest *Nil*) 1 δύνασθαι om. *SACDFH* || 2 βιβλία om. *SACDFH* || σεμνύνηται
SFGH (ἢ **SG^{1*sl}**): σεμνύνητε **SD** || 3 σαφῶς *SCDFH* (desunt **SBEx**): σοφῶς **T** ||
εἶχεν οὗτος] αὐτὸς εἶχεν *SACFH*: αὐτῷ εἶχεν **SD**: εἶχεν οὕτως **SG** (εἶχεν οὗτος habet
SJ; desunt **SBEx**) || σεμνυνεῖται **T** (coniecerat Koraes): σεμνύνηται **ACδ SGJ Vat**:
ἐσεμνύνετο **SAH**: ἐ[5] *SC* (desunt **SBDEFx**): σεμνύνοιτο ci. Schweighäuser || 4 τί
βούλομαι] τίλλομαι *SiC* || τῇ φύσει **T^{ac1}** || 5 ἐξηγούμενος] εἰσηγούμενος ci. Koraes

explain it to me, and when I hear that it is Chrysippus, I go to him. But I do not understand what he has written: so I seek someone to explain it to me. And up to this point there is nothing to be proud of. When I have found the interpreter, though, it remains to me to put into practice what I have learnt; this is the only thing to be proud of. However, if I admire the mere act of interpretation, what else have I become but a philologist instead of a philosopher, with the only difference that I interpret Chrysippus instead of Homer? No, when someone says to me, "Explain Chrysippus' work to me", I would sooner blush when I fail to show acts that are in accordance and harmony with Chrysippus' lessons.

ch. 50 Stand fast by the principles you set before yourself, as if they were laws, as if you would act impiously if you were to transgress any of them. Do not bother what someone may say about you; for that no longer is yours.

ch. 51 1 Until what moment are you postponing to deem yourself worthy of the best things, and not to transgress in anything the orders of reason? You have accepted the philosophic principles; you have conversed with those with whom you had to converse. What kind of teacher are you still waiting for, that you should put off improving yourself until his arrival? You are not a boy any more, but already a full-grown man. If you are now neglectful and light-hearted, and if

c. 49 AC/δ(ϑ[ΠΨ/Φ]ς[ΛΓΥ])//Siδ(SiGJ){ab 4 ἐγὼ}—TSiC{tantum 4 ἐγὼ-βούλομαι}

c. 50 AC/Siδ(SiGJ){ab 2 τι}—TSiC{ab 2 τι}

c. 51 AC/δ(ϑ[ΠΨ/Φ]ς[ΛΓΥ])//Siδ(SiGJ){ab 2 καὶ}///Tt—TSiC{tantum 2 καὶ-αἰροῦντα}

13-14 ὅμοια-λογοῖς resp. Simp. XII 46-47

c. 50 1-2 "Ὅσα-παραβῆς aff. SA/α[BD(CEFGHJx)] (LXVIII 1-2)

c. 51 s. 1 1-2 Εἰς-σεαυτὸν (ἐαυτὸν Simplicius) aff. SA/α[BD(CEFGHJx)] (LXIX 1-2)

9-14 ἄν-λόγοις cf. I 29,56; II 16,34; II 19,6-19; 10 τί-φιλοσόφου sim. II 9,14; 12 ἐπανάγνωθί μοι τὸ Χρυσίππειον cf. III 21,7

c. 51 s. 1 3-5 ποῖον-τέλειος cf. I 29,35; II 16,39; 6-8 ἄν-προκόψας cf. II 18,31; 6-8 αἰετ-σεαυτῷ cf. IV 12,2-3.20-21

Χρύσιππος ἔρχομαι ἐπ' αὐτόν. ἀλλ' οὐ νοῶ τὰ γεγραμμένα· ζητῶ οὖν τὸν ἐξηγησόμενον. καὶ μέχρι τούτων οὐπω σεμνὸν οὐδέν. ὅταν δὲ εὕρω τὸν ἐξηγούμενον, ὑπολείπεται χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο αὐτὸ μόνον σεμνὸν ἐστίν. ἂν δὲ αὐτὸ τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω, τί ἄλλο ἢ γραμματικὸς ἀπετελέσθην ἀντὶ φιλοσόφου, πλήν γε δὴ ὅτι ἀντὶ Ὁμήρου Χρύσιππον ἐξηγούμενος; μᾶλλον οὖν ὅταν τις εἴπῃ μοι «ἐπανάγνωθί μοι τὸ Χρυσίππειον», ἐρυθριῶ ὅταν μὴ δύνωμαι ὅμοια τὰ ἔργα καὶ σύμφωνα ἐπιδεικνύειν τοῖς λόγοις.

c. 50 Ὅσα προτίθεσαι, τούτοις ὡς νόμοις ἔμμενε, ὡς ἀσεβήσων ἂν παραβῆς τι τούτων. τί δὲ ἐρεῖ τις περὶ σου, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκέτι ἐστὶ σόν.

c. 51 Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιοῦν σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν αἰροῦντα λόγον; παρείλῃφας τὰ θεωρήματα· οἷς ἔδει συμβάλλειν συμβέβληκας. ποῖον ἔτι διδάσκαλον προσδοκᾷς, ἵνα εἰς ἐκείνους ὑπερθῇ τὴν ἐπανόρθωσιν ποιῆσαι τὴν σεαυτοῦ; οὐκέτι εἰ μεράκιον, ἀλλ' ἄνθρωπος ἤδη τέλειος. ἂν νῦν ἀμελήσῃς καὶ ῥαθυμῆσῃς καὶ αἰεὶ ὑπερθέσεις ἐξ ὑπερθέ-

7 ἐξηγησόμενον **T** *Vat*: ἐξηγούμενον **ACδSiδ** || 8 ὑπολείπεται **T**: ἀπολείπεται **SiG** *Vat*: λείπεται **ACδSiJ** (τί οὖν τὸ λείπόν ἐστιν *Diss* I 29,56) || 9 τοῦτο αὐτὸ **ACδSiδ**: τοῦτο **T** *Vat* || ἐστίν om. **T** || αὐτὸ τοῦτο **ACδSiδ**: αὐτὸ **T** *Vat* || 11 δὴ] δεῖ **T** || 11-12 ὅτι-οὖν om. *Vat* || 11 χρύσιππον ἀντὶ Ὁμήρου **T** || ἐξηγούμενος] ἐξηγοῦμαι **U** [*Par. gr.* 2124] (*probat* Koraes) || 12 τις ὅταν **ACΛΓγSiδ** || μοι prius om. **T** || μοι alterum om. **ACSiJ** || τὸ χρυσίππειον **T**: τὸ σολομώντειον *Vat* (γρ' χρυσίππειον *Vat*^{2sl}): χρύσιππον **ACδSiδ** || 13 ἐπιδεικνύει **T** *Vat*

c. 50 1-2 Ὅσα-τούτων om. *Nil* || 1 προτίθεσαι **T** *SA Para* *Vat*: προτίθεται **SBJ**^{1mg} *ParM*: προστίθεται **AC** **SEGHJx**: προτίθεσθαι **SCF**: προστίθεσθαι **SD** || τούτοις om. **SCDF** || 1-2 ἔμμενε ὡς ἀσεβήσων ἂν (sic) παραβῆς **T**: ἔμμενε ὡς ἀσεβῆς ὧν ἂν παραβῆς **SG**^{1*PC} *Vat*: ὡς ἀσεβήσων ἂν παραβῆς ἔμμενε **AC** **S**: ὡς ἀσεβῆς ὧν ἂν παραβῆς ἔμμενε, ὡς ἀσεβήσων ἂν παραβῆς τι τούτων **S(i)C** || ἀσεβήσων] ἀσεβῆς ὧν **SC** (semel) **G**^{1*PC} (ἀσεβήσω **SG**^{ac}): ἀσεβῆς ὧν **SD**: ἀσαβῆς ὧν **SF** || 2 τι τούτων **SG**^{1*sl} **TSiC** *Vat* (ita fere et *Par*: ἐν αὐτῶν): om. **ACSiδ** || τί δὲ ἐρεῖ **T** *Simp* (LXVIII 12) *Vat*, et ita fere *Par* (τί δὲ λέγουσιν): εἴ τι δὲ ἐρεῖ **SiC**: ὅτι δ' ἂν ἐρῇ **ACSiδ** *Nil* || 3 οὐκέτι] οὐκ **SiC** || σόν ἐστίν *Nil*

c. 51 s. 1 1 ἔτι] οὖν **SADFHJx** (cleest **SC**) || βελτίστων] μεγίστων **Tt** || 1-2 ἀξιοῦν σεαυτὸν] ἀξιοῦν ἑαυτὸν **SA**: ἑαυτὸν ἀξιοῦν **SDFJx**: ἑαυτὸν ἀξιοῦν σεαυτὸν **SC** || 2 οὐδενὶ *Nil* || αἰροῦντα **SiC** *Vat*: ἐροῦντα *Nil*: διαιροῦντα **ACδSiδTt** **T** (unde δὴ αἰροῦντα ci. Wolf): ὀρθὸν *Simp* (LXIX 9) || παρέλαβες **T** *Vat* || 3 ἔδει **T** *Nil* *Vat*, et legit *Simp* (LXIX 13): ἔδει σε **ACδTtSiδ** || συμβάλλειν *Nil* *Vat*: συμβάλλειν καὶ **ACΓγTtSiJ** **T**, et ita legisse videtur *Simp* (LXIX 11-14): συμβαλεῖν καὶ **qΛSiG** || συμβέβηκας **ACΛΓγ** (non ita **q**) **SiJ** || ποῖον **TtSiG** **T** *Nil* *Vat*: ποῖον οὖν **ACδSiJ** *Simp* (LXIX 14) || 5 ποιῆσαι] ποιήσασθαι **δ**: om. *Simp* (LXIX 15) *Nil* || μεράκιον εἰ *Simp* (LXIX 16) || 6 νῦν] τοίνυν **δ** *Simpα* (LXIX 17): οὖν *Simpα* *Nil*: καὶ νῦν *Par* || ἀμελῆς **Tt** || ῥαθυμῆς **Tt** *Simpα* (*l.c.*): ῥαθυμῆση *Simpα* || αἰεὶ om. **Tt** || ὑπερθέσεις **ACδTtSiJ** **T**: προθέσεις **SiG** *Nil* *Vat*: προθεσμίαις *Simp* (LXIX 18) *ParM*: προθεσμίαν *Para* || ὑπερθέσεων **δTtSiJ**^{1sl} **T**: ὑπερθέσεως **ACSiJ**: προθέσεως **SiG** *Nil*: προθέσεων *Vat*: προθεσμιῶν *Simp* (*l.c.*) *Par*

you are always making one delay after another and fix one day after another after which you will pay attention to yourself, you will fail to make progress without realizing it, but you will continue to be a non-philosopher both living and dying. 2 Therefore take the decision right now that you must live as a full-grown man, as a man who is making progress; and all that appears to be the best must be to you a law that cannot be transgressed. And if you are confronted with a hard task or with something pleasant, or with something held in high repute or no repute, remember that the contest is now, and that the Olympic games are now, and that it is no longer possible to delay the match, and that progress is lost and saved as a result of one defeat and even one moment of giving in. 3 This is the way Socrates became what he was, in everything persuading himself to pay attention to nothing but reason; and even if you are not yet a Socrates, you must live as if you wish to become a Socrates.

ch. 52 1 The first and most necessary subject in philosophy is that of applying philosophic principles, for instance the subject of not

c. 51 AC/δ(ρ[ΠΨ/Φ]ς[ΛΓγ])//Siδ(SiGJ){ab 2 καὶ}///Tt—TSiC{tantum 2 καὶ-αἰροῦντα}

c. 52 AC/δ(ρ[ΠΨ/Φ]ς[ΛΓγ])//Siδ(SiGJ){ab 2 οἶον}—TSiC{2-9 οἶον-σπουδή}

s. 2 11 νόμος ἀπαράβατος usurp. [Ant.] 136 (22 Ath.); s. 3 12-14 νῦν-σφάζεται imit. [Ant.] 136 (22 Ath.)

c. 52 s. 1 1-2 Ὁ-δογμάτων aff. Σα[BD(CEFGH)χ] (LXX 1-2; deest A)

s. 2 11-13 κἄν-οὐκέτι cf. I 29,33; 12 μέμνησο-ἄγών cf. II 18,28; III 25,2-3; 12-14 καὶ-σφάζεται cf. II 18,22.31; s. 3 14-16 Σωκράτης-λόγῳ (Pl., *Cri.* 46b) cf. III 23,21; 16-17 σὺ-βιοῦν cf. I 2,36

c. 52 s. 1 1 ὁ-τόπος = I 4,12

σεων ποιῇ καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὀρίζης μεθ' ὧς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων. ἤδη οὖν ἀξίωσον σεαυτὸν βιοῦν ὡς 2
10 τέλειον, ὡς προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος. κἂν ἐπίπονόν τι ἢ ἡδὺ ἢ ἔνδοξον ἢ ἄδοξον προσάγεται, μέμνησο ὅτι νῦν ὁ ἀγών, καὶ ὅτι ἤδη πάρεστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν ἀναβαλέσθαι οὐκέτι, καὶ ὅτι παρὰ μίαν ἦτταν καὶ ἔνδοσιν καὶ ἀπόλλυται προκοπὴ καὶ σφύζεται. Σωκράτης 3
15 οὕτως ἀπετελέσθη, ἐπὶ πάντων προάγων ἑαυτὸν μηδενὶ ἄλλω προσέχειν ἢ τῷ λόγῳ· σὺ δὲ εἰ καὶ μήπω εἰ Σωκράτης, ὡς Σωκράτης γε εἶναι βουλόμενος ὀφείλεις βιοῦν.

c. 52 Ὁ πρῶτος καὶ ἀναγκαιότατος τόπος ἐστὶν ἐν φιλοσοφίᾳ ὁ 1
τῆς χρήσεως τῶν δογμάτων, οἷον ὁ τοῦ μὴ ψεύδεσθαι· ὁ δεύτερος ὁ

7 ποιῇ *Simp* (l.c.) *Nil Vat*: ποιῆς **ACδTtSiδ**: ποιεῖς **T** || ἐπ' ἄλλαις] σοι πολλὰς *Vat* || ὀρίζη *Par* || προσάξεις **Tt** || 8 προκόψοις **Tt** || διατελέσας *ci*. Koraes || s. 2 9 ἤδη οὖν ἀξίωσον σεαυτὸν βιοῦν] ἀξίωσον οὖν σεαυτὸν ἤδη (...) πονῆσαι *Par*: ἤδη οὖν σεαυτὸν ἐκβιοῦν (*sic*) ἔθιξε *Nil* || 10 ὡς **Tt T Nil Vat**, et legisse videtur *Simp* (LXIX 26-28): καὶ **ACδSiδ** || βέλτιστον] βέλτιστον προκόπτοντα **Tt** || 11 ἢ (*ter*)] κἂν *Simp* (LXIX 32; *sed prius et alterum* κἂν *ex coniectura*, vide Hadot) || ἡδὺν **Tt** || ἢ *alterum*] καὶ **Tt** || ἢ ἄδοξον *om.* *Vat* || 12 μέμνησο] καὶ μέμνησο **ACδSiJ** || καὶ] ἢ **ACSiJ**: *om.* **δ** || ὅτι *alterum* **Tt T Nil Vat**: *om.* **ACδSiδ Par** || 13 ἀναβαλέσθαι **T Tt** (*sed e per λ Tt*¹) *Vat* (*coniecerat* Koraes): ἀναβάλλεσθαι **SiG**: ἀναβάλλεσθαι **ACδSiJ Nil** || ὅτι] ἔτι **ACSiδ** (*non ita δ*) || 13-14 μίαν ἦτταν καὶ ἔνδοσιν **ACδTtSiδ T Nil Vat**, et ita legisse videtur [*Ant.*] (διὰ μικρὰν καὶ αἰσχροὺν ἡδονὴν) et *Par* (ἔνδοσις μία[ς] ἀρετῆς ἢ ἐπίτασις); cf. *Diss* II 18,31 ἂν δ' ἅπαξ ἡττηθεὶς εἴτης κτέ: μίαν ἦτταν ἢ ἔνδοσιν *manvult* A. Carlini (*privatim*): μίαν ἡμέραν καὶ ἐν πράγματι *Simp* (LXIX 40, cf. LXIX 37-38): παρὰ μίαν ἦτταν καὶ ἔνστασιν *ci*. Meibom: παρὰ μίαν ἔνδοσιν καὶ ἐπίτασιν (*vel ἔντασιν*) *ci*. Heyne || 14 καὶ *alterum* *Simp* (LXIX 40) *Nil Vat*: ἢ **ACδSiδ**: *om.* **Tt T** || ἀπόλλυται-σφύζεται] σφύζεται-ἀπόλλυται *Simp* (LXIX 41) || καὶ *tertium* **T Simp** (l.c.) [*Ant.*] *Nil Vat*: ἢ **ACδSiG**: ἢ καὶ **SiJ** (*quid Par in fonte suo legerit incertum*) || s. 3 14 Σωκράτης] καὶ παῦλος *Nil* || 15 ἀπετελέσθη] διετελέσεν *Nil* || 15-16 προάγων ἑαυτὸν μηδενὶ ἄλλω προσέχειν *Nil*, et ita legisse videtur *Simp* (LXIX 49-53): προσάγων ἑαυτὸν μηδενὶ ἄλλω προσέχειν *Vat*: προσάγων ἑαυτὸν μηδενὶ ἄλλω προσέχων **ACδSiδ T**: προσάγων ἑαυτὸν μηδενὶ ἄλλω προσέχων *Tt*: τῶν προσαγομένων (*vel* προσαγόντων) αὐτῷ μηδενὶ ἄλλω προσέχων *ci*. Meibom || 16 ἢ τῷ *om.* **Tt T** || σὺ **Tt**^{1pc} ([.] ὁ a.c., *ut vid.*) || καὶ εἰ *Nil* || εἰ Σωκράτης] παῦλος εἰ *Nil* || 17 γε **ACδSiδ T SimpA** (LXIX 54): δὲ **Tt**: *om.* *SimpA Nil Vat* || βουλόμενος εἶναι **Tt**

c. 52 totum caput *om.* *Nil Par* || s. 1 2 δογμάτων **ACδ T SBEGJ Vat**: θεωρημάτων **SCDHJ**^{1mH} (*desunt SAFx*) *Simp* (LXX 13) || οἷον *om.* *Simp* (l.c.) || ὁ τοῦ μὴ ψεύδεσθαι] τὸ σωφρονεῖν ἐν ἔργῳ, τὸ μὴ ψεύδεσθαι *Simp* (LXX 13-14) || ὁ τοῦ **ACδSiδ T Vat**: ὅτι **SiC**: τὸ *Simp* (LXX 14) || ὁ *alterum* *om.* **SiC**

lying; the second is that of demonstrations, for instance, "Why ought one to avoid lying?"; the third is the one that confirms and articulates the first two, for instance, "Why is this a demonstration?" For what is a demonstration, what a consequence, what contradiction, what truth, what falsehood? 2 So the third subject is necessary because of the second, and the second because of the first; but the most necessary one, where one ought to rest, is the first. But we do the opposite: for we spend our time on the third one, and devote all our attention to it, but we altogether neglect the first one. And so we do lie, but we readily explain how it is demonstrated that one should not lie.

ch. 53 1 On every occasion we must have ready the following thoughts:

"Lead me, oh Zeus, you and Destiny,
wherever you assign me to go;
for I will follow without hesitation; but if I do not want,
because I am bad, I will follow all the same."

2 "Whoever has complied well with necessity,
is a wise man in our eyes, and he knows the things of the gods."

c. 52 AC/δ(ϑ[ΠΨ/Φ]ς[ΛΓγ])//Siδ(SiGJ){ab 2 οἶον}—TSiC{2-9 οἶον-σπουδή}

c. 53 A/CWw{bis}//Siδ(SiGJ){ab 2 "Αγού"—T

c. 53 s. 1 1 'Επὶ-ταῦτα aff. Sα[BD(CEFGH)χ] (LXXI 1; deest A); 2-5 "Αγού-ἔψομαι aff. Anon., *De scientia pol.* 202 (51,9-11 M.), fortasse ex *Ench* pendens: vide A. Carlini, SIFC III 13,2 (1995), 217-220; hos versus laudat etiam Vettius Valens, *Anth.* VI 9,13 (= *Vett.* (1); 250,15-18 Pingree); —, — VII 3,53 (= *Vett.* (2); 259,20-23 P.); libere vertit Sen., *Ep.* 107,11; resp. *Corp.Herm.* 12,6-7 (I 176 Nock-Festugière); 4b-5 ἡν-ἔψομαι hos versus laudat etiam Vett., *Anth.* V 6,12 (= *Vett.* (3); 210,14 P.)

4 διαρθρωτικός sim. I 17,1; 5-6 τί prius—ψεῦδος sim. II 24,13-15.19; s. 2 8-10 ἡμεῖς-ἀμελοῦμεν cf. III 2,6

c. 53 s. 1 1 πρόχειρα ἐκτέον ταῦτα sim. III 10,1; III 24,103 (et saepius); 2-3 "Αγού-διατεταγμένος = IV 1,131; 2 "Αγού-Πεπρωμένη (Cleanthes *SVF* I 527) = II 23,42; III 22,95; IV 4,34; s. 2 6-7 "Οστις-ἐπίσταται (Eur. fr. 965 Nauck)

τῶν ἀποδείξεων, οἷον πόθεν ὅτι οὐ δεῖ ψεύδεσθαι· τρίτος ὁ αὐτῶν
 τούτων βεβαιωτικός καὶ διαρθρωτικός, οἷον πόθεν ὅτι τοῦτο ἀπό-
 5 δειξις· τί γάρ ἐστιν ἀπόδειξις, τί ἀκολουθία, τί μάχη, τί ἀληθές, τί
 ψεῦδος; οὐκοῦν ὁ μὲν τρίτος τόπος ἀναγκαῖος διὰ τὸν δεύτερον, ὁ 2
 δὲ δεύτερος διὰ τὸν πρῶτον· ὁ δὲ ἀναγκαιότατος καὶ ὅπου ἀνα-
 παύεσθαι δεῖ, ὁ πρῶτος. ἡμεῖς δὲ ἔμπαλιν ποιούμεν· ἐν γὰρ τῷ τρίτῳ
 10 τόπῳ διατρίβομεν καὶ περὶ ἐκείνόν ἐστιν ἡμῖν ἡ πᾶσα σπουδή, τοῦ
 δὲ πρώτου παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μὲν, πῶς δὲ
 ἀποδείκνυται ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν.

c. 53 Ἐπὶ παντὸς πρόχειρα ἐκτέον ταῦτα·

«Ἄγου δέ μ', ὦ Ζεῦ, καὶ σὺ καὶ ἡ Πεπρωμένη,
 ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος·
 ὡς ἔψομαί γ' ἄοκνος· ἦν δὲ μὴ θέλω
 5 κακὸς γενόμενος, οὐδὲν ἤττον ἔψομαι.»
 «Ὅστις δ' ἀνάγκη συγκεχώρηκεν καλῶς,
 2 σοφὸς παρ' ἡμῖν καὶ τὰ θεῖ' ἐπίσταται.»

3 πόθεν ὅτι] πῶς δ || πόθεν om. SiC || οὐ om. SiC || τρίτον SiC || ὁ αὐτῶν] ἑαυτῶν
 SiC || 4 διαρθρωτικός SiG^{1*sl} Simp (LXX 16): διορθωτικός ACδSiδ: διορθωτικός
 T Vat: διορατικός SiC || πόθεν] πῶς ἐντεῦθεν SiC || ἀπόδειξις δSiG, et legit Simp
 (LXX 16): ἀποδείξεις ACSiJ: ἀπέδειξας T: ἀποδείξας Vat: ἀποδείξαι SiC || 5 τί γάρ
 ἐστιν ἀπόδειξις om. δ || ἀποδείξαι SiC || τί alterum—τί quintum om. SiC || 5-6 τί
 ἀληθές, τί ψεῦδος om. Simp (LXX 17) || s. 2 6 τόπος] τρόπος Simp (LXX 23) || 7 καὶ
 ὅπου] διὰ τὸν πρῶτον ὅπως SiC || ἀποπαύεσθαι T || 8 δεῖ] δὴ SiC || 8-9 εἰς γὰρ τὸν
 τρίτον τόπον SiC || 9 καὶ om. SiC || περὶ] παρ' SiC || ἐκείνων ACSiJ SiC (on SiJ^{1sl})
 || ἡμῖν ἐστιν Ψ SiC || 9-11 τοῦ-ἔχομεν om. SiC || 11 ἀποδείκνυται SiG^{1*sl} T Simp
 (LXX 32) Vat (cf. Diss II 24,13): δεῖ ἀποδεικνύουσι ACδSiδ

c. 53 s. 1 1 παντὸς] παντὸς δὲ Vat || προχείρου ACWw SEGHIx (πρόχειρα SG^{1*sl})
 || ἐκτέον ed. Paris. 1540: ἐκτέον SCDF Vat (cf. Par πρόχειρον ἔχωμεν): εὐκταῖον
 ASG^{ac1*}: εὐκτέον CWw SBEG^{1*rc}HIx: λεκτέον T || 2-3 ἄγετε με ὦ Ζεῦ καὶ σὺ χ' ἡ
 πεπρωμένη. ὅποι ποθ' ὑμῖν εἰμι Vat^{2mg} || 2 ἄγου δέ μ' ὦ] ἀγούμενος Vett.(1) || ἄγου T
 Diss (vide Schenkl Add. et corr. ad II 23,42) Vett.(2), et habuit fons Vett.(1): ἄγε
 ACWw Siδ Vat: ἄγοις Anon.: ἄγετε Vat^{2mg} || δέ T Vett.(2): δὴ ACWw Siδ: om. Anon.
 Vat et Vat^{2mg} || μ' Diss. (constanter) Vett.(2): με ACWw Siδ T Anon. Vat^{2mg} || καὶ ἡ
 ASiG Diss (ter), et legisse videtur Par (σὺ καὶ τὸ ἄγιόν σου πνεῦμα): χ' ἡ Vat^{2mg}
 Vett. (bis) (χὴ coniecerat Meibom; potius χή): γ' ὦ Anon.: δ' ἡ T: ἡ CWw SiEJx Diss II
 23,42 || 3 ὅπη Vat || ποθ'] ποτ' ἂν Anon. || εἰμι] εἰ μὴ Ww (semel) Vett.(1) || 4 γ'
 ἄοκνος] γε πρόθυμος Anon.: γε κἂν ὀκνῶ Vett.(1) || γ' T Vett.(2): γε ACWw Siδ Vat || ἦν
 δὲ] κἂν Vett.(1): ἂν δὲ Vett.(2) || μὴ T Anon. Vett. (bis) Vat: γε μὴ ACWw Siδ || 5
 κακὸς] κακῶς Vett.(2) || οὐδὲν ἤττον ἔψομαι] αὐτὸ τοῦτο πείσομαι Vett. (ter) || s. 2 6
 δ'] δ' ἂν ACWw || συγκεχώρηκεν ed. Paris. 1540: συγκεχώρηκε ACWw Siδ T^{uv} Vat ||
 καλῶς] κακῶς ACWw (βροτῶν Plu., Mor. 116F, quod recepit Nauck) || 7 θεῖ' ed.
 Paris. 1540: θεῖα ACWw Siδ T Vat

3 "But, oh Criton, if it pleases the gods in this way, it must happen in this way." 4 "Anytus and Meletus can kill me, but they cannot do me any harm."

c. 53 A/CWw{bis} // Siδ(SiGJ){ab 2 "Αγου}—T

s. 3 8 ὦ-γινέσθω aff. Simp. LXXI 31-32; s. 4 8-9 Ἐμὲ-οὔ aff. Simp. LXXI 41-42

s. 3 8 ὦ-γινέσθω (Pl., *Cri.* 43d) = I 4,24; εἰ-γινέσθω = I 29,18; III 22,95; IV 4,21; s. 4 8-9 Ἐμὲ-οὔ (Pl., *Ap.* 30cd; cf. K. Döring, *Sokrates bei Epiktet*, in: *Studia Platonica*, Festschrift H. Gundert (Amsterdam 1974), 195-199) = I 29,18; II 2,15; III 23,21

«'Αλλ', ὦ Κρίτων, εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη γινέσθω.» «'Εμὲ 3,4
δὲ Ἄνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὔ.»

s. 3 8 'Αλλ' om. *Diss Simp* (LXXI 31) || ὦ Κρίτων | ὡς κρείττων **ACWw**: ὡς κρείττον **SiJ^t** (ὦ κρίτων **SiJ^{1sl}**; addl. ἀλλ' ὡς κρείττον et ὦ κρίτων **SiJ^{1mg}**): ὦ (sic) κρείττων *Vat* || εἰ *Vat* || ταύτη prius] ταῦτα **ACWwSiGJ^{1sl}** (ταύτη **SiJ^t**) || τοῖς θεοῖς et *Diss* I 4,24; III 22,95: τῷ θεῷ *Diss* I 29,18; IV 4,21 || s. 4 9 μέλητος **T SimpC** (LXXI 42) *Diss* (II 2,15; III 23,21) *Vat^{2mg}*: μήλιτος *SimpB*: μέλιτος **AC SimpDEFGHJx** (deest *SimpA*) *Diss* (I 29,18) [cf. *Simp* LXXI 44 περὶ ἀνύτου καὶ μελίτου **BDH**: περὶ ἀνύτου καὶ μέλητος **C**: περὶ ἀνύτου καὶ μελίτος **EFGJx**]

subscriptio εἰ μὲν ἦν μαθεῖν ἃ δεῖ παθεῖν. καὶ μὴ παθεῖν. καλὸν τὸ μαθεῖν· εἰ δὲ δεῖ μαθεῖν ἃ δεῖ παθεῖν. τί δεῖ μαθεῖν· παθεῖν γὰρ δεῖ: (cf. [Max.], *Loc. comm.* 42 [PG 91, 924a]) **A**: τέλος τοῦ ἐγχειριδίου τοῦ ἐπικτήτου **C** (ut vid.): τέλος τοῦ ἐπικτήτου **Φ**: τέλος τῶν ἐκλογῶν τῶν ἐκ τοῦ ἐγχειριδίου τοῦ ἐπικτήτου **Π**

EPICTETI ENCHEIRIDION
LECTIONES VARIANTES MINORES

c. 1 s. 1 2 ὄρεξις om. SiG || ἔγκλισις SiH^{ac1} || 3 οὐκ om. SD^{ac1} E || δὲ] μὲν SE || τὸ om. SH || s. 2 5 ἀπαρεμποδίστα SiJ^{1sl} || s. 3 8 μέμψη] καὶ μέμψη SiH || 9 ἐστίν om. SiJ || s. 4 15 οὐδ' αὐτῶν] οὐχ αὐτῶν SiH^{ac1} || 16 πάντων SiJ || s. 5 20 τούτῳ] τοῦτο A^{ac1}

c. 2 s. 1 1 Μέννησο] μέμνησο οὖν SCx (et Parβ) || ὅτι om. Sx || 2 μὴ] μὲν SiH || 4 δυστυχής: η ex ei SiG^{1pc} || 4 et 5 ἐκκλίνης (bis)] ἐκκλίνεις SiG^{ac1*} || s. 2 8 παντελῶς] παντελῶς δὲ παντελῶς SiH

c. 3 1-2 ἡ στεργομένων om. τ || 2 ὁποῖόν ἐστιν om. ΦΩ || 4 σαυτοῦ] αὐτοῦ SiH || 5 καταφιλεῖς] καταφιλῶ ΔΘΞ^{1sl}: καταφιλεῖν SiG || γὰρ] γὰρ αὐτοῦ ΔΘΣ

c. 4 3 ἀπορρέοντας C || 4 λοιδωροῦντας SiC (sed ω p.c., ut vid.) || 10 τηρήσω] τηρῆσαι SiH

c. 5a 2 ἐπεὶ om. SiF || 6 τὰ] τὴν (ut vid.) SiH^{ac1}

c. 5b 1 ἄλλοις] τοῖς ἄλλοις Ww || 2 ἡργμένον Ww (priori loco) SiFH

c. 6 1 προτερήματα SH || 3 ἐπὶ om. SiJ^{ac1} || 4 ἐν om. SiG (add. SiG^{1sl})

c. 7 1 καθορ[2]τος SC, add. μισθὲν SC^{1sl} || ἐξέλθης SJx || 2 ὁδοῦ] ὁδῶ SiH: οἷς SiF || 6 ἀντὶ] ἀντὶ τοῦ A^{ac} ut vid. (rasura) || 8 post πλοῖον iterat 3-4 καὶ-κυβερνήτης C, linea delevit C¹ || 9 μηδὲ ἀπαλλαγῆς] μὴ ἀπολείπη (nisi fallor) SiG^{1*sl}

c. 9 1 Πόσος Ψ (N Ψ^{1/2mg}) || προαίρεσις SFHJ (προαιρέσεως SJ^{1mg} et sl) || οὐ om. Sx || 1-2 ἐὰν-θέλῃ om. τ || 1 ἐὰν] εἰ SC (priori loco) || 2 αὐτῇ] αὐτὸ CSJ^{1mg} || χῶλωσις-οὐ om. Θ^{ac1} || 3 ἐπιλέγει SiH^{ac1} || εὐρήσῃ Θ || 4 σοῦ τ

c. 10 1 'Εφ'] ἀφ' SF || μέμνησε SG^{ac1*} || 2 ἔχεις] ἔχει ὁ SH: ἔχειν SF: ἔχει SG^{ac} (corr. SG^{1*} vel SG¹) || 4 προσέρηται SiG^{ac1*} || ἂν] ἐὰν δὲ SiJ || εὐρήσεις: η ex ση ut vid. SiJ¹

c. 11 1 εἵτης: ζ p.c. SC || 2 ἀπέθανεν prius] ἀπέθεινεν SiG^{ac1*} || 3 ἀπεδόθη: ε p.c. SiJ¹ || τὸ-ἀπεδόθη om. A, add. in fine paginae A¹ || 4 διὰ τίνος σε ὁ δοῦς] ὁ δοῦς γὰρ σε Ψ || 5 μέχρι δ' om. SiH || μέχρι] ἄχρι ΔΘ

c. 12 s. 1 2 διατροφάς] τροφὰς Θ, δια Θ^{1sl} || μὴ] μ[...]] SiG^{ac}, ἐν (per comp.) SiG^{1sl}, deinde ἡ per ἐν SiG^{1pc} || τὸν] τ[...]] SiG^{ac}, ὃν SiG^{1*sl} || 4 γινόμενον Θ || 5 σέ: ε p.c. SiC || s. 2 7 ante ἐπίλεγε add. οἱ ἄρτοι ἀπόλλυνται Φ || τοσούτου alterum Θ: τοσούτον (sic) Θ: τοσούτ[...]] SiH^{ac1} || 8 προῖκα δὲ οὐδὲν περιγίνεται om. ΓA^{ac1} || προῖκα] ἄνευ δόσεως προῖκα τ || δὲ prius] τε τ || 9 μὴ] μὲν Θ || ποιῆσαι] ποιῇ Θ || 10 ἦ] ἦν SiG^{ac1*} || σέ] σ[...]] SiG^{ac1*} || μὴ: rasura post μA

c. 13 1 τῶν] τοῦ SE || 2 δόξης] δόξοις SH (sed οἱς p.c., ut vid.) || 3 ἀπίστει σεαυτῷ] ἀπιστεῖς ἑαυτῷ SiF || 5 τοῦ prius] τὸν SiJ

c. 14a [s. 1] 2 φίλου SG^{ac1*} || πάντως ζῆν om. SG^{ac1*}, πάντοτε (sic) ζῆν add. SG^{1*sl} || εἶ] εἶ καὶ μῶρος Sx || ἐπὶ prius om. SiH || 5 δὲ om. SiG

c. 14b [s. 2] 3 θέλε SiH

c. 15 1 δεῖ σε ρ || σε] τε SG^{ac} (corr. SG¹ vel SG^{1*}) || 2 τι κατὰ σέ] δυνατὸν SiF || ἐκτείνος SiF || 3 πόρρωθεν ρ || 6 ἄξιον SiC^{ac1} || τῶν θεῶν] τῶν θεῶν (sic) Θ || δὲ om. Θ || λάβης] η p.c. A¹

c. 16 1 τέκνον SE || 2 πρόσεχε] μὴ πρόσεχε Si^Jac^l || 3 ἀλλ' om. SiF || ἔστω: στ ex γ SiG^{1pc} || 4 τοῦτο Si^Jac^l || ἀλλὰ: α alterum ex ο SiG^{1pc} || 6 οὕτω] τούτω SiJ || μέντοι om. SiJ || 7 καὶ om. C^{ac}l

c. 17 1 θέλοι SC || 2 διδάσκων SC || ἂν prius om. SiF || βραχύ] βραχύν σ: βραχὺς SiF || μακροῦ] μακρὸν A^{ac}l || 3 ὑποκρίνεσθαι ζ || 4 γάρ] μὲν γάρ ρ

c. 18 1 αἴσιον: α SG^{1pc} (nescio quid ante fuerit) || κεκράγη: η Φ^{1pc} (altero loco) || 2 τούτων om. ΔΘ (scholion καὶ ἀπὸ ὅτι τούτων Δ^{1sl}Θ^{1sl}) || 3 ἢ prius] ἐν Ww || 4 δοξαρίω] δούλω Φ (altero loco) || 4-5 αἴσια σημαίνεται] αἴσοι ἀσημαίνεται Θ || 5 τούτω Θ || ἀποβαίνη] ἀπαίρη Φ (priori loco): ἀποβαίη Φ (altero loco) || ἐπ' om. Φ || 6 ἀπ'] ὑπ' SiH^Jac^l

c. 19b [s. 2] 1 "Ορα] ὄρα οὖν τ || ἡ μέγα δυνάμενον om. τ || μεγαλοδυνάμενον SE || 2 συνεπαρθείς C SE || 3 ἐν τοῖς] τῶν SiG^{1*sl} || ἐν om. Ω || ἀγαθοῦ] πάθους SiG^{1*pc} (ἀπαθοῦς SiG^{ac}) || ἡ om. Θ || 4 στρατηγός] στρατεύη C || 6 ταῦτα τ

c. 20 1 ὅτι om. Sx || λειδυρῶν SF || 2 ὑβριζοντα SG^{ac}l (ut vid.)

c. 21 2 ἡμέρας SiH^{ac}l ut vid. || 3 οὔτε] οὕτως (nisi fallor) SiC^{ac}l

c. 22 1 αὐτόθι SC || ὡς om. SF || 2 σου] σὺ SiF || 4 μὲν om. ζSiG || βελτίων SiG: βελτιόνων SiG^{1*pc}: βελτίστων SiG^{1*mg} || 6 τὴν om. SiG^{ac}l

c. 23 1 ἔξω γένηται Φ || 2 ἀρέσαι] σε ἀρέσαι Π^{1sl} || 3 ἱκανῶς Θ

c. 24 s. 1 1 σε] δὲ Sx || 2 εἰ γὰρ om. SiF || ἡ om. SiE || 3 δύναμαι τ || ἐν prius] μᾶλον (sic) ἐν Θ || δι' ἄλλον om. ζ (spatium vacuum in Λ) || ἄλλου SiG || οὐ μᾶλλον om. ΔΘ || 4 τι] τοι τΠ || ἔργ[.] A^{ac}l || τὸ om. Ψ || 6 ἔση] ἔστι Θ || ἐν om. Δ || εἶναι δεῖ] ἔστιν ἀναδεῖ Θ (post ἀναδεῖ v erasum, ut vid.) || s. 2 8 τὸ om. ζ || 9 τίς] τί Si^Jac^l || 10 ἐστίν om. SiG || οὐχί] οὐ Γ || ἄλλοτριω (sine accentu) Θ || 11 ἃ] ὧ Θ || ἔχει] σχῆ Γ || φησὶν] φασιν οἱ φίλοι SiG (= Simp XXXII 96) || 11-12 εἰ-μεγαλόφρονα] ἄλλ' εἰ μὲν δυνατόν κτήσασθαι με μένοντα καὶ πρὸς ὑμᾶς πιστὸν φίλον καὶ κατ' ἑμαυτὸν πάντων κεκαθαρμένον τῶν αἰσχύνῃν τῷ φιλοσόφῳ φερόντων SiG (= Simp XXXII 96-99; εἰ-όδον add. SiG^{1*mg}) || s. 3 13 τὰ om. τ || 14 τὰ prius—ἀγαθὰ alterum om. SiJ || ὑμεῖς] ἡμεῖς Θ || μὴ om. Λ^{ac}l || περιποίησθε: αι supra -ε SiJ¹ || 15 ὑμεῖς] ἡμεῖς Ψ || 16 αἰδήμονα καὶ πιστὸν τ || εἰς om. Θ || μοι οὖν SiG* || 17 μᾶλλον om. ρ || μὴ om. Ψ || s. 4 19 ἔσται om. τ || post ἔσται add. πειθομένω σοι καὶ τῶν ἐκτὸς ὡς ἄλλοτριῶν καταφρονούντα SiG* (= Simp XXXII 133) || 21 οὐδὲ ὅπλα διὰ τὸν σκυτέα om. ρ || 22 τὸ ἑαυτοῦ] τὸ ἑαυτοῦ τὸ SiJ || 23 πιστὸν om. Ω || 24 ἂν αὐτὸς ἀνωφελὲς ρ || s. 5 25 φυλάττω Θ || 27 ἂν ὄφελος ρ || αὐτῇ om. τ (supra γένοιο add. αὐτῇ Δ^{1sl}Ξ^{1sl}, αὐτῆς Θ^{1sl}, ut scholion)

c. 25 s. 1 1 ἐν prius om. Θ^{ac}l || ἐστιάσει] συμποσίῳ SG^{1*sl} || προσαγορεύσει SD || 3 αὐτὸς ἐκείνων τ || 4 σὺ om. Ω || ταυτὰ (sic) μὴ SiG* || 4-5 πρὸς-ἴσων] ἐκείνων SiG* || s. 2 6 δύνασαι SiG* || τινὸς om. SiG* || τῶν φοιτῶντι SiJ; acc. acut. supra ω et ων supra ι SiJ^{1sl} || συμπαραπέμπων ζ || 7 συμπαραπέμποντι τ || s. 3 9 πιπράσκονται] παλοῦνται SiG* || 10 ὀβολοῦ] ὀβολὸν Θ || τις] τι SiJ || 12 τὸν om. Γ || s. 4 13 προσεκλήθης τ (πρὸ ἐκλήθης [sic] Θ^{ac}l; πρὸς ἐκλήθης Θ^{1pc}) || 14 πόσου τ || 15 αὐτῷ Si^Jac^l || 16 ὅσου πωλεῖται εἴ σοι λυσιτελεῖ Φ || ὅσου πωλεῖται] τὸ πωλούμενον τ || εἰ δὲ κάκεινα θέλεις] ἐὰν καὶ ταῦτα θέλῃς SiG* || 17 καὶ ταῦτα] κάκεινα τ: κάκεινα προῖκα SiG* || ἅπληστος εἶ καὶ ἀβέλτερος] ἅπληστος καὶ ἀβέλτερος (β p.c. Θ¹) ἔση τ || εἶ] ἔση τSiG*^{1il}: om. ΓΛ || 18 ἀντί] ἐπὶ SiG*: πλέον SiG*^{1sl}: ἀπὸ Γ || ἐπαινέσαι] κολακεῦσαι SiG* || 19 ἀναχέσθαι SiJ || τῶν] τῆς SiJ || infra εἰσόδου add. ἵσως παροινιῶν SiG*^{1il}

c. 26 4 σε om. Θ^{ac1} || 5 ἐπὶ om. τ || 6 ὅτι om. τ || 7 τὸ om. Σ^{ac1} || 8 ἐγὼ] ἐγὼ βοᾷ τ

c. 27 σκοπὸς] σκοπεῖς Θ || τὸ om. SE || 2 γίνεται] τίθεται ΩSiG

c. 28 1 ἐπέρπε τις τ || 3 σοι om. Θ^{ac1} || συγχεθῇ SiG^{ac1*}

c. 29 s. 1 1 'Εκάστου om. Ψ^{ac1} || ἔργον Σ || 2 τὸν μὲν πρῶτον (sic) Θ || s. 2 4 θέλεις] μέλει σοι ΔE : μέλλει σοι Σ || 5 σκόπει] σκόπει καὶ ρ || 6 ἀκόλουθα] ἐπόμενα Ψ || δεῖ] δεῖ σ' C : δεῖ δὲ SiJ || 7 πεμμάτων] πραγμάτων SiJ || 9 ἱατρῶν Δ || s. 3 12 ταῦτα] ταῦτα πάντα ρ || 13 τὸ] τῷ A || 14 παίζει] παίζει, νῦν δὲ αὐλητὰς ρ : παίζειν SiG^{ac1*} || μονάρχους Σ || νῦν δὲ alterum] εἶτα ρ || 15 μονάρχος Σ || 16 εἶτα prius] νῦν δὲ ς || 18 τι] τοῦργον ς || s. 4 20 οὕτω om. Ψ || λέγει] λέγων τ || 22 πρᾶγμα om. SiG^{ac1*} (ut vid.) || s. 5 23 σεαυτ[.] SiJ^{ac1} || s. 7 33 οὐ] οὖν SiJ

c. 30 1 ταῖς σχέσεις (sic) SF || 7 οὐ om. Sx

c. 31 s. 1 1 ὅτι om. SC || 2 ὄντος SiG^{ac1} || καὶ] ἢ SiG^{1pc} vel SiG^{1*pc} || 3 τὰ om. Γ || 4 ἡκεῖν Σ || πᾶσι] ἐν πᾶσι τ || s. 2 7 τῶν] τοῦ $CSiJ$ || 9 γέ τι om. τ || ἀγαθὸν] τὸ ἀγαθὸν Δ^{1sl} || 10 καὶ-θέλεις om. $\Phi\Omega$ || s. 3 11 γὰρ om. Γ || τοῦτο] τὸ $CSiJ$ || 13 ἐκτρέπεσθαι: aliquid erasum supra $\tau\rho$ in SiG || μετ[.] ναι SiG^{ac1} || 15 ὥσπερ-ἀδύνατον om. Ψ || τὸ om. Γ || αὐτῇ τῇ] αὐτῇ ΓA : τῇ τ || s. 4 17 μὴ om. A || 19-20 διὰ τοῦτο ὁ ἔμπορος om. Φ || 20 τὰς om. A^{ac1} || γυναικ[.] ς A^{ac1} || 22 ἐν] ὡς ἐν Ψ || s. 5 23 σπένδει δὲ καὶ θύει A^{ac1} || καὶ alterum] ἢ SiJ || πάτρια] πάτρια ὡς Ψ || 24 ἐπισεσυρμένως SiG : σεσυρμένως SiG^{1*mg}

c. 32 s. 1 1 τί om. SJx || 2 τοῦ om. SiJ || s. 2 5 μὴ om. SiJ^{ac1} || 6 τρέμων] φέρων SiJ || s. 3 15 συγκινδυνεύσαι-εἰ om. A , add. in margine A^1 || πατρί SiG^{ac1*} || 19 συγκινδυνεύει SiJ

c. 33 s. 1 1 σεαυτοῦ SH || τύπων SE || s. 2 4 ἀλλὰ] ἀλλὰ καὶ SiJ (κ p.c. SiJ^1) || [s. 3] 8 ἂν μὲν illegibile in A || οὖν om. SiJ^{ac1} (add. in margine) || s. 5 11 ὄρκον illegibile in A || s. 6 13 ἐντετάσσω $SiFJx$ || 16 ὦν om. Ww || s. 7 16 περὶ] παρὰ Ww || ψιλῆς] ψυχῆς $S\delta$ (praeter SEx : ψιλῆς $SG^{1*slJ^{1mg}}$) || s. 8 19 καθαρτέον $SEFHJ$ (ευ SJ^{1sl}) || s. 9 21 ἀπαγγέλλει SJ^{ac} : ἀπαγγέλλη SJ^{1pc} : ἀπαγγέλη SH : ἐπαγγέλη Sx || 22 λέγη $SCDFHJ^{ac1}$ || 23 τὰ ἄλλα] καὶ τὰ ἄλλα $\Phi\Omega$ || ἄλλα] ὅλα ς || προσόντα] μοι προσόντα SiJ^{ac1} : προσήκοντα Ψ || μοι προσόντα $\Phi\Omega$ || ἐπεὶ om. Δ || s. 10 26 γίνεσθε SiJ , add. αι SiJ^{1sl} || 29 γενομένων $CSiJ$ || ὅσω (nisi fallor) $C^{1/2pc}$ || s. 12 33 ὅταν] ὅταν δὲ τ || ἐν om. ς || post υ (sic) vocis ὑπεροχῇ deficit SC || 34 σεαυτὸν $\Delta\Sigma$ || Σωκράτης] σώσης ς || 35 Ζήνων] ξήνων vel ξένων Θ (ε vel η p.c.) || καὶ] καὶ ἐν τούτῳ τ || ἀποστερήσεις Φ || 36 ἐκπεσόντι Θ || s. 13 36 φοιτᾶς om. SC [7] || [s. 16] 47 εὔκαιρος SiJ || 48 προσελθόντι SiG (προελ SiG^{1*sl}) || 49 δυσχεραίνειν SiG^{ac1} (ut vid.)

c. 34 3 σε] τε SiG (σε SiG^{1sl}) || σεαυτῷ ς : σεαυτῶν Δ || 4 εἶτα Σ || 6 λοιδορήσεις τ || 7 ἐπαινέση ρ || 8 αὐτὸ Π || 10 νενικηκόσι Δ

c. 35 1 ποιεῖς $SFHJ$ (ποιῆς SJ^{1mg}) || μήποτε τ || διαφύγης SH || 3 αὐτὸ om. τ || 4 ἐκπλήξοντας SiJ

c. 36 1 πρὸς μὲν τὸ om. SC || 2 ἔχει ἀξίαν] ἀξίαν ἔχειν $S\delta$ || 5 μὴ om. SiJ (add. SiJ^{1uv} in marg.)

c. 37 1 ὑπὸ SCE || post ἀναλάβης aliquid erasum in SG , ut vid.

c. 38 1 προσέχει Ψ^{ac1} || ἥλω] ἢ ὅλω SF^{ac1} || 2 στρέψης] τρέψης Sx : τρέχης SF^{ac1} || πόδα] παῖδα SC^{ac1} (altero loco)

c. 39 1 ὑποδήματος] τοῦ ὑποδήματος τ || 3 φέρεσθαι] σε φέρεσθαι ς || 4 ὑπὲρ om. τ || 4-6 γίνεται-ἐστίν om. ς || 5 πορφυρὸν SiG , οὖν SiG^{1*sl}

c. 40 1 τεσσαρεσκαίδεκα ἐτῶν] ἐτῶν ιδ SJx || 2 ὀρώσαι] ἐρώσαι SiE ||

ἄλλο μὲν οὐδὲν] οὐδὲν ἄλλο SiJ, add. μὲν post ἄλλο SiJ^{1sl} || 5 ἄλλω] ἄλλο A || τῷ] τὸ SiG (ῶ SiG^{1*sl})

c. 41 1 τὸ prius] τὸν SH || τοῖς om. SG || 3 ἀπατεῖν SiG^{ac1}

c. 42 1 σε] εἰς σὲ Γ || ποιῇ] εἶπη SJ^{ac1} || κακῶς alterum] καλῶς Δ^{1mg}ΞΣ || 2 λέγειν SiE || 3 τῷ alterum] τὸ ΠΨ || 4 καὶ prius om. CSiJ || post γὰρ add. οὐ SiJ^{1sl} || ἀληθῶς τ || 5 ἔάν-συμπελεγμένον om. SiG^{ac1*}J || ψεύδει Ψ || 8 ἔδοξεν] οὕτως ἔδοξεν τ

c. 43 2 ὁ] ὁ οὖν τ || ἀδικῇ] ἐκδικῇ SiG^{ac1*} || λαμβάνης ε

c. 44 3 συνακτοί SiEJ

c. 45 1 εἶποις Sx

c. 46 s. 1 1 μηδαμῶς Δ || εἶποις Λ Sx || 2 ιδιώτη τ || 3 μὴ] μηδὲ Ww || 4 οὕτως om. Σ || ἀφηρήκει πανταχόθεν Σωκράτης] καὶ σωκράτης πανταχόθεν ἀφηρήκει Σ || 6 ἀπήγον SiG^{ac1} ut vid. || s. 2 9 οἶσθα] ἦσθα ΛΔ^{1mg}ΞΣ: ἴσθα Δ¹ || δειχθῆς WwΣΨ || 10-11 οὐ χόρτον φέροντα τοῖς ποιμέσιν ἐπιδεικνύει] τοῖς ποιμέσιν οὐκ ἐπιδεικνύει τ (om. χόρτον φέροντα) || 10 οὐ χόρτον φέροντα] ἡγουν οὐκ ἐξεμοῦντα χόρτον Γ^{mg}; om. τ || 11 ἐπιδεικνύειν Λ || ἔφαγον CSiJ || πέμψαντα SiJ || 12 σὺ] σοὶ SiG^{ac1} || 13 ἀπ' αὐτῶν] ἀπὸ τῶν Ψ || ἀπ' om. τ || πεμφθέντων Ww

c. 47 5 ἔμπτυσον SiJ || μηδὲν SiJ

c. 48a [s. 1] 1 ιδιώτη SF || 2 προσδοκᾷ om. SJx || ἄλλ' om. Ψ^{ac1}

c. 48b s. 2 1 ψέγει-ἐπαινεί] ψέγειν-ἐπαινεῖν Λ^{ac1} || 2 οὐδενὶ] οὐδένα ΦΩ || ἐγκαλεῖν ΠΨ || 3 ἐμποδισθῇ] ἐμπλησθῇ Ψ || τις] τι Ψ^{ac1} || s. 3 7 ἔκλυσιν τ || 8 ἅπαντας Λ: ἅπαν SiG || 10 ἑαυτὸν om. Λ^{ac1}

c. 49 2 λέγει SCH || αὐτὸς om. SF || 3 οὕτως SiG^{ac1*} || 6 ἐπ'] πρὸς ΨSiG || 9 τὸ om. Λ || 11 μάλλον om. Ψ^{ac1} || 12 ὅταν οὖν Ψ || εἶπη μοι] εἶποιμι ΛΓγ || 13 μὴ om. CSiJ || δύναιμι CSiJ || ὅμοι SiJ || καὶ σύμφωνα om. Λ^{ac1}

c. 50 totum caput om. A^{ac}, add. in fine paginae A¹

c. 51 s. 1 1 Εἰς ποῖον ἔτι χρόνον om. SC || ἀναβάλη SE || 7 ἄλλας] ὅλας SiG^{ac1*} || 8 σεαυτῷ] σεαυτὸν ΛΓγSiG^{ac1*} || s. 2 9 βιοῦν om. Φ || 12 ὁ om. SiG || s. 3 17 γε εἶναι om. Γγ^{uv}

c. 52 1 Ὁ om. ΠΨ SEFHJ (in SJ non rubricatum) || ἐστὶν om. SFH || 3 post ὁ duae litterae erasae in A || 8 ἡμεῖς] καὶ ἡμεῖς ΛΓγ || δὲ om. Λ || ἔμπαλιν] πάλιν C^{ac1} || 9 ἡμῖν om. ΛΓγ || 10-11 ψευδόμεθα-ἔχομεν] οὐκ ἄξιοι φιλόσοφοι ἐσμὲν Ψ || 11 οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν] δεῖ ψεύδεσθαι, πρόχειρον οὐκ ἔχομεν ΛΓγ (οὐκ Λ^{1mg}; οὐ ante δεῖ om.) || δεῖ om. SiG^{ac1*}

c. 53 s. 1 2 σὺ] σὴ Ww || 3 διατεταμένους SiG^{ac1}

EPICTETI *ENCHEIRIDION*
LECTIONES VARIANTES AD REM ORTHOGRAPHICAM
PERTINENTES

c. 1 s. 3 9 ἀναγκάση **Yy^{ac1}** || 11 ἐχθρόν: ἐ ex οὐ **SiJ¹** || 12 οὖν: υν p.c. **SiJ¹**
|| s. 4 13 κεινημένων: ο fort. p.c. **Yy¹** || 14 δὲ prius **Siδ T Nil Par**: δ' **ACYy**
Vat || 14-15 ταῦτα θέλης **Siδ Nil Par**: ταῦτ' ἐθέλης **ACYySiJ T Vat** || s. 5 20
κανόσι: α p.c. **SiJ¹**

c. 2 s. 1 4 ἐὰν **Nil Par** || 5 περιπ[...]**η C^{ac1}**: περιπεσεῖ **Yy^{ac1}** || 9 ὁρέ[...]**εσθαί**
SiH^{ac1} || 11 ἀν[...]**μένως SiH^{ac1}**

c. 3 2 μικροτάτων **δ** || 3 στέργης] στέργεις **Θ** || 4 παραχθείση **ΠΨ^{ac1}SiJ^{ac1}**
|| ἐὰν **SiC** || σεαυτοῦ **SiC** || καταφιλεῖς **Yy Ψ^{ac1}** || 5 καταφιλήs **Yy** ||
παραχθείση **SiG**

c. 4 1 μέλλεις **SG^{ac1}*** || σαυτὸν **T Sx** **Vat** || 2 ἂν **Siδ Vat** || λουσώμενος **SiH**
|| σαυτῷ **T SE^{ac1}** **Vat** || 3 βαλανεῖω: ω ex ο **SiH¹**

c. 5a 1 ταράττει **Eug. S** || 3 σωκράτη **ΔΘ** || ἐφένετο **SiE^{ac1}** || 4 ταραττώμεθα
SiGJ (non ita **SiH**) **Nil** || 5 λυπόμεθα **Θ** || ἀλλὰ **SiJ**

c. 5b 1 ()παιδεύτου **T** || ἄλοις **Θ** || ἐγαλεῖν **Θ^{ac1}** || 2 ἡρμένου **SiC^{ac1}** || 3
μήτε-μήτε **Siδ Olymp. (1) Nil Par**: μήτ'-μήθ' **ACWwt T**: μήτε-μήθ' **Λρ** (lectio **Γ**
incerta) **SiC**: μήτ'-μήτε **Vat**: μηδὲ-μηδὲ **Olymp. (2)**

c. 6 2 δὲ **Sδ SC Nil Par**: δ' **AC T Vat** || 3 ἐφ' **SiC Stob. Apost. Vat** || 4 ὥστε
Siδ || χρήση **SiH^{ac1}**

c. 7 2 ὑδρεύσασθαι: σ prius p.c. **C¹** || 5 ἐμβληθεῖς **SiH** || οὕτως **AC T** || 6
ἂν **SiC Vat** || 7 ἂν **SiC** || 8 ἂν **SiC Stob.**

c. 8 1 γιγνόμενα γίγνεσθαι **Stob.** || θέλης **SiJ^{ac1}**

c. 9 1 ἂν **δ T** || 2 ἐθέλη **Hierocl.** || 4 δ' **Stob**

c. 10 2 σαυτὸν **ρ** || ἂν **T SiC Nil** || 3 ἂν **T** || 4 ἐὰν **Siδ Nil Par** || 5
σαρπάσουσιν **SiH**

c. 11 1 εἴποις **Γ** || ἀπόλεσα **SEF** || 4 κακῶς **Θ** || σοι: οι **Θ^{1pc}** || ἀπήτησεν
ATt || 5 πανδοκεῖον **δ TSiC Diss** (constanter) **Olymp. SimpBCD** (XVIII 3):
πανδοκίου **Stob.**: πανδοχείου **ACSiδ SimpAd** (XVIII 3) [*Ant.*] **Nil Par Vat**

c. 12 s. 1 2 ἂν prius **TSiC Nil Vat**: ἐὰν **ACδSiδ Par** || ἀμβλήσω **SiH** || οὐχ: χ
p.c. **Θ¹** || ἂν alterum **Tt TSiC Nil**: ἐὰν **ACδSiδ Par Vat** || 3 κρείσσων **Θ** ||
ἐστίν **ΛΠ** || ἄλουπον **Θ** || 4 παραττόμενον **δ** || κρείσσον **Tt TSiC Nil Par Vat**:
κρεῖττον **ACδSiδ** || s. 2 6 μικρῶν **ACδ Stob. Nil** || τὸ οἰνάριον] ὁ οἶνος **Φ**: τὸ
ινάριον **Θ** || 7 πολεῖται **Ξ** (ω **Ξ^{1sl}**) || 9 ἐθέλεις **AC** || 10 οὕτως: οὗτ **Tt^{1pc}**

c. 13 3 σαυτῷ **T** || 4 ἐαυτοῦ **Tt**

c. 14a s. 1 1 'Εὰν] ἦν **A**: ἂν **CTt Nil** || 3 οὕτως **T SiGH** (non ita **SiJ**) || 4
θέλης **SiG^{ac1}*** || ἀλλ'] [...] **SiC^{ac1}**: ἀλλὰ **TtSiδ T Vat** || 5 ἂν **AC TSiC Vat**: ἐὰν
TtSiδ Nil Par || ante τοῦτο alterum habebat τοῦν **SiH**, linea deleuit **SiH¹** || 6
δύνα[...]**ι SiH^{ac1}**

c. 14b s. 2 3 ἐθελέτω **SiC**

c. 15 1 ()έμνησο **T** || 3 κάτεχε: ε prius ex α **SiJ¹** || 4 περίμεναι **Tt** || οὕτω
prius: τ ex π **Φ¹** || 6 ἐὰν **Tt** || παραταθέντων **Tt**: παρατεθέντω **Δ** || 8
ἡράκλειτος **SiG^{ac1}** (ut vid.)

c. 16 1 ()ταν **T** || κλαίοντα] κλέοντα **SEF^{ac1}** || 2 ἀπολεωκότος **SJ**

c. 17 1 ()έμνησο **T** || ἐὰν *Stob.* || ἐθέλη **δ** *Procop.* (ἐθέλει **Θ**) || 2 ἄν tertium] ἐὰν *Nil Par* || 3 ἐθέλη **δ** || εὐφηῶς **Tt** || 4 ἰδιότην **Tt** || τοῦτό **Tt** *SiC Nil* || 5 δὲ **Siδ T Nil Par Stob.**: δ' **ACQ Val**

c. 18 2 σαυτῶ **δ** || 3 κτησιδίδω **ACWwδTtSiδ Diss** (I 25,23; III 18,3; III 22,106 [ubi ei fort. p.c., vide Schenkl]): κτησιδίδω **Θ Diss** (I 1,10; II 13,11; III 22,106 ante corr., ut vid.; III 23,32; IV 7,18) *Nil Val* {desunt **TSiC Par**; cf. λεξείδιον [II 1,30.31.33; II 23,43; III 5,15.17; III 21,8] et ὑποληψείδιον [IV 1,140]} || 4 τέκνοις: ε p.c. **Tt**¹ || 5 ἐὰν] ἄν **Tt** || ἀποβαίνοι **Λ** || 6 ὠφελθεῖναι **Θ**

c. 19a s. 1 1 ()νίκητος **T** || ἄν **Tt**

c. 19b s. 2 1 ()ρα **T** || 2 συναρπασθῆς **Θ** || 4 ζηλωτυπία **ΠΨ**: ζυλοτυπία *SiJ* || πρύτανης **Θ** || 5 θελήσεις: ει ex ι *SiG*^{1pc} || ἀλλὰ *Siδ SiC*

c. 20 1 λωιδωρῶν *SiH*^{ac1} || 2 ἐρεθύση **Tt**^{ac1} || 4 διατριβῆς: δ ex τ *SiH*^{1pc} || 5 ῥᾶοον (sic) **Tt**

c. 21 θάντος *SG*^{ac1*} || 3 ἐνθυμηθήση: θ prius p.c. *SiJ*¹ || ἐπιθυμίσεις **Tt**

c. 22 2 καταγελασθισόμενος: ο prius *SG*^{1pc} || καταμοκησομένων **Θ**: καταμηκησομένων *SiH*^{ac1} || 3 ἐπανελήλυθεν *Nil ParMPA* || ἡμεῖν **Θ** || 4 δὲ prius] δ' *SiC* || σοι: ο **Θ**^{1pc} (σι a.c., ut vid.) || 7 οὔτοι: οἱ ex ε *SiJ*¹ || θαυμάσσονται: supra ἄσ add. σ **Θ**^{1sl} || ἄν *TSiC* || 8 ἡττιθῆς **Θ**

c. 23 1 ἄν **SAB** || 3 σεαυτῶ *Simf* (XXXI 15.27)

c. 24 s. 1 2 εἰ] ἡ **Θ** || 5 τοῦτο **ς TSiC Val** || s. 2 10 ἐστι *SiJ* || ἐτέρω] αἰτέρω **Θ** || s. 3 11 κτίσαι **Ψ** || ἔχωμεν **Π** || 13 δὲ **T** || 13-14 τὰγαθὰ **ϑ** || 14 ἴν' **δ** || περιποιήσθησθαι **ΘΞ** (ε **Θ**^{1slΞ1sl}; η alterum fort. p.c. **Ξ**¹) || 15 ἐσταῖ **Π** || δὲ] δαι (sic) **Λ** || 18 πράττειν **δTt** || s. 4 19 βοήθεαν **Θ** || 21 χαλκέα] κυτέα **Θ** (σκυτέα **ACδ**) || οὐδὲ **ς** (deest **ϑ**) *SiG*^{*} **T Nil Val**: οὐδ' **ACSiJ** || 21 ἱκανῶν **Θ** || ἐὰν **ACSiJ** || 22 ἐκπληρώσει *SiG*^{*1pc} || ἑαυτοῦ] αὐτοῦ **Φ** || 23 ὠφέλοις **Ψ** || s. 5 26 δ' **ACδSiJ** || 27 post γένοιο una littera erasa in **Θ**

c. 25 s. 1 2 συμβουλίαν *SiJ*^{ac1} || ταῦτ' **δ Val** || 3 χαίριν (nisi fallor) *SiJ* || 4 τὰ αὐτὰ **T Nil Par** || 5 τῶν alterum] τὸν **Θ**^{ac1} || s. 2 6 φοιτόντι **Θ** || 9 βουλήσει **CSiJ SiC** || s. 3 10 ὀβολοῦ] βολοῦ *SiC*^{ac1} || τύχοι **Ψ** || 11 λάβοι **Γ** || λάβοις **Γ** || οἴου] εἴου **Θ** || ἐλάττονα **T** || 12 οὕτως **Θ** || 13 ἔδοκας **Θ** || s. 4 13 κἀνταῦθα **δ** (καὶ ἐν **Δ**^{1slΘ}^{1slΞ1sl}) || ἐνταῦτα *SiJ*^{ac1} || 14 καλλοῦντι *SiJ* || 15 δὲ **TSiC Nil**: δ' **ACδSiδ Val** || τὸ alterum: ο ex ω (nisi fallor) *SiC*^{1pc} || 16 θέλης **ΘΞ**

c. 26 2 οἶον: ον s.l. *SiC*¹ || κατάξῃ: κ per ἄλλ scriptum *SiG*^{1pc} || 3 εὐθεῖς **Θ** || 4 σε: σ ex δ (ut vid.) **Ξ**¹ || 6 ἄν: α **Θ**^{1pc} || εἴπη **ΔΦ** || 7 τὸ] τῷ **Θ** || εὐθεῖς **Θ** || 8 ἐχρεῖν **Θ** || αὐτῷ **Θ**

c. 28 1 ἡγανάκτις **Δ**: ἡγανάκτης *SEF*^{ac1} || 2 σὺ] τὴν σὺ *SiJ*^{ac1} || σαυτοῦ **δ Nil**: ἑαυτοῦ *Val*: ἑαυτοῦ *SiG* (σεαυτοῦ *SiG*^{1sl}) || 3 ἴν' **τ** || λωιδωρήσεται **Σ** || συγχηθῇ **Ψ** || 4 αἰσχύν[.] *SiC*^{ac1}

c. 29 s. 2 7 ἀναγκατροφεῖν **τ** || 9 σαυτὸν **δ** || 10 δὲ] δ' **δ** || 11 ἔσθ'] ἔστ' *SiJ*^{ac1} || s. 3 12 ἐὰν **δ** || 13 ἐθέλης **ACΠΦSiJ** || 13 παιδεία **Σ** || s. 4 21 οὕτως *SiG* || s. 7 30 ἀντικαταλλαξάξασθαι *SiG* || 32 φιλόσος *SiJ* || 35 ἐξεργαζάξασθαι *SiG*^{ac1}

c. 30 3 ἐστιν **Tt** || 4 οἰκοιῶθης *SiG* || 5 ἑαυτοῦ *SiC* || 7 ἄλλος: ο p.c. *SiJ*¹ || ἐὰν *SiG Par* || 8 βεβλαμένος **Tt** (semel) || 10 τὰς] τὰ *SiC*^{ac1}

c. 31 s. 1 1 ἴσθαι **SF** || κυριότατον **Σ SF** || 2 ἐστι **S** || 3 αὐτὸν *NilMP* || κατα/τατεταχέναι *SiJ*: κατατετ[.]χέναι *SiC*^{ac1} || 4 γιγνομένοις **Ω** || 6 οὔτε alterum] οὔτ' **δ** || 6 ἐγκαλίσσεις **ΠΨ** || s. 2 9 ἐκεῖνον **Λ**^{ac1} || ὑπολάβοις **Γ** || 10 ἀποτυχάνης *SiC*^{ac1} || περιπίπτεις *SiJ SiC NilMP* || s. 3 13 δ' **δ** || 14 post οὖν aliquid deletum in *SiJ* || 15 δοκοῦντι: δ ex ν ut vid. *SiC*¹ (i.e. τῶν a.c.) || s. 4

18 τυρανίδα ΞΨ || 21 post ὥστε aliquid erasum in Ψ, ut vid. || 22 ὡς] ὡς/ὡς Φ: spir. et ζ add. p.c. SiJ¹ || s. 5 23 θύειν] θύ[...]] SiC^{ac1} || 24 ἐπισεσηρμένως ΦΩ || 25 μηδὲ alterum] μηδ' ρ

c. 32 s. 1 2 ἀλλ' SiC || s. 2 5 μάτιν A || 9 ἔ[...]]χου SiC^{ac1} || 10 παρακούσεις: ei per η SiG^{1pc} || s. 3 15 συνκιδυνεύσαι T || συνκινδυνευτέον T || 18 ἡ φυγή] ἡ φυγή SiC || ἀλλὰ SiC

c. 33 s. 1 1 ()ἄξον T || σεαυτῷ T S Stob. Vat: σαυτῷ ACSEJ Nil || 2 σαυτοῦ Stob. || 4 καιροῦ: α partim erasum SiC || 9 ἀλλοφύλλοις SiG T || s. 4 10 γέλως] ἔλω Ww || μηδὲ prius] μηδ' T Vat || s. 6 12 διακρούου Ww || ἄν Stob. [Max.] || 13 ἡ] [...] SiJ^{ac1} || 15 μολύνεσθαι: θ ex α SiC¹ || ἀνάγκη] ἀ[...]]νά SiG (nisi fallor) || s. 7 16 παραλάμανε SiC^{ac1} || 17 οἰκετείαν CWwSiG T, et legit Simf (XLIV 73, praeter SimfCD) Vat^{2pc}: οἰκετίαν ASiJ SiC Nil Vat^{ac2} || s. 8 18 ἀφροδῆσια SF: ἀφροδίαια SH^{ac1} || s. 9 21 ἀπαγγείλλη A: ἀπαγγείλει SF || 22 ἀλλὰ TtSiG T Nil Vat: ἀλλ' ACδSiJ || 24 ἔλεγε SiC || s. 10 27 οὕτως T || s. 11 32 ἀν[...]]επαχθὲς Ww^{ac} || s. 12 33 μέλης Θ || συμβουλλεύειν Δ (συμβουλεύειν δ) || 34 σεαυτῷ Ψ T Nil Vat: σαυτῷ ACδSiδ: δεαυτῷ Θ || 35 ἀπορήσης Π || s. 13 36 δυνάμενων: δ ex γ SJ¹ || 39 καθήκει A^{ac1}: κίκη καθίκη SiJ, η supra ι (bis) et κίκη del. SiJ¹ || ἔλθω[...]] SiC^{ac1} || 40 σεαυτὸν ACWw T: ἐαυτὸν TtSiδ SiC Nil Par Vat || s. 14 42 ἡδὴ SiE^{ac1} || ἐστὶν SiE^{ac1} || 43 ἐστὶν T Nil || 46 πλησίον] πλησίον SiJ^{ac1} || 47 ἐὰν Nil Par || 49 δῆλον SiJ^{ac1}

c. 34 2 φύλαττε SAβ (praeter SE) || σεαυτὸν ρ T S Eug. Nil: σαυτὸν ACζTt SCGHJ Vat || ἀλλὰ Stob. || 4 ὄν] [...] A^{ac1} || 6 λοιδωρήση SiJ^{ac1} || 7 ἄν δTt TSiC: ἐὰν ACSiδ Nil Vat || εὐκαιρον: κ p.c. SiC¹ || 8 προσηνὲς: ο p.c. Tt¹ || 9 ἀλλὰ TtSiG T Vat || ἀντίθει Ξ: ἀντιτίθη Θ

c. 35 2 ἀλοῖόν Δ

c. 36 1 διαξυγμένον SG^{ac1} (priori loco) || 4 ἐστιάσει: σει p.c. SiC¹ || 5 ἐτέρω: ω p.c. C¹ || μένησο: η SJ^{1pc}

c. 37 1 ἐὰν S Nil Par Vat: ἄν ACTt T SG || 2 ἐδύνασο ACTtSG Par

c. 38 1 προσέχης A^{ac1} || ἐπιβῆς: β p.c. SC¹ (priori loco) || ἤλω] η p.c. A¹ (nescio quid ante fuerit) || 2 στρέψεις Φ || 3 σαυτοῦ SiG^{ac1} || τοῦτ' ACδSiδ T Eug. Vat: τοῦτο SiC Nil || ἄν ACδSiδ Eug. Vat: ἐὰν TSiC Nil

c. 39 2 ἐὰν prius] ἄν C (SiE) TSiC || φυλάξης Π SiEJ^{ac1} || ἐὰν alterum] ἄν TSiC || 4 ἄν SiC || κατὰχρυσο SiG^{ac1}*: κα/κατὰχρυσον T

c. 40 3 ἀνδράσι T

c. 42 1 σε] τέ SiJ^{ac1} || κακῶς alterum: ζ SJ^{1pc} || λέγη: η A^{1pc} || 2 αὐτῷ] ὦ p.c. in A (αὐτὸ a.c., ut vid.) || τ' ρA || 3 ἐαυτῷ] αὐτῷ T Nil: αὐτῷ Stob. || 5 ἐὰν SiC Stob. Nil Vat: ἄν ACδSiδ T || 6 ἀλλὰ ACSiδ Vat || ὅρ[...]]ώμενος SiG^{ac1}

c. 43 1 ()ἄν T || 3 ἀλλ' δTt T Stob. Vat: ἀλλὰ ACSiδ Nil || 4 αὐτ[...]] A^{ac1} || 5 ἐστὶ Stob.

c. 44 2 κρείττων prius SACDFH Nil Par Vat: κρείσσων ACSBEGJx (deest ET) || κρείττων alterum T Nil Vat: κρείσσων ACSiδ || 3 συναντικοί SiG^{ac1}* ut vid. || 4 κρείττων T Nil Par Vat: κρείσσων ACSiδ || 5 κρείττων T Par Vat: κρείσσων ACSiδ || γ' T^{uv}

c. 45 1 ὅτι alterum: supra ὅ add. τ supraque illud duo puncta SG¹ (non intellego) || 4 οὕτω T Nil

c. 46 s. 1 1 σαυτὸν ζ T Vat || πολλὸν SCH || λάλη SG^{ac1} || 2 θεωρημάτων alterum: ν add. SiG^{1pc} || 3 ἥσθιε A || 4 οὕτω δ || ἀφειρήκει Γγ || s. 2 7 ἐμπίπτει A^{ac1} ΓΨ || 9 εἵποι ΛΓγ || τότε ρ || 13 ἀλλὰ SiG T

c. 47 1 ἡρμοσμέν[...]]ς SJ^{ac1} || καλωπίζου SG || 2 λέγ[...]] SJ^{ac1} || 3 σαυτῷ T Nil Vat: σεαυτῷ ACSiδ Par

c. 48a [s. 1] 1 χαρακτήρ: κ Φ^{1pc} || αὐτοῦ Δ^{ac1} SCDFH || 2 ἀλλὰ ΔΛΦSiG T || φιλολόφου A

c. 48b s. 2 3 κωλυθεῖ Tt (ἢ Tt^{1sl}) || 4 [...]ταγελᾶ SiJ^{ac1} || 6 τι] ται Θ || κ[.]νῆσαι Tt (κινήσαι Tt^{1sl}) || s. 3 7 δὲ TSiC Vat: δ' ACδSδ || ἔκκλι[.]ιν SiJ^{ac1} || 8 μετατέθηκεν ΦΩ: μετέθεικεν Ψ || ἀνειμένη] ἀγγελιμή Θ || χρεῖται Θ || 9 πεφρόντικε SiC || 10 παραφυλάσση Ω

c. 49 2 βυβλία SJκ || σεαυτὸν ACSHJ T: σαυτὸν ΠΨΑ: αὐτὸν ΦΓγ^{uv}: ἑαυτὸν SACDFG Vat: σε[SE (desunt SBκ) || 3 ἀσαφῶς] ἀσα/σαφῶς SA || 4 ταύτην A^{ac1} || 8 δ' Ψ || παρ[.]γελμένοις SiG^{ac1} || 9 τοῦτο prius] τοῦτ' δ || δ' ρ || 10 γραμματ[.]κὸς SiG^{ac1}

c. 50 1 ()σα T || 2 ἂν AC S: ἐὰν TSiC (altero loco) Vat || 3 οὐκέτι T Vat: οὐκέτ' ACSiδ (οὐκέτι σὸν ἔστιν Nil)

c. 51 s. 1 2 σαυτὸν δ: ἑαυτὸν SACDFJ (σε SJ^{1sl}) Nil || 4 ἴν' δ || 5 σαυτοῦ δ || οὐκέτ' δ || ἀλλ' δTt T Par: ἀλλὰ ACSδ Nil Vat || 6 ἐὰν T Nil || ῥαθυμήσεις Γγ: ῥαθυμίσης Ψ || 7 ὀρίζης: ς p.c. Λ¹ || 8 σεαυτῶ] ἑαυτῶ A || λήσεις: λη Φ^{1pc} || σεαυτὸν] ἑαυτὸν CSiJ (σε SiJ^{1mg}); post σεαυτὸν scripsit βιοῦν ὡς τέλειον καὶ προκόπτοντα, καὶ πᾶν τὸ βέλτιστον φαινόμενον (= l. 9-10) Γγ, linea del. Γγ¹ || ἀλλὰ T Vat || s. 2 9 σαυτὸν SiG || 12 μέμνησο Tt || 13 ὀλύπια Π || s. 3 15 οὔτω Π

c. 52 s. 1 3 ἀποδείξεων: ω ex o ut vid. SiG^{1*pc} || 4 βεβαιωτικὸς SiC^{ac1}

c. 53 s. 1 3 εἰμι] εἰμῖν εἰμῆ Ww (altero loco) || s. 3 8 γιννέσθω ACWwSiJ || s. 4 9 Μέλιτος: ι fort. p.c. SiG¹

PART TWO

[NILUS]' ADAPTATION

CONSPECTUS SIGLORUM

- M** Venetus Marcianus gr. 131 (coll. 471), s. XI
P Parisinus gr. 1220, s. XIV; N.B. lectiones quas P^{1pc} et P² a
Par mutuati sunt in apparatu non notantur

quae ratio inter codices **MP** intercedat incertum est: aut **P** ex **M** derivatus est aut uterque codex e fonte communi fluxit.

Hic illic citantur:

- H** Hafniensis deperditus, a M. Meibom collatus
H[?] in locis hoc siglo notatis Meibom silet de lectione codicis **H**
O Vaticanus Ottobonianus gr. 25, A.D. 1564-1565
R editio Romana, anno 1673 curante J. Suarez in lucem emissa
V Vaticanus gr. 1434, s. XII-XIII
W Vaticanus gr. 653, s. XIV

Studiosi in apparatu critico laudati:

M. Meibom, in editione *Encheiridii* a. 1711 in lucem emissa

M. Piscopo, *La tradizione manoscritta della Parafrasi del Manuale di Epitteto di S. Nilo*, Helicon 9/10 (1969-1970), 593-603

O.J. Schrier (privatim)

J. Schweighäuser, *Epicteteae Philosophiae Monumenta* V, 95-138

C. Wotke, *Handschriftliche Beiträge zu Nilus' Paraphrase von Epiktets >Handbüchlein<*, WS 14 (1892), 69-74

Schweighäuser^T = Schweighäuser in textu

Schweighäuser^N = Schweighäuser in notis

X^{ac} X ante correctionem

X^{pc} X post correctionem

X ^{ac}	X ante correctionem, a prima manu correctus
X ^{mg}	X in margine
X ^{sl}	X supra lineam
X ^{il}	X infra lineam
X ^t	X in textu
{ }	litterae vel verba ita inclusa delenda sunt
< >	litterae vel verba ita inclusa addenda sunt
[]	litterae vel verba ita inclusa non iam leguntur

ΕΠΙΚΤΕΤΙ ΕΝΧΕΙΡΙΔΙΟΝ
AD CHRISTIANORUM USUM ACCOMMODATUM
SANCTO NILO ANCYRANO FALSO ATTRIBUTUM

ΕΠΙΚΤΗΤΟΥ ΕΓΧΕΙΡΙΔΙΟΝ

5 **c. 1** Τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν ὑπόληψις, ὁρμή, ὄρεξις, ἔκκλισις, καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, ἡ κτῆσις, δόξα, ἀρχαί, καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα. [2] καὶ τὰ μὲν ἐφ' ἡμῖν ἐστὶν φύσει ἐλεύθερα, ἀκώλυτα, ἀπαραπόδιστα· τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῇ, δοῦλα, κωλυτά, ἀλλότρια.

5 **c. 3** Μέμνησο οὖν ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῇς καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσῃς, ταραχθήσῃ, μέμψῃ καὶ θεὸν καὶ ἀνθρώπους· ἐὰν δὲ τὸ σὸν μόνον οἰηθῇς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥς ἐστὶν, ἀλλότριον, οὐδεὶς σε ἀναγκάσει οὐδέποτε, οὐδεὶς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐδὲ ἐγκαλέσεις οὐδενί, ἄκων πρᾶξεις οὐδὲ ἓν, ἐχθρὸν οὐδένα ἔξεις, οὐδεὶς σε βλάψει, οὐδὲ γὰρ βλαβερὸν τι πείσῃ.

5 **c. 4** Τηλικούτων οὖν ἐφίεμενος μέμνησο ὅτι οὐ δεῖ μετρίως κεκινημένως ἅπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἐφίεναι παντελῶς, τὰ δὲ ὑπερτίθεσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ ταῦτα θέλῃς καὶ πλουτεῖν καὶ ἄρχεῖν, τυχὸν μὲν οὐδὲ αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι· πάντων γε μὴν ἐκείνων ἀποτεύξῃ δι' ὧν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται.

c. 5 Εὐθὺς οὖν πάσῃ φαντασίᾳ τραχείᾳ μελέτα ἐπιλέγειν ὅτι «φαντασία εἶ καὶ οὐ πάντως τὸ φαινόμενον»· ἔπειτα ἐξέταζε αὐτὴν καὶ δοκίμαζε τοῖς κανόσιν οἷς ἔχεις, πρώτῳ δὲ τούτῳ καὶ μάλιστα,

titulus ἐπικτήτου ἐγχειρίδιον **R**: ἐπικτήτου ἐγχειρίδιος **M**: deest in **P**, ubi autem in capite paginae legitur δέρκου βίβλον τήνδε σοφῆς μελίσσης ὁμόεργον || 1 3-4 οὐκ-ἔργα om. **M**^{ac} (add. **M**²) || 2 4 ἐστὶ **P** || ἐλευθέρα **M**^{ac}: ἐλευθερα (sic) **MP**^c || 3 3 οἰηθῇς: οἰη[.]ῆς **M**^{ac1} || 6 οὐδὲ ἓν] οὐδεέν **P** (fort. οὐδέν a.c.) || βλάψει] βλάψῃ **P**^{ac1} || 4 1 κεκινημένως **MP**: κεκινημένον Schweighäuser ex **H**² || 2 ἐφίεναι scripsi: ἐφίεμενον Schweighäuser ex **P** (ut falso opinatur): ἐφίεμενος **MP**: ἀφίεναι Schweighäuser^N ex *Ench* || 5 πάντων] πάντως Schweighäuser^N ex *Ench* || μόνων] μόνον Schweighäuser ex **H(O)R** || 6 ἐλευθερία] καὶ ἐλευθερία **P** || 5 2 πάντα **P** || 3 ἔχοις **P**

5 πότερον περὶ τὰ ἐφ' ἡμῖν ἐστὶν ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν. κἄνπερ ἢ τι τῶν οὐκ ἐφ' ἡμῖν, πρόχειρον ἔστω τὸ ὅτι «οὐδὲν πρὸς ἐμέ».

c. 6 Μέμνησο ὅτι ὀρέξεως ἐπαγγελία ἐπιτυχία οὐ ὀρέγεται, ἐκκλίσεως ἐπαγγελία τὸ μὴ περιπίπτειν ἐκείνῳ ὃ ἐκκλίνεται· ὁ μὲν ἐν ὀρέξει ἀποτυγχάνων ἀτυχής, ὁ δὲ ἐν ἐκκλίσει περιπίπτων δυστυχής. ἐὰν μὲν οὖν μόνον ἐκκλίνῃς τὰ παρὰ φύσιν τῶν ἐπὶ σοί, οὐδενὶ ὧν
5 ἐκκλίνεις περιπεσῇ· νόσον δ' ἂν ἐκκλίνῃς ἢ πενίαν ἢ θάνατον, δυστυχήσεις.

c. 7 Ἄρον οὖν τὴν ἐκκλίσιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ μετὰθεσ ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὀρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἄνελε· ἂν τε γὰρ ὀρέγῃ τῶν οὐκ ἐφ' ἡμῖν τινος, ἀτυχεῖν ἀνάγκη· τῶν δὲ οὐκ ἐφ' ἡμῖν ὅσων ὀρέγεσθαι καλόν, οὐδὲν
5 οὐπω σοι πάρεστι. μόνῳ δὲ τῷ ὁρμᾶν ἢ ἀφορμᾶν χρῶ, κούφως, ἀνυπερθέτως καὶ μεθ' ὑπεξαίρεσεως καὶ ἀνειμένως.

c. 8 Ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρείας παρεχόντων ἢ στεργομένων μέμνησο ἐπιλέγειν ὁποῖόν ἐστιν, ἀπὸ τῶν σμικροτάτων ἀρξάμενος. ἂν χύτραν στέργῃς, ὅτι «χύτραν στέργω»· κατεαγείσης γὰρ οὐ ταραχθήσῃ. ἂν παιδίον σαυτοῦ καταφιλήῃς ἢ γυναῖκα, ὅτι
5 ἄνθρωπον καταφιλεῖς· ἀποθανόντος γὰρ οὐ ταραχθήσῃ. [9] ὅταν ἄπτεσθαί τινος ἔργου μέλλῃς, ὑπομίμνησκε σεαυτὸν ὁποῖόν τί ἐστι τὸ ἔργον. ἐὰν λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐνσειομένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας. καὶ οὕτως ἀσφαλέστερον ἄψῃ τοῦ
10 ἔργου, ἐὰν ἐπιλέγῃς εὐθύς ὅτι «λούσασθαι θέλω καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν τηρῆσαι· οὐ τηρήσω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα.»

c. 10a Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα. ὁ θάνατος οὐ δεινόν, ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο· ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι δεινόν, ἐκεῖ τὸ δεινόν ἐστίν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταραττώμεθα ἢ
5 λυπώμεθα, μηδέποτε ἄλλον μηδένα αἰτιώμεθα, ἀλλ' ἐαυτούς, τουτέστι τὰ ἐαυτῶν δόγματα.

4-5 κἄνπερ ἢ τι τῶν οὐκ ἐφ' ἡμῖν] κἄν περὶ τι τῶν οὐκ ἐφ' ἡμῖν vel κἄν περὶ τι τῶν οὐκ ἐφ' ἡμῖν ἢ vel κἄν ἢ τι τῶν οὐκ ἐφ' ἡμῖν ci. Schweighäuser^N || 6 2 τὸ Schweighäuser ex R: τῷ M: τὰ P || ὁ] καὶ ὁ Schweighäuser^N ex Ench || 4 τῶν] τὴν P || 5 νόσον: on fort. p.c. P¹ || 7 4 δ' P || οὐκ MP: del. Schweighäuser ex R || ὅσων-καλόν Schweighäuser^N ex Ench: ὅσον-καλὸν MP: ὅσον-καλόν Schweighäuser ex R || 4-5 οὐδὲν οὐπω] οὐπω Schweighäuser ex R || 8 3 κατεαγείσης] καταγείσης P^{ac1} ut vid. || 5 καταφιλεῖς] καταφιλῶ Schweighäuser ex H || 9 7 γενόμενα M || 11 τηρῆσθαι P || post τηρῆσαι lacunam statuit Schweighäuser || ἀγανακτῶ M || 10a 2 ὁ θάνατος] οἶον ὁ θάνατος Schweighäuser ex P^CHR || 4 ἐκεῖ] ἐκεῖνο Schweighäuser^N ex Ench || ἐμποδιζώμεθα] ἐμποδιζόμεθα P^{ac1}

c. 10b Ἀπαιδεύτου ἔργον τὸ ἄλλω ἐγκαλεῖν ἐφ' οἷς αὐτὸς πρᾶττει κακῶς· ἡργμένου παιδεύεσθαι τὸ ἐαυτῷ· πεπαιδευμένου τὸ μήτε ἄλλω μήτε ἐαυτῷ.

c. 11 Μηδενὶ ἐπαρθῆς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος ἐπαιρόμενος ἔλεγε ὅτι «καλὸς εἰμι», οἰστὸν ἂν ἦν· σὺ δὲ ὅταν λέγῃς ἐπαιρόμενος ὅτι «ἵππον καλὸν ἔχω», ἴσθι ὅτι ἐπὶ ἵππῳ ἀγαθῷ ἐπαίρη. τί οὖν ἐστι σόν; χρῆσις φαντασιῶν. ὅταν οὖν ἐν χρήσει φαντασιῶν κατὰ φύσιν ἔχῃς, τηνικαῦτα εὐλόγως ἐπαρθῇσῃ· τότε γὰρ ἐπὶ σῷ τινι ἀγαθῷ ἐπαρθῇσῃ.

c. 12a Καθάπερ ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ὑδρεύσασθαι ὁδοῦ πάρεργον, καὶ κοχλίδιον ἀναλέξαι καὶ βολβάριον, τετάσθαι δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι, μὴ τι ὁ κυβερνήτης καλῇ, κἂν καλέσῃ, πάντα ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῇς ὡς τὰ πρόβατα, οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ κοχλιδίου καὶ βολβαρίου γυναικάριον καὶ παιδίον, οὐδὲ(ν) κωλύσει.

c. 12b Ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον ἀφεῖς ἐκεῖνα, μηδὲ ἐπιστρεφόμενος· ἐὰν δὲ γέρων ἦς, μηδὲ ἀπαλλαγῇς ποτε τοῦ πλοίου μακράν, μὴ ποτε καλούμενος ἐλλίπῃς.

c. 13 Μὴ ζῆτει τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεται γίνεσθαι, καὶ εὐδαιμονήσεις. νόσος σώματός ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὐ, ἐὰν μὴ αὐτὴ θέλῃ. χῶλωσις σκέλους ἐστὶν ἐμπόδιον, σὸν δὲ οὐ.

c. 14 Ἐφ' ἐκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ. ἂν καλὸν ἴδῃς ἢ καλὴν, εὐρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν· ἐὰν πόνος προσφέρηται, εὐρήσεις καρτερίαν· ἐὰν δὲ λοιδορία, εὐρήσεις ἀνεξικακίαν. καὶ οὕτω ἐθιζόμενόν σε οὐ συναρπάζουσιν αἱ φαντασίαι.

c. 15 Μηδέποτε ἐπὶ μηδενὸς εἶπῃς ὅτι «ἀπώλεσεν αὐτό», ἀλλ' ὅτι «ἀπέδωκεν». τὸ παιδάριον ἀπέθανεν; ἀπεδόθη. ἢ γυνὴ ἀπέθανεν; ἀπεδόθη. τὸ χωρίον ἀφηρέθη; οὐκοῦν ἀπεδόθη. «ἀλλὰ κακὸς ὁ ἀφελόμενος.» τί δέ σοι μέλει, διότι ἀπῆτησεν ὁ δούς; μέχρι δ' ἂν

10b 1 αὐτὸς] αὐτὸ **M**^{ac1/2} || 2 κακῶς] κακῶι **M**^{ac2} || τὸ prius] τῷ **M**^{ac2} || 11 1 μηδενὶ] ἐπὶ μηδενὶ Schweighäuser^N ex *Ench* || 2 ἔλεγε] ἔλεγεσ **M**^{1/2sl} **P** || 12a 7 οὐδὲν Schweighäuser ex **R**: οὐδὲ **MP** || 13 2 νόσος: v erasum in **P** || 4 post ἐμπόδιον lacunam statuit Piscopo || 14 4 λοιδορίαν **P**^{ac1} || 5 ἀνεξεκακίαν **P** || συναρπάσουσι **R** (probat Schweighäuser^N) || 15 1-2 ἀπώλεσεν-ἀπέδωκεν **MP**: ἀπώλεσα-ἀπέδωκα **H**²: ἀπώλεσας-ἀπέδωκας Schweighäuser ex **R** || 2 ἀπέθανεν alterum] ἀπέθανε **P** || 3 κακὸς: ο **M**^{1pc} || 4 δαί σοι **M** || μέλει Schweighäuser ex **H(O)R**: μέλλει **MP** || διότι] fort. legendum δι' ὅτι || δ' om. **P**

5 διδῶται, ὡς ἀλλοτρίων αὐτῶν ἐπιμελοῦ, ὡς τοῦ πανδοχείου οἱ παριόντες.

c. 16 Εἰ προκόψαι θέλεις, ἄφες τοὺς τοιούτους ἐπιλογισμούς· «ἂν ἀμελήσω τῶν ἐμῶν, οὐχ ἔξω διατροφήν»· «ἂν μὴ κολάσω τὸν παῖδα, πονηρὸς ἔσται.» κρεῖσσον γάρ ἐστι λιμῶ ἀποθανεῖν ἄλυπον καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν ἀφθόνοις ταρασσόμενον· κρεῖσσον
5 καὶ τὸν παῖδα κακὸν εἶναι ἢ σὲ κακοδαίμονα.

c. 17 Ἄρξαι τοιγαροῦν ἀπὸ τῶν μικρῶν. ἐκχεῖται τὸ ἐλάδιον, κλέπτεται τὸ οἶνάριον. ἐπίλεγε· «τοσοῦτου πωλεῖται ἀπάθεια, τοσοῦτου ἀταραξία· προῖκα δὲ οὐδὲν περιγίνεται.» ὅταν καλῆς τὸν παῖδα, ἐνθυμοῦ ὅτι δύναται μὴ ὑπακοῦσαι, ἢ ὑπακούσας μηδὲν
5 ποιῆσαι ὧν θέλεις· ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς ἵνα ἐπ' ἐκείνῳ ἢ τὸ σὲ μὴ ταραχθῆναι.

c. 18 Εἰ προκόψαι θέλεις, ὑπόμεινον ἔνεκα τῶν ἐκτὸς ἄνους δόξαι ἢ ἡλίθιος. μηδὲν βούλου ἐπίστασθαι· κὰν δόξης τις εἶναι τιςιν, ἀπίσται σεαυτῷ. ἴσθι γὰρ ὅτι οὐ ράδιον καὶ τὴν σεαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν φυλάξαι καὶ τὰ ἐκτός· ἀλλὰ τοῦ
5 ἐτέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελῆσαι πᾶσα ἀνάγκη.

c. 19 Ἄν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς φίλους πάντως ζῆν, ἡλίθιος εἶ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω καὶ τὸν παῖδα ἐὰν θελήσῃς μὴ ἀμαρτάνειν, μωρὸς εἶ· θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλ' ἄλλο
5 τι. ἐὰν δὲ θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν, τοῦτο δύνασαι· τοῦτο οὖν ἄσκει ὃ δύνασαι. [20] κύριος ἕκαστός τις ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ μὴ θελομένων ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφελῆσθαι. ὅστις οὖν ἐλεύθερος εἶναι βούλεται, μήτε θελέτω μήτε φευγέτω τι τῶν ἐπ' ἄλλοις· εἰ δὲ μή, δουλεύειν ἀνάγκη.

c. 21 Μέμνησο ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεσθαι. περιφερόμενόν τι γέγονεν κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε. παρέρχεται· μὴ κάτεχε. οὕπω ἤκει· μὴ ἐπίβαλλε πόρρω τὴν ὄρεξιν, ἀλλὰ περίμενε μέχρις ἂν γένηται κατὰ σέ. οὕτως πρὸς
5 τέκνα, οὕτως πρὸς γυναῖκα, πρὸς ἀρχάς, πρὸς πλοῦτον· καὶ ἔση ἄξιός ποτε τοῦ θεοῦ ἄνθρωπος. ὅταν δὲ καὶ προσενεχθέντων σοι

17 1 ἐλλάδιον **M** || 2 τοσοῦτου alterum] τοσοῦτο[.] **P**^{ac1} || 4 μηδὲν] μηδὲ **M**^{ac2} || 5 ποιήσης **P** || οὕτω **M**^{ac1} || ἐστὶν] ἐστὶ **P**^{ac1} || 18 1 ὑπόμεινον edd.: ὑπόμενον **MP** || ἔνακα **P** || ἄνους] ἄνους addita linea supra nou (= ἀνθρώπους) **M**^{ac2} || 2 ἢ erasum in **P** || βόλου **P** || 19 1 τέκνα] τέτνα **P**^{ac1} || 20 6 κύριος ἕκαστος τις ἐστὶν ὁ **M**: κύριος ἕκαστος τις ἐστὶν, ὁ **P**^{1pc}: κύριος ἕκαστος ἐστὶν, ὁ **P**^{ac}: κύριος ἕκαστου τις ἐστὶν; ὁ ci. Schweighäuser^N || 8 ἐλεύθερος om. **P**^{ac1} || 9 ἀνάγκη] [.]νάγκη **P**^{ac1} || 21 1 ὅτι om. **P** || 2 γέγονε **P** || 3 μετάλαβε] μετάβαλε **M**^{ac1}: μετάβαλλε **P**^{ac1} || 6 τοῦ edd.: τῶν **MP**

μὴ λάβης ἀλλὰ περιΐδης, τότε οὐ μόνον ἄνθρωπος ἔση θεοῦ, ἀλλὰ καὶ ὡς ἄγγελος.

5 c. 22 Ὅταν κλαίοντα ἴδῃς τινὰ ἐν πένθει ἢ ἀποδημοῦντος τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μή σε ἡ φαντασία συναρπάσῃ ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἐκτός, ἀλλ' εὐθύς ἔστω πρόχειρον ὅτι «τοῦτον θλίβει οὐ τὸ συμβεβηκός (ἄλλον γὰρ οὐ
5 θλίβει), ἀλλὰ τὸ δόγμα τὸ περὶ τούτων.» μέχρι μέντοι λόγου μὴ ὅκνει συμπεριφέρεσθαι αὐτῷ, κἂν οὕτως τύχῃ, συνεπιστενάξαι, προσέχων μέντοι μὴ καὶ ἔξωθεν στενάξῃς.

5 c. 23 Μέμνησο ὅτι ὑποκριτὴς εἶ δράματος, οἴου δ' ἂν θέλῃ ὁ διδάσκαλος. ἂν βραχύ, βραχέος· ἂν μακρόν, μακροῦ· ἐάν σε πτωχὸν ὑποκρίνασθαι θέλῃ, ἵνα καὶ τοῦτον εὐφυῶς ὑποκρίνῃ· ἂν χωλόν, ἂν ἄρχοντα, ἂν ιδιώτην. σὸν γὰρ τοῦτο ἔστιν, τὸ δοθὲν
5 πρόσωπον ὑποκρίνασθαι καλῶς· ἐκλέξασθαι δὲ αὐτὸ ἄλλου.

5 c. 24 Κόραξ ὅταν μὴ αἴσιον κεκράγῃ, μὴ συναρπαζέτω σε ἡ φαντασία τοῦ δαίμονος, ἀλλ' εὐθύς διαίρει παρὰ σεαυτῷ καὶ λέγε· «τούτων ἐμοὶ οὐδὲν ἐπισημαίνεται, ἀλλ' ἢ τῷ σώματί μου ἢ τῷ κτησιδίῳ μου καὶ τῷ δοξαρίῳ μου ἢ τοῖς τέκνοις ἢ τῇ γυναικί. ἐμοὶ
5 δὲ πάντα αἴσια σημαίνεται, ἐὰν ἐγὼ θέλω· ὅτι γὰρ ἂν τούτων ἀποβαίνῃ, ἐπ' ἐμοὶ ἔστιν αὐτὸ καλῶς θέσθαι.»

c. 25 Ἀνίκητος εἶναι δύνασαι, ἐὰν εἰς μηδένα ἀγῶνα καταβαίνῃς ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι.

5 c. 26 Ὅρα μὴ ποτε ἰδὼν τινὰ προτιμώμενον ἢ μεγαλυνόμενον ἢ ἄλλως εὐδοκιμοῦντα μακαρίσης ὑπὸ τῆς φαντασίας συναρπασθεῖς. ἂν γὰρ ἐν τοῖς ἐφ' ἡμῖν ἡ οὐσία τοῦ ἀγαθοῦ ᾗ, οὔτε φθόνος οὔτε ζηλοτυπία χώραν ἔχει· οὐδὲ γὰρ στρατηγὸς ἢ πρύτανις ἢ ὑπατος εἶναι θέλεις, ἀλλ' ἐλεύθερος· μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν οὐκ ἐφ' ἡμῖν.

5 c. 27 Μέμνησο ὅτι οὐχ ὁ λοιδορῶν ἢ ὁ τύπτων ὑβρίζει, ἀλλὰ τὸ δόγμα τὸ περὶ τούτων ὡς ὑβριζόντων. ὅταν οὖν ἐρεθίσῃ σέ τι, ἴσθι ὅτι ἡ σὴ σε ὑπόληψις ἠρέθηκε. τοιγαροῦν ἐν πρώτοις πειρῷ ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι· ἐὰν γὰρ ἅπαξ χρόνου καὶ διατριβῆς τύχῃς, ῥᾶον κρατήσεις σεαυτοῦ.

22 4 πρόχειρος P^{ac1} || 6 οὕτω P || 7 ἔξωθεν MP: ἔσωθεν Schweighäuser ex R || 23 1 δ' ἂν] fort. legendum δᾶν || 2 βραχέος: parva rasura post εἰ in M || 3 ὑποκρίνεσθαι P || 4 ἔστι P^{ac1} || 25 1 εἰς om. P^{ac1} || 26 5 ἐλεύθερος] εὐθερος P || 27 2 σε in rasura P¹ || 3 ἠρέθηκε M^{ac1} || 4 γὰρ om. P^{ac1} || 5 κρατήσης P

c. 28 Θάνατος καὶ φυγὴ καὶ πάντα ἄλλα τὰ δεινὰ φαινόμενα πρὸ ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, καὶ πάντων δὲ μάλιστα ὁ θάνατος· καὶ οὐδὲν οὐδέποτε οὔτε ταπεινὸν ἐνθυμηθῆσῃ οὔτε ἄγαν ἐπιθυμήσεις τινός.

c. 29 Εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς καταγελασθησόμενος, ὡς καταμωκησομένων πολλῶν καὶ ἐρούντων ὅτι «ἄφνω φιλόσοφος ἡμῖν ἐпанελήλυθεν» καὶ «πόθεν ἡμῖν αὕτη ἡ ὀφρὺς;» σὺ δὲ ὀφρὺν μὲν μὴ ἔχε, τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν. μέμνησό τε διότι, ἐὰν μὲν ἐμμένῃς τοῖς αὐτοῖς, οἱ καταγελῶντές σου πρότερον οὗτοί σε ὕστερον θαυμάσονται· ἐὰν δὲ ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.

c. 30 Ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν ἐν παντὶ τὸ εἶναι φιλόσοφος· εἰ δὲ δοκεῖν βούλει τὸ εἶναι, σαυτῷ φαίνου καὶ ἱκανὸν ἔστιν.

c. 31a Οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν· «ἄτιμος διαβιώσομαι, καὶ οὐδεὶς οὐδαμοῦ.» εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν (ὥσπερ ἐστίν), οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ ἐν αἰσχυρῷ. μή τι οὖν σὸν ἐστὶν ἔργον τὸ ἢ ἀρχῆς τυχεῖν ἢ παραληφθῆναι εἰς ἐστίασιν; οὐδαμῶς. πῶς οὖν ἔτι τούτοις ἐστὶν ἀτιμία; πῶς δὲ καὶ οὐδεὶς οὐδαμοῦ ἔσῃ, ὃν ἐν μόνοις εἶναί τινα δεῖ τῶν ἐπὶ σοί, ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίῳ; ἀλλὰ σοι οἱ φίλοι ἀβοήθητοι ἔσονται; τί λέγεις τὸ ἀβοήθητοι; οὐχ ἔξουσι παρὰ σοῦ κερμάτιον, οὐδὲ πολίτας Ῥωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν ὅτι ταῦτα τῶν ἐφ' ἡμῖν ἐστίν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἐτέρῳ ἢ μὴ ἔχει αὐτός;

c. 31b «Κτήσαι οὖν» φησὶν «ἵνα καὶ ἡμεῖς ἔχωμεν.» εἰ δύναμαι κτήσασθαι ἑαυτὸν αἰδήμονα καὶ πιστὸν καὶ μεγαλόφρονα, δείκνυε τὴν ὁδὸν καὶ κτήσομαι. εἰ δ' ἐμὲ ἀξιοῦτε τὰ ἀγαθὰ τὰ ἑμαυτοῦ ἀπολέσαι, ἵνα ὑμεῖς τὰ μὴ ἀγαθὰ περιποιήσησθε, ὁρᾶτε ὑμεῖς πῶς ἄδικοί ἐστε καὶ ἀγνώμονες. τί δὲ καὶ βούλεσθε μᾶλλον, ἀργύριον ἢ

28 1 ἄλλα] τᾶλλα (sic) ci. Schweighäuser^N: malim τὰ ἄλλα || 2 σοι om. **P** || 29 1 ἐπιθυμηθεῖς **P** || 30 1 πρὸς τὸ **P**: πρὸ τοῦ **M** || 2 τὸ **MP**: τῷ Schweighäuser ex *Ench* || 3 δοκεῖν] δοκεῖ **P**^{ac1} || τὸ **MP**: τῷ ci. Schweighäuser: τῷ ci. Wofke || ἐστὶ **P** || 31a ¹ | διαβιώσομαι] ἐγὼ διαβιώσομαι Schweighäuser ex **R** || ³⁵ ἔτι τούτοις] ἐπὶ τούτοις Schweighäuser ex **H**: ἔτι ἐν τούτοις ci. Schweighäuser^N (ex ἐν τούτοις **R**) || ⁴⁶ τῶν] τὸν **P**: τοῖς Schweighäuser ex **P** (ut falso opinatur) || 31b ⁷¹ | ἔχομεν **P**^{ac1} || 2 post κτήσασθαι add. τηρῶν Schweighäuser ex **R**, fort. recte || ⁸³ δ' ἐμὲ scripsi: δέ με **MP** || ἀξιοῦτε] ἀξιοῦται **M**^{ac1} || ⁹⁵ δὲ **P**: δαὶ **M** || βούλεσθαι **P** (ε **P**^{1st}) || ⁹⁸ ἀξιοῦτε] ἀξιοῦται **M**^{ac1}

φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν μοι μᾶλλον συλλαμβά-
νετε, καὶ μὴ δι' ὧν ἀποβάλλω αὐτὰ ταῦτα, ἐκεῖνά με πρᾶσσειν
ἀξιοῦτε.

c. 31c «Ἀλλὰ ἡ πατρίς,» φησὶν «ὅσον ἐπ' ἐμοί, ἀβοήθητος 10
ἔσται.» πάλιν, ποίαν καὶ ταύτην βοήθειαν; στοὰς οὐχ ἔξει διὰ σέ, 11
οὐδὲ βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γὰρ ὑποδήματα ἔχει διὰ τὸν 12
5 σκυτέα, οὐδὲ ὅπλα διὰ τὸν χαλκέα· ἱκανὸν δέ, ἂν ἕκαστος ἐκπλη-
ρώσῃ τὸ ἑαυτοῦ ἔργον. εἰ δε ἄλλον τινὰ αὐτῇ κατεσκεύαζες 12
πολίτην πιστὸν καὶ αἰδήμονα, οὐδὲν αὐτὴν ὠφέλεις; «ναί.» οὐκοῦν 13
τοῦδεῖς ἑαυτὸν ἂν ὠφέλησεν ἢ αὐτήν†. «τίνα οὖν» φησὶν «ἔξω 13
χώραν ἐν τῇ πόλει;» ἦν ἐὰν δύνῃ φυλάττων ἅμα ἑαυτὸν πιστὸν καὶ 14
αἰδήμονα. εἰ δὲ ἐκείνην ὠφελεῖν βουλόμενος ἀποβάλλεις ταῦτα, τί 14
0 τὸ ὄφελος ἂν αὐτῇ γένοιτο, ἀναιδὴς καὶ ἄπιστος ἀποτελεσθεῖς;
[32a] προειμῆθη τίς σου ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν τῷ 1
παραληφθῆναι εἰς συμβούλιον; εἰ μὲν ἀγαθὰ ταῦτά ἐστι, χαίρειν σε 2
δεῖ ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά, μὴ ἄχθου ὅτι σὺ μὴ 3
ἔτυχες. μέμνησο δὲ διότι σὺ οὐ δύνασαι μὴ τὰ αὐτὰ ποιῶν πρὸς τὸ 3
5 τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν τῶν ἴσων ἀξιοῦσθαι. πῶς γὰρ ἴσον 4
δύναται ἔχειν ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς τῷ φοιτῶντι, ὁ μὴ παρα- 5
πέμπων τῷ παραπέμποντι, ὁ μὴ ἐπαινῶν τῷ ἐπαινοῦντι; ἄδικος οὖν 5
ἔση καὶ ἀπληστος, εἰ μὴ προέμενος ταῦτα ἀνθ' ὧν ἐκεῖνα πιπράσ-
κεται προῖκα αὐτὰ βουλήσῃ λαμβάνειν.

c. 32b Ἀλλὰ πόσου πιπράσκονται θρίδακες; ὀβολοῦ, ἂν οὕτω 6
τύχη. ἂν οὖν τις προέμενος τὸν ὀβολὸν λάβῃ θρίδακας, σὺ δὲ μὴ 7
προέμενος μὴ λάβῃς, μὴ οἴου ἔλαττον ἔχειν τοῦ λαβόντος· ὥς γὰρ 8
ἐκεῖνος ἔχει θρίδακας, οὕτως σὺ τὸν ὀβολὸν ὃν οὐκ ἔδωκας. οὕτω 9
5 καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ' ἐστίασίν τινος; οὐ γὰρ ἔδωκας τῷ
καλοῦντι ὅσου πωλεῖ τὸ δεῖπνον· ἐπαίνου δὲ αὐτὸ πωλεῖ. δὸς τὸ 10
διάφορον, εἴ σοι λυσιτελές, ὅσου πωλεῖται· εἰ δὲ κάκεῖνα θέλεις μὴ 10
προίεσθαι καὶ ταῦτα λαμβάνειν, ἄπληστος εἶ καὶ ἀβέλτερος. οὐδὲν 11

31c ¹⁰² ἔξει] ἔξ[.] P^{ac}I || ¹¹⁴ 4 σκυτέα-χαλκέα] χαλκέα-σκυτέα Schweighäuser ex *Ench* || ἐκπληρώσῃ] ἐκπληρώσει Schweighäuser ex **R** et P^{ac}I || ¹²⁵ τινὰ αὐτῇ scripsi: τινὰ αὐτῇ **MP**: τινὰ Schweighäuser (error typographicus) || 6-7 οὐκοῦν οὐδεῖς ἑαυτὸν ἂν ὠφέλησεν ἢ αὐτήν **MP**: οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς ἢς αὐτῇ Schweighäuser (fort. ἂν ἦς vel ἂν εἴης Schweighäuser^N): fort. οὐκοῦν οὐδεῖς ἑαυτὸν ἂν (μᾶλλον) ὠφέλησεν ἢ αὐτήν || ¹³⁸ ἑαυτὸν O.J. Schrier (privatim): ἑμαυτὸν **MP**: σεαυτὸν Schweighäuser ex **R**: τὸν Schweighäuser^N || 8-9 πιστὸν καὶ αἰδήμονα] πιστὸν φίλον δῆμονα **P** || ¹⁴¹⁰ τὸ del. Schweighäuser^N ex *Ench* || αὐτῇ edd.: αὐτῇ **MP** || γένοιτο **MP**: γένοιο Schweighäuser^N ex *Ench* || 32a ¹¹¹ ἐστιάσει] ἐστιάσ[.] || P^{ac}I || ⁴¹⁷ τῷ alterum] τὸ P^{ac}I || 32b ⁸⁴ θρίδ[.]κας P^{ac}I || ⁹⁵ ἐνταῦτα P^{ac}I || ἔδωκας] ἔδω/ἔδωκας **P** || 6 αὐτὸ] αὐτῷ **P**: αὐτοῦ Schweighäuser ex **H(O)R** || post πωλεῖ alterum add. θεραπείας πωλεῖ Schweighäuser ex **R**

- οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις τὸ μὴ ἐπαινέσαι τοῦτον ὃν οὐκ ἠθέλες, τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου.
- c. 33 Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν οὐ δια-
 φερόμεθα πρὸς ἀλλήλους. οἶον ὅταν ἄλλου παιδάριον κατεάξῃ τὸ
 ποτήριον, πρόχειρον εὐθὺς ὅτι «τῶν γινομένων». ἴσθι οὖν ὅτι, κἂν
 τὸ σὸν κατεαγῇ, τοιοῦτον εἶναί σε δεῖ, ὅποῖον ὅτε καὶ τὰ ἄλλα
 κατεάγῃ. οὕτω μετατίθει καὶ ἐπὶ τὰ μείζονα. τέκνον ἄλλου τέθνη-
 κεν ἢ γυνή· οὐδεὶς ἐστὶν ὅστις οὐκ ἂν εἴποι διότι «ἀνθρώπινον». ἀλλ' ὅταν τὸ αὐτοῦ τινος ἀποθάνῃ, εὐθὺς «οἶμοι» καὶ «τάλας ἐγώ». ἐχρῆν δὲ μεμνήσθαι τί πάσχομεν περὶ ἄλλων ὡς αὐτὸ ἀκούσαντες. [34a] ὥσπερ σκοπὸς πρὸς τὸ ἀποτυγχάνειν οὐ τίθεται, οὕτως οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται.
- c. 34b Εἰ μὲν τὸ σῶμά σου τις ἐπέτρεπεν τῷ ἀπαντήσαντι, ἡγανάκτεις ἂν· ὅτι δὲ σὺ τὴν γνώμην τὴν σαυτοῦ ἐπιτρέπεις τῷ τυχόντι, ἵνα, ἐὰν λοιδορηταί σοι, ταραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ αἰσχύνη τούτου ἔνεκα;
- c. 34c Ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό· εἰ δὲ μή, τὴν μὲν πρώτην προθύμως ἤξεις, ἅτε μηδὲν τῶν ἐξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανέντων τινῶν αἰσchrῶν ἀποστήσῃ.
- c. 35a Θέλεις Ὀλύμπια νικῆσαι; κἀγώ, νῆ τὸν θεόν· κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἅπτου τοῦ ἔργου.
- c. 35b Δεῖ εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν, ἀπλῶς ὡς ἱατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἴτα ἐν τῷ ἀγῶνι παρέρχεσθαι, ἔστιν δὲ ὅτε χεῖρα βαλεῖν, σφυρὸν τρέψαι, πολλὴν ἀφὴν καταπιεῖν, ἔσθ' ὅτε μαστιγωθῆναι, καὶ μετὰ τούτων πάντων νικηθῆναι. ταῦτα ἐπισκεψάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ ἀθλεῖν· εἰ δὲ μή, ὡς τὰ παιδία ἀναστραφήσῃ, ἃ νῦν μὲν παλαιστὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει, εἴτα τραγῳδεῖ. οὕτω καὶ σὺ νῦν μὲν ἀθλητής, νῦν δὲ μονομάχος, εἴτα ῥήτωρ, εἴτα φιλόσοφος, ὅλη

33 ²⁴ τὰ ἄλλα] τὰ ἄλλου, vel potius τὸ ἄλλου vel τὸ τοῦ ἄλλου Schweighäuser^N ex *Ench* II 48 ὡς αὐτὸ] fort. ὡσαύτως Meibom: fort. τὸ αὐτὸ Schweighäuser^N II 34b ²¹ ἐπέτρεπε P II 34c ³³ μηδὲν] μηδὲ M II 35a ¹ Ὀλύμπιον M II 35b ²³ ψύχει] ψύχη (sic) M II ³⁵ ἔστι PP^c II βαλεῖν] ἐκβαλεῖν Schweighäuser^N ex *Ench* II τρέψαι MP: στρέψαι Schweighäuser ex *Ench* II 6 μαστιγωθῆναι] καὶ μαστιγωθῆναι Schweighäuser ex H II κινηθῆναι P II 47 ἔργου P

δὲ τῇ ψυχῇ οὐδέν· ἄλλ' ὡς πίθηκος πᾶσαν θέαν ἐὰν ἴδῃς μιμῇ, καὶ ἄλλο ἐξ ἄλλου σοι ἀρέσκει. οὐ γὰρ μετὰ σκέψεως ἡλθες ἐπὶ τι οὐδὲ περιώδευσας, ἀλλ' εἰκῇ καὶ κατὰ ψυχρὰν ἐπιθυμίαν. οὕτω 6
θεασάμενοί τινες φιλόσοφον, καὶ ἀκούσαντες οὕτω τινὸς λέγοντος, 15
ὥς εἰ τις τῶν σοφῶν λέγει (καίτοι τίς οὕτω δύναται εἰπεῖν ὡς ἐκεῖνος;), θέλουσι καὶ αὐτοὶ φιλοσοφεῖν.

c. 36a Ἄνθρωπε, πρῶτον ἐπίσκεψαι ὁποῖόν ἐστι τὸ πρᾶγμα· 1
εἴτα καὶ τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. πέντ-
αθλος εἶναι βούλει, ἢ παλαιστής; ἴδε σεαυτοῦ τοὺς βραχίονας,
τοὺς μηρούς, τὴν ὀσφύν κατάμαθε. ἄλλος γὰρ πρὸς ἄλλο πέφυκεν.
5 δοκεῖς ὅτι ταῦτα ποιῶν ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, 2
ὁμοίως ὀργίζεσθαι, ὁμοίως δυσαρρεστεῖν;

c. 36b Ἀγρυπνήσαι δεῖ, πονῆσαι, ἀπὸ τῶν οἰκείων ἀπελθεῖν, 3
ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν ἀπάντων καταγελασ-
θῆναι, ἐν παντὶ ἥττον ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ, ἐν δίκῃ, πραγματίῳ
παντί.

c. 36c Ταῦτα ἐπίσκεψαι, εἰ θέλεις ἀντικαταλλάξασθαι τούτων 4
ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν· εἰ δὲ μή, μὴ πρόσαγε· μὴ ὡς τὰ
παιδία νῦν φιλόσοφος, ὕστερον δὲ τελώνης, εἴτα ῥήτωρ, εἴτα
ἐπίτροπος Καῖσαρος· ταῦτα οὐ συμφωνεῖ. ἓνα σε δεῖ ἄνθρωπον 5
ὄντα ἀγαθὸν ἢ κακὸν εἶναι· ἢ τὸ ἡγεμονικόν· σε δεῖ ἐξεργάζεσθαι
τοῖς αὐτοῦ ἢ τὰ ἐκτός· ἢ περὶ τὰ ἔσω φιλοτεχνεῖν ἢ περὶ τὰ ἔξω·
τουτέστιν ἢ φιλοσόφου τάξιν ἐπέχειν ἢ ιδιώτου. [37] τὰ καθήκον- 1
τα ὡς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται. πατήρ ἐστιν· ὑπαγορεύ-
εται ἐπιμελεῖσθαι, παραχωρεῖν ἀπάντων, ἀνέχεσθαι λοιδοροῦντος,
10 παίοντος. «ἀλλὰ κακὸς ὁ πατήρ ἐστιν.» μὴ τι οὖν πρὸς ἀγαθὸν 2
πατέρα φύσει ᾠκειώθης, ἀλλὰ πρὸς πατέρα. ὁ ἀδελφὸς ἀδικεῖ; 3
τήρει τοιγαροῦν τὴν τάξιν τὴν σεαυτοῦ πρὸς αὐτόν, μηδὲ σκόπει τί
ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιήσαντι κατὰ φύσιν ἔξει ἢ σὴ προ-
αίρεσις. σὲ γὰρ ἄλλος οὐ βλάψει, εἰ μὴ θέλεις· τότε δὲ ἔση βεβλαμ-
15 μένος, ὅταν ὑπολάβῃς βλάπτεσθαι. οὕτω οὖν ἀπὸ τοῦ πολίτου, 4
ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ στρατηγοῦ τὸ καθήκον ἐξευρήσεις, ἂν
τὰς σχέσεις ἐθίζῃ θεωρεῖν.

⁵13 περιώδευσας] περιόδευσας Schweighäuser^N ex Encl: περιόδευσας H || ⁶15 λέγει] λέγοι Mac¹ || 36a ¹4 πέφυκεν: π ex τε M¹pc || ²5 ποιῶν] ποι[.]v Pac¹ || 6 ὁμοίως ὀργίζεσθαι] ὡσαύτως ὀργίζεσθαι Schweighäuser ex R || 36b ³2 ἀπάντων MP: ἀπαν-
τώντων Schweighäuser^N || 36c ⁵5 ὄντα] ὄντως ci. Schweighäuser^N || 6 τοῖς αὐτοῦ
scripsi: τοῖς αὐτοῦ MP: τὸ σεαυτοῦ Schweighäuser || 37 ³12 σκόπει] σκόπει τὸ
Schweighäuser ex H(O)R || 14 θέληξ Pac¹ || δὲ om. P || ⁴16 ἀπὸ alterum] καὶ ἀπὸ P

c. 38a Τῆς περὶ θεὸν εὐσεβείας ἴσθι ὅτι τὸ κυριώτατον ἐκεῖνό 1
 ἐστίν, ὀρθὰς ὑπολήψεις περὶ αὐτοῦ ἔχειν ὡς αὐτοῦ καὶ διοικούντος 2
 ὅλα καλῶς καὶ δικαίως, καὶ αὐτὸν εἰς τοῦτο κατατεταχέναι, εἰς τὸ 3
 πείθεσθαι αὐτῷ καὶ ἔπεσθαι καὶ εἴκειν πᾶσι τοῖς γινομένοις καὶ 4
 5 ἀκολουθεῖν ἐκόντα ὡς ἐπὶ τῆς ἀρίστης γνώμης ἐπιτελουμένοις.
 οὕτω γὰρ οὔτε μέμνη ποτὲ τὸν θεὸν οὔτε ἐγκαλέσεις ὡς ἀμελού- 5
 μενος. ἄλλως δὲ τοῦτο οὐχ οἷόν τε, ἐὰν μὴ ἀποστῇς τῶν οὐκ ἐφ' 6
 ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν καὶ τὸ κακόν. ὡς ἂν 7
 10 γέ τι ἐκείνων ὑπολαβὼν ἀγαθὸν ἢ κακόν, πᾶσα ἀνάγκη, ὅταν
 ἀποτυγχάνῃς ὧν θέλεις καὶ περιπίπτῃς οἷς οὐκ ἐθέλεις, μέμφεσθαι
 σε καὶ μισεῖν τοὺς αἰτίους.

c. 38b Πέφυκε γὰρ πρὸς πᾶν ζῶον, τὰ μὲν βλαβερὰ φαινόμενα 4
 καὶ τὰ αἵτια αὐτῶν φεύγειν καὶ ἐκτρέπεσθαι, τὰ δὲ ὠφέλιμα καὶ τὰ 5
 αἵτια αὐτῶν μετιέναι καὶ τεθναυμακέναι. ἀμήνανον οὖν βλάπτε- 6
 5 σθαί τινα οἰόμενον χαίρειν τῷ δοκοῦντι βλάπτειν, ὥσπερ καὶ τὸ
 αὐτῇ τῇ βλάβῃ χαίρειν ἀδύνατον. ἔνθεν καὶ πατήρ ὑπὸ υἱοῦ 7
 6 λοιδορεῖται, ὅταν τῶν δοκούντων ἀγαθῶν εἶναι τῷ παιδί μὴ
 μεταδιδῷ· καὶ τισι τῶν ἀφρόνων τοῦτο ἐποίησεν τὸ ἀγαθὸν οἶεσθαι
 τὴν τυραννίδα.

c. 38c Διὰ τοῦτο καὶ γεωργὸς λοιδορεῖ τὸν θεόν, διὰ τοῦτο ὁ 7
 ναύτης, διὰ τοῦτο ὁ ἔμπορος, ἐπὶ τούτῳ οἱ τὰς γυναῖκας ἀπολλύν- 8
 τες καὶ τὰ τέκνα. ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές. ὥστε 9
 5 ὅστις ἐπιμελεῖται τοῦ ὀρέγεσθαι ὧν δεῖ καὶ ἐκκλίνειν, ἐν τούτῳ καὶ
 εὐσεβείας ἐπιμελεῖται. προσήκει κατὰ ἀλήθειαν ἄπτεσθαι ἔργου, 10
 6 καθαρῶς καὶ μὴ ἐπισεσυρμένως μηδὲ ἀμελῶς μηδέ γε αἰσχρο-
 κερδῶς μηδὲ ὑπὲρ δύναμιν.

c. 39 Τάξον τινὰ εἰδους χαρακτηῖρα σαυτῷ καὶ τύπον ὃν 1
 φυλάξεις ἐπὶ τε σεαυτοῦ ὧν καὶ ἀνθρώποις ἐντυγχάνων. [40] σιωπῇ 2
 τὸ πολὺ ἔστω ἢ λαλίσθω τὰ ἀναγκαῖα καὶ δι' ὀλίγων. σπανίως δέ 3
 5 ποτε καιροῦ παρακαλοῦντος ἐπὶ τὸ λέγειν ἥξομεν, ἀλλὰ περὶ
 μηδενὸς τῶν τυχόντων· μὴ περὶ μονομαχιῶν, μὴ περὶ ἵπποδρομιῶν,
 6 μὴ περὶ ἀθλητῶν, μὴ περὶ βρωμάτων ἢ πομάτων ἢ τῶν ἐκασταχοῦ.

38a ¹2 αὐτοῦ alterum **MP**: ὄντος **H** (sec. Meibom) || 3 αὐτὸν **R**: αὐτὸν **MP** || 5 ἐπὶ] fort. legendum ὑπὸ || ²6 ποτὲ τὸν θεόν] τὸν θεόν ποτε Schweighäuser ex **R** || 8 θῆς] τῆς **P** || ³10 ἀποτυγχάνεις **P** || περιπίπτῃς Schweighäuser: περιπίπτεις **MP** || 38b ⁴1 πρὸς **M**: om. **P**: πρὸς τοῦτο Schweighäuser ex **H**² || 3 μετιέναι] μετ[...]ναι **P**^{ac1} || ⁵4 χαίρει **P** || ⁶5 υἱοῦ] τοῦ υἱοῦ Schweighäuser ex **H(O)R** || ⁶7 ἐποίησε **P** || 7-8 καὶ-τυραννίδα addub. Schweighäuser || 38c ⁷2 ἀπολλύντες **M** || ⁹5 ἔργου] ἔργων **P**^{ac1} ut vid. || 39 1 εἰδους] ἤδη ci. Piscopo || 40 5 τυχόντων] ἐντυγχανόντων **P**

μάλιστα δὲ μὴ περὶ ἄνθρωπον ψέγοντα ἢ ἐπαινοῦντα ἢ συγκρί-
νοντα. [41] ἔὰν μὲν οὖν οἶός τε ᾦς, μέταγε τοὺς σοὺς λόγους καὶ
10 τοὺς τῶν συνόντων ἐπὶ τὸ προσῆκον· εἰ δ' ἐν ἄλλοφύλοις ἀπολειφ-
θεῖς τύχοις, σιώπα.

c. 42 Γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνειμένος.
[43] ὄρκον παραίτησαι, εἰ μὲν οἶόν τε, εἰς ἅπαν, εἰ δὲ μὴ, ἐκ τῶν
ἐνόντων. [44] ἐστιάσεις τὰς ἕξω καὶ ιδιωτικὰς διακρούου· ἐὰν δὲ
ποτε γένηται καιρός, ἐντετάσθω σοι ἡ προσοχὴ μὴ ποτε ἄρα ὑπορ-
5 ρυῆς εἰς ιδιωτισμόν. ἴσθι γὰρ ὅτι, ἐὰν ὁ ἐταῖρος ᾗ μεμολυμμένος,
καὶ τὸν συνανατρίβομενον αὐτῷ συμμολύνεσθαι ἀνάγκη, κὰν
αὐτὸς ὦν τύχη καθάρως.

c. 45 Τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε,
οἶον τροφάς, πόμα, ἀμπεχόνην, οἰκίαν, οἰκετίαν· τὰ δὲ πρὸς ἡδο-
νὴν ἢ δόξαν ἢ τρυφὴν ἅπαντα περιέγραφε.

c. 46 Ἐὰν τίς σοι ἀπαγγείλῃ ὅτι ὁ δεῖνά σε κακῶς λέγει, μὴ
ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλὰ ἀποκρίνου διότι «ἡγνόει γὰρ
τὰ ἄλλα τὰ προσόντα μοι κακά, ἐπεὶ οὐκ ἂν ταῦτα μόνον ἔλεγεν.»
[47] οὐ καλὸν τὸ παριέναι εἰς θέατρον. εἰς ἀκρόασίν τινων μὴ εἰκῇ
5 μῆτε ῥαδίως πάριθι· παριῶν δὲ τὸ σεμνὸν καὶ τὸ εὐσταθὲς καὶ ἅμα
ἀνεπαχθὲς φύλασσε.

c. 48 Ὅταν τινὶ μέλλῃς συμβάλλειν, μάλιστα τῶν ἐν ὑπεροχῇ
δοκούντων, πρόβαλε σεαυτῷ τί ἂν ἐποίησέν τις τῶν ἐναρετῶν, καὶ
οὐκ ἀπορήσεις τοῦ χρήσασθαι προσηκόντως τῷ ἐμπεσόντι.

c. 49 Ὅταν φοιτᾷς πρὸς τινὰ τῶν μέγα δυναμένων, πρόβαλλε
σεαυτῷ ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι
ἐντιναχθήσονται σοι αἱ θύραι, ὅτι οὐ φροντιεῖ σου. κὰν σὺν αὐτοῖς
ἐλθεῖν καθήκη, ἐλθὼν φέρε τὰ γινόμενα καὶ μηδέποτε εἵπῃς αὐτὸς
5 πρὸς ἑαυτὸν ὅτι «οὐκ ᾔν τοσούτου»· ιδιωτικὸν γὰρ καὶ διαβεβλη-
μένον πρὸς τὰ ἐκτός.

7 περὶ ἄνθρωπον **M**: ἄνθρωπον **P**: περὶ ἀνθρώπων *Wotke ex Ench* || ψεγόντων ἢ ἐπαινούντων ἢ συγκρινόντων *ci.* *Wotke*: ψέγοντες ἢ ἐπαινοῦντες ἢ συγκρίνοντες *ci.* *Piscopo* || 41 8 μέταγε **MP**: μετάγαγε *Schweighäuser ex H* || 9 ἀπολειφθεῖς **MP**: ἀποληφθεῖς *Schweighäuser ex R* || 42 1 μηδὲ *prius* μηδ' **P** || 44 5 μεμολυμμένος **MP**^{1pc}: μεμολυ[.]μένος **P**^{ac}: μεμολυσμένος *Schweighäuser ex H²R* || 7 τύχη *Schweighäuser ex H(O)R*: τύχοι **MP** || 45 2 οἰκίαν, οἰκετίαν] οἰκίαν *om.* *Schweighäuser cum R et (ut falso opinatur) P* || οἰκετίαν] οἰκητίαν **P** || ἢ[.]ονὴν **P**^{ac1} || 46 1 ἀπαγγείλῃ *scripsi*: ἀπαγγέλλῃ **MP**: ἀπαγγέλλῃ *Schweighäuser cum R et (ut falso opinatur) P* || 2 πρὸς *in rasura M*¹ (*nescio quid ante fuerit*) || 47 4 ἀκρόασιν **MP**: ἀκρόασεις *Schweighäuser* || 48 1 συμβάλλειν (*sic*) **P** || 2 ἐποίησέ **P**^{ac1} || καὶ *om.* **P** || 49 1 πρόβαλε **P** || 2 ἀποκλεισθήσῃ: *ei ex ω (ut vid.) M*^{1pc} || 4 καθήκη *Schweighäuser ex H(O)R*: καθήκει **MP** || γινόμενα **M**

c. 50 Ἐν ταῖς ὁμιλίαις ἀπέστω τὸ τῶν αὐτοῦ τινα ἔργων καὶ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνήσθαι. οὐ γὰρ ὥς σοὶ ἡδύ ἐστιν τῶν σῶν κινδύνων μεμνήσθαι, οὕτως καὶ τοῖς ἄλλοις ἡδύ ἐστιν τὸ τῶν σοὶ συμβεβηκότων πυκνῶς ἀκούειν.

c. 51 Ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ ὁ τρόπος εἰς ἰδιωτικὸν καὶ μάλα ἱκανὸς τὴν αἰδῶ τὴν πρὸς σὲ τὸν πλησίον ἀνεῖναι. [52] ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν ἐμπεσεῖν. ὅταν οὖν συμβῇ τι τοιοῦτον, ἐὰν μὲν εὐκαιρον ᾖ, καὶ ἐπίπληξον τῷ προσελθόντι· εἰ δὲ μή, τῷ σὲ ἀποσιωπῆσαι καὶ ἐρυθριᾶσαι καὶ σκυθρωπάσαι δηλὸς γίνου δυσχεραίνων τῷ λόγῳ.

c. 53a Ὅταν ἡδονῆς τιнос φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν ἄλλων, φύλασσε σεαυτὸν μὴ συναρπασθῆς ὑπ' αὐτῆς, ἀλλὰ ἐκδεξάσθω σε τὸ πρᾶγμα καὶ ἀναβολὴν τινα παρὰ σεαυτῷ λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ' ὃν τε ἀπολαύεις τῆς ἡδονῆς καὶ καθ' ὃν ἀπολαύσας ὕστερον μετανοεῖς, καὶ αὐτὸς σεαυτῷ λαιδόρει· καὶ τούτοις ἀντίθες ὅπως ἀποσχόμενος χαίρῃς καὶ ἐπαινέσεις αὐτὸς σεαυτόν.

c. 53b Ἐὰν δὲ εὐκαιρον φανῇ ἄψασθαι τοῦ ἔργου, πρόσεχε μὴ ἡττήσῃ σε τὸ προσηνὲς αὐτοῦ καὶ ἡδὺ καὶ ἐπαγωγόν, ἀλλ' ἀντιτίθει πόσον ἄμεινον τὸ συνειδέναι σε σεαυτῷ ταύτην τὴν νίκην νενικηκότι.

c. 54 Ὅταν τι διαγνοῖς ὅτι ποιητέον σοὶ ἐστὶν ποιῆς, μηδεπώποτε φύγῃς ὀφθῆναι πράσσων αὐτό, κἂν ἀλλοιόιν τι οἱ πολλοὶ περὶ αὐτοῦ μέλλωσιν ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὀρθῶς, τί φοβῇ τοὺς ἐπιπλήξοντας οὐκ ὀρθῶς; [55a] ... πρὸς μὲν τὸ διεξευγμένον μεγάλην ἔχει ἀξίαν, πρὸς τὸ συμπεπλεγμένον δὲ ἀπαξίαν, οὕτω καὶ τὸ τὴν μείζω μερίδα ἐκλέξασθαι πρὸς μὲν τὸ σῶμα ἐχέτω ἀξίαν, πρὸς δὲ κοινωνίαν ἐν ἐστιάσει οἶον δεῖ φυλάττειν ἀπαξίαν ἔχει.

c. 55b Ὅταν οὖν συνεσθῇς ἐτέρῳ, μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων ὁρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα οἶον δεῖ φυλαχθῆναι. [56] ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσ-

50 1 αὐτοῦ scripsi: αὐτοῦ **MP** || 51 2 τὸν **MP**: τῶν Schweighäuser ex **H(O)R** || 52 5 προσελθόντι] προελθόντι **P^{ac1}** || τῷ Schweighäuser ex **H(O)R**: τὸ **MP** || 6 δυσχεραίνων] δυσχεραίν[.] **P^{ac1}** || 53a 1 φαντασίαν] φασίαν **P** || 2 ἐκδεξάσθω **M**: καὶ ἐκδεξάσθω **P** || 4 ἀπολαύεις scripsi: ἀπολαύσας **MP**: ἀπολαύσεις ci. Schweighäuser || 5 ὅν] ὅσον **P** || 6 λαιδόρει **MP**: λαιδορῇ ci. Schweighäuser || 7 ἐπαινέσης **M** || 53b 3 σε σεαυτῷ **MP**: σεαυτῷ Schweighäuser ex **H(O)R** || 54 2 φύγῃς om. **P^{ac1}** || 3 post ὀρθῶς add. ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὀρθῶς Schweighäuser ex **H(O)R** || 55a 4 lacunam statuit Schweighäuser || 55b 1 συνεσθῇς] συνεστής **P^{ac1}** || 56 3 ἀναλάβῃς] ἀναβάλλῃς **P^{ac1}** ut vid.

ωπον, καὶ ἐν τούτῳ ἡσχημόνησας καὶ ὃ ἡδύνασο ἐκπληρῶσαι,
 5 τοῦτο κατέλιπες.

c. 57 Ἐν τῷ περιπατεῖν καθάπερ προσέχεις μὴ ἐπιβῆς ἤλῳ ἢ
 στρέψης τὸν πόδα σου, οὕτω πρόσεχε μὴ καὶ τὸ ἡγεμονικὸν
 βλάβης τὸ σεαυτοῦ. καὶ τοῦτο ἐὰν ἐφ' ἐκάστου ἔργου παραφυλά-
 ξωμεν, ἀσφαλέστερον ἀψόμεθα ἐκάστου ἔργου.

c. 58 Μέτρον κτήσεως τὸ σῶμα ἐκάστου, ὥς ὁ ποὺς ὑποδήμα-
 τος. ἐὰν οὖν ἐπὶ τούτου στης, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῆς,
 ὥς κατὰ κρημνοῦ λοιπὸν ἀνάγκη φέρεσθαι· καθάπερ καὶ ἐπὶ τοῦ
 5 ὑποδήματος, ἐὰν ὑπερβῇ τὸν πόδα, γίνεται εἴτε κατάχρυσον ὑπό-
 δημα, εἴτε πορφυροῦν, εἴτε κεντητόν· τοῦ γὰρ ἅπαξ ὑπὲρ τὸ μέτρον
 ὅρος οὐθείς ἐστιν.

c. 59 Αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν
 ἀνδρῶν κυρίαι καλοῦνται. τοιγαροῦν ὁρῶσαι ὅτι ἄλλο μὲν οὐδὲν
 αὐταῖς πρόσεστιν, μόνον δὲ συγκοιμῶνται τοῖς ἀνδράσιν, ἄρχονται
 5 καλλωπίζεσθαι κὰν τούτῳ πάσας ἔχειν τὰς ἐλπίδας. προσέχειν οὖν
 ἄξιον ἵνα αἰσθωνται ὅτι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ
 φαίνεσθαι καὶ αἰδήμονες.

c. 60 Ἀφύϊας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἷον ἐπὶ
 πολὺ γυμνάζεσθαι ἢ ἐπὶ πολὺ ἐσθίειν ἢ ἐπὶ πολὺ πίνειν ἢ ἐπὶ πολὺ
 ἀποπατεῖν· ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον, περὶ δὲ τὴν
 γνώμην ἔστω ἡ πᾶσα ἐπιστροφή. [61] ὅταν τίς σε κακῶς (ποιῇ) ἢ
 5 κακῶς λέγῃ, μέμνησο ὅτι καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει.
 οὐχ οἷόν τε οὖν ἀκολουθεῖν αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ
 2 αὐτῷ· ὥστε εἰ κακῶς φαίνεται, ἐκεῖνος βέβλαπται, ὥσπερ καὶ ἐξη-
 πάτῃται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἐὰν τις ὑπολάβῃ
 3 ψεῦδος, οὐ τὸ συμπεπλεγμένον βέβλαπται, ἀλλ' ὁ ἐξαπατηθεῖς.
 10 ἀπὸ τούτων ὁρμώμενος πρῶως ἕξεις πρὸς τὸν λοιδοροῦντα· ἐπι-
 φθέγγου γὰρ ἐφ' ἐκάστου ὅτι «ἔδοξεν αὐτῷ».

57 2 στρέψης P^{1pc}: στρέψεις M: ἐπιστρέψεις P^{ac1} (ut vid.) || τὸν] τὸ P^{ac1} || 2-3
 πρόσεχε-καὶ om. P^{ac1} (add. in marg.) || 3 παραφυλάξωμεν] ἐὰν παραφυλάξωμεν P:
 ul in rasura M¹ || 58 2 ἐὰν οὖν] ἐὰν Schweighäuser (error typographicus?) || τοῦτο
 P^{ac1} || φυλάξης P || 59 3 αὐταῖς] αὐτῶν P || 4 κὰν] κ[.] P^{ac1} || 60 1 [.]φύϊας P^{ac1} ||
 2 ἐσθίειν: e prius ex ai M^{1pc} || 61 1 4-5 κακῶς ποιῇ ἢ κακῶς λέγῃ Schweighäuser ex
 Ench: κακῶς ἢ κακῶς λέγῃ M^{ac}: καλῶς ἢ κακῶς λέγῃ M^{1/2pc} P || 27 αὐτῷ scripsi:
 αὐτῷ(ι) MP || βέβλαπται] βλάπτεται P || ὥσπερ Schweighäuser || 38 συμπεπλεγμένους
 P^{ac1} ut vid.

c. 62 Πᾶν πρᾶγμα δύο ἔχει λαβᾶς, τὴν μὲν ἀφόρητον, τὴν δὲ φορητήν. ἐὰν ὁ ἀδελφός σε ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε ὅτι ἀδικεῖ (αὕτη γὰρ ἡ λαβὴ ἐστὶν αὐτοῦ οὐ φορητή), ἀλλὰ ἐκεῖθεν μᾶλλον ὅτι ἀδελφός, ὅτι ὁ σύντροφος, καὶ λήψη αὐτὸ καθ' ὃ φορητόν ἐστιν.

c. 63 Οὗτοι οἱ λόγοι ἀσύντακτοι· «ἐγὼ σου πλουσιώτερος, ἐγὼ ἄρα σου κρείττων»· «ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα κρείττων». ἐκεῖνοι δὲ μᾶλλον συνακτικοί· «ἐγὼ σου πλουσιώτερος, ἡ ἐμὴ ἄρα κτῆσις κρείττων τῆς σῆς». σὺ δέ γε οὔτε κτῆσις εἶ οὔτε λέξις.

c. 64 Λούεται τις ταχέως· μὴ εἴπῃς ὅτι «κακῶς», ἀλλ' ὅτι «ταχέως». πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι «κακῶς», ἀλλ' ὅτι «πολύ». πρὶν ἢ γὰρ τοῦ γινῶναι τὸ πρᾶγμα, πόθεν οἶσθα εἰ κακῶς; οὕτω οὐ συμβήσεται σοι ἄλλων μὲν φαντασίας καταληπτικὰς λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι. [65] μηδαμοῦ σεαυτὸν εἴπῃς φιλόσοφον, μηδὲ λάλει τὸ πολὺ ἐν ιδιώταις περὶ τῶν θεωρημάτων. οἶον ἐν συμποσίῳ μὴ λέγε πῶς δεῖ ἐσθίειν, ἀλλ' ἐσθιε ὡς δεῖ. μέμνησο γὰρ ὅτι οὕτως ἀφηρήκεισαν οἱ φιλόσοφοι πανταχόθεν τὸ ἐπιδεικτικὸν ὥστε ἤρχοντο πρὸς αὐτοὺς βουλόμενοι ὑπ' αὐτῶν φιλόσοφοι συσταθῆναι, κἀκεῖνοι ἀπήγαγον αὐτούς· οὕτω ἡνείχοντο παρορώμενοι. [66a] ὥστε κἂν περὶ θεωρήματός τινος ἐμπέσῃ λόγος ἐν ιδιώταις, σιώπα τὸ πολὺ· μέγας γὰρ ὁ κίνδυνος εὐθύς ἐμέσαι ἢ οὐκ ἔπεψας.

c. 66b Καὶ ὅταν εἴπῃ σοί τις ὅτι οὐδὲν οἶσθα καὶ σὺ μὴ δηχθῇς, τότε ἴσθι ὅτι ἄρχῃ τοῦ ἔργου. ἐπεὶ καὶ τὰ πρόβατα οὐ χόρτον φέροντα τοῖς ποιμέσιν ἐπιδεικνύει πόσον ἔφαγεν, ἀλλὰ τὴν νομὴν ἔσω πέψαντα ἔρια ἔξω φέρει καὶ γάλα· καὶ σὺ τοίνυν μὴ τὰ θεωρήματα τοῖς ιδιώταις ἐπιδείκνυε, ἀλλὰ τὰ ἅπ' αὐτῶν πεφθέντα ἔργα.

c. 67 Ὅταν εὐτελῶς ἡρμοσμένος ᾗ(ς) τὰ κατὰ σῶμα, μὴ καλῶπιζον ἐπὶ τούτῳ· μὴδ' ἂν ὕδωρ πίνῃς, ἐκ πάσης ἀφορμῆς λέγε ὅτι ὕδωρ πίνεις. κἂν ἀσκήσαι ποτε πρὸς πόνον θελήσης, σαυτῷ καὶ μὴ τοῖς ἔξω. μὴ τοὺς ἀνδριάντας περιλάμβανε· ἀλλὰ διψῶν ποτε σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσον καὶ μηδενὶ εἴπῃς.

62 2 ἐὰν M: ἐὰν δὲ P: ἐὰν οὖν HORVW: ἐὰν σε ci. Schweighäuser^N (omittens σε ante ἀδικῇ) || ἀδικῇ || ἀδικεῖ P^{ac1} || μὴ] μ ex v P^{ac1} (i.e. primo αὐτὸν scripsit) || 3 αὕτη edd.: αὕτη MP || 4 ὁ σύντροφος MP: σύντροφος Schweighäuser ex R || 63 1 ἀσύντακτοι Schweighäuser ex Ench || 4 post σῆς add. ἐγὼ σου λογιώτερος· ἡ ἐμὴ ἄρα λέξις κρείσσω τῆς σῆς Schweighäuser ex H(O)R: om. cett. || οὔτε alterum] [...]τε P^{ac1} || 64 3 ἡ om. P^{ac1} || 65 8 ἀφηρήκεισαν] ἀφηρήκησαν P^{ac1} || 10 φιλόσοφοι MP: φιλοσόφοις Schweighäuser ex Ench || οὕτως P || 66a 13 ἔπεψας P || 66b 2 4 ἔρια Schweighäuser ex Ench: ἐρίω MP || 35 πεφθέντων Schweighäuser^N ex Ench || 67 1 ᾗς Schweighäuser ex Ench: ᾗ M: ᾗ P || 3 πίνεις Wotke ex Ench: πίνῃς MP: πίνω Schweighäuser ex H

[68] ιδιώτου στάσις καὶ χαρακτήρ· οὐδεμίαν ποτὲ ἐξ ἑαυτοῦ προσδοκᾷ ὠφέλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἔξω. φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ὠφέλειαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾷ.

c. 69 Σημεῖον προκόπτοντος· οὐδένα ψέγει προχείρως, οὐδένα ἐπαινεῖ, οὐδένα μέμφεται, οὐδενὶ ἐγκαλεῖ. κἂν τις αὐτὸν ἐπαινῇ, καταγελᾷ τοῦ ἐπαινοῦντος αὐτὸν παρ' ἑαυτῷ· κἂν ψέγῃ, οὐκ ἀπολογεῖται. περίεσι δὲ καθάπερ οἱ ἄρρωστοι, εὐλαβούμενοί τι κινῆσαι τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν. ...

c. 70 ... ὅτι δ' ἂν ἐρῇ τις περί σου, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκέτι σὸν ἐστίν. [71a] εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιοῦν ἑαυτόν, καὶ ἐν οὐδενὶ παραβαίνειν τὸν ἐροῦντα λόγον; παρείληφας τὰ θεωρήματα· οἷς ἔδει συμβάλλειν συμβέβηκας. ποῖον ἔτι διδάσκαλον προσδοκᾷς, ἵνα εἰς ἐκείνον ὑπερθῇ τὴν ἐπανόρθωσιν τὴν σεαυτοῦ; οὐκέτι εἰ μειράκιον, ἀλλὰ ἀνὴρ ἥδη τέλειος. ἐὰν οὖν ἀμελήσης καὶ ῥαθυμῆσης καὶ ἀεὶ προθέσεις ἐκ προθέσεως ποιῇ καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὀρίζης μεθ' ὧς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων. ἥδη οὖν σεαυτὸν ἐκβιοῦν ἔθιζε ὡς τέλειον, ὡς προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος, κἂν ἐπίπονόν τι ᾖ. εἴ τι ἔνδοξον ἢ ἄδοξον προσάγῃται σε, μέμνησο ὅτι νῦν ὁ ἀγών, καὶ ὅτι ἥδη πάρεστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν ἀναβάλλεσθαι οὐκέτι, καὶ ὅτι 15 ὅτι παρὰ μίαν ἦτταν καὶ ἔνδοσιν καὶ ἀπόλλυται προκοπὴ καὶ σώζεται.

c. 71b Καὶ Παῦλος οὕτω διετέλεσεν ἐπὶ πάντων προάγων ἑαυτὸν μηδενὶ ἄλλῳ προσέχειν ἢ τῷ λόγῳ· σὺ δὲ καὶ εἰ μήπω Παῦλος εἶ, ὡς Παῦλος εἶναι βουλόμενος ὀφείλεις βιοῦν. [72] ἀποκτεῖναι μὲν τίς με δύναται, βλάψαι δὲ οὐ.

68 6 αὐτοῦ P || 8 αὐτοῦ P^{ac1} || 69 ¹² post οὐδενὶ ἐγκαλεῖ lacunam statuit Schweighäuser || ²² αὐτὸν] αὐτοῦ P^{ac1} ut vid. || ἐπαινῇ] ἐπαινεῖ P^{ac1} ut vid. || 3 αὐτὸν MP: αὐτὸς Schweighäuser ex *Ench* || ³⁵ post λαβεῖν lacunam statuit Schweighäuser (quae amplectitur etiam capita 48³, 49, 50 (init.) *Encheiridii*) || 71a ¹³ παραβαίνει P || ἐροῦντα MP: διαιροῦντα Schweighäuser ex R: fort. αἰροῦντα || ³⁷ ἀμελήσης] ἀμελήσῃ Schweighäuser || 8 ὀρίζης Schweighäuser ex *Ench*: ὀρίζεις MP || ⁴⁻⁵ 12 ᾖ· εἴ τι MP^{1pc}: εἴ· ἢ τι P^{ac}: ἢ ἡδὺ ἢ Schweighäuser: ᾖ, εἴτε τι ἡδὺ ἢ Schweighäuser^N || ⁵ 13 σε MP: σοι Schweighäuser ex *Ench* || 15 ἔνδοσιν] ἔντασιν ci. Schweighäuser

{c. 73 Παρήγγειλε γὰρ ὁ κύριος μὴ δυναμένους βλάψαι μὴ φοβεῖσθαι, λέγων· «μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.» αὐτῷ ἡ δόξα
5 εἰς τοὺς αἰῶνας· ἀμήν. }

73 habent **P**^{2mg}**RW**: om. cett. || 1 ante παρήγγειλε add. ὡς γὰρ μὴ δυναμένων βλάψαι **W** || παρήγγειλεν **P**^{2mg}**W** || γὰρ om. **P**^{2mg}**W** || 1-2 μὴ prius-φοβεῖσθαι om. **P**^{2mg} || 2 ἀποκτεινόντων **P**^{2mg}**W** || 4-5 αὐτῷ-ἀμήν om. **P**^{2mg}

PART THREE

THE PARAPHRASIS CHRISTIANA

CONSPECTUS SIGLORUM

codices familiae primae (**α**):

- P** Parisinus gr. 1053, s. X exeuntis vel s. XI ineuntis
V Venetus Marcianus gr. 127 (coll. 390), s. XIII
A Atheniensis 521, s. XIII (deficit post 56⁶, 10 πλάνης)

β fons communis codicum **V** et **γ**

γ fons communis codicum **A** et **δ**

δ fons communis multorum codicum, ex quo pendent duo stirpes: **ε** et **ζ**; ut de codicibus ex **εζ** pendentibus certior fias, vide catalogum codicum (pp. 199-205) et stemma codicum (p. 212)

Cas editio princeps M. Casauboni, anno 1659 in lucem emissā

familia altera:

M Florentinus Laurentianus 55,4, s. X

Comm Commentarius anonymus in *Par*, nondum editus (*Comm*^λ lemma indicat)

studiosi in apparatu critico laudati:

M. Casaubon, in editione princeps anno 1659 in lucem emissā

J. Gronovius, in editione A. Berkelii a. 1683 in lucem emissā

C.G. Heyne, in editione tertia *Encheiridii* a. 1783 in lucem emissā

F. de Nicola, in opere nondum in lucem emisso

J. Schweighäuser, *Epicteteae Philosophiae Monumenta* V, 10-94

Casaubon^N = Casaubon in notis

Casaubon^{mg} = Casaubon in margine

X ^{ac}	X ante correctionem
X ^{pc}	X post correctionem
X ^{ac1}	X ante correctionem, a prima manu correctus
X ^{mg}	X in margine
X ^{sl}	X supra lineam
X ^{il}	X infra lineam
X ^t	X in textu
[4]	spatium vacuum quattuor litterarum
{ }	litterae vel verba ita inclusa delenda sunt
< >	litterae vel verba ita inclusa addenda sunt
⌈ ⌋	litterae vel verba ita inclusa non iam leguntur

EPICTETI ENCHEIRIDII
PARAPHRASIS CHRISTIANA
A M. CASAUBONO PRIMUM EDITA

ΥΠΟΘΗΚΑΙ ΑΣ ΕΙΣ ΥΠΟΜΝΗΣΙΝ ΕΑΥΤΩΝ
ΓΕΓΡΑΦΑΣΙ ΣΠΟΥΔΑΙΟΙ
ΚΑΙ ΩΝΟΜΑΣΑΝ ΕΓΧΕΙΡΙΔΙΟΝ

- c. 1 Τῶν ὄντων τὰ μὲν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν 1,2
ὑπόληψις, ὁρμή, ὄρεξις, ἔκκλισις, καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα·
οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, ἡ κτήσις, δόξαι, ἀρχαί, καὶ ἐνὶ λόγῳ ὅσα 3
οὐχ ἡμέτερα ἔργα. καὶ τὰ μὲν ἐφ' ἡμῖν εἰσι φύσει ἐλεύθερα, ἀκώλυ- 4
5 τα, ἀπαραπόδιστα· τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῇ, δοῦλα, κωλυτά,
ἀλλότρια. μέμνησο οὖν ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῇς 5
καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθῇς, λυπηθῇς, ταραχθῇς,
μέμψη καὶ θεὸν καὶ ἀνθρώπους· ἐὰν δὲ τὰ ἐπὶ σοὶ μόνα οἰηθῇς σὰ 6
εἶναι, τὰ δὲ ἀλλότρια ἀλλότρια, οὐδεὶς σε ἀναγκάσει οὐδέποτε,
10 οὐδεὶς σε κωλύσει, οὐδένα μέμψη, οὐκ ἐγκαλέσεις τινί, ἄκων
πράξεις οὐδέν, ἐχθρὸν οὐχ ἔξεις, βλάψαι γὰρ σε οὐδεὶς δύναται. 7
- c. 2 Τηλικούτων οὖν ἐφιέμενος μέμνησο ὅτι οὐ δεῖ μετρίως 1
κεκινημένον ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφιέναι παντελῶς, τὰ δὲ 2
ὑπερθέσθαι πρὸς τὸ παρόν, καὶ προηγουμένως ἑαυτοῦ ἐπιμελεῖ-
σθαι. ἐὰν δὲ ταῦτα θέλῃς καὶ ἄρχειν καὶ πλουτεῖν, εἰκὸς μὲν μηδὲ 3
5 τούτων σὲ τυγχάνειν· πάντως γε μὴν ἐκείνων ἀποτεύξῃ δι' ὧν μόνον 4
ἐλευθερία καὶ εἰλικρινὴς εὐλάβεια περιγίνεται.
- c. 3 Εὐθὺς οὖν παντὶ λογισμῷ φαντασίαν δεικνύντι τραχεῖαν 1
μελέτα ἐπιλέγειν ὅτι «φαντασία εἶ, καὶ οὐ πάντως τὸ φαινόμενον»· 2
ἔπειτα δοκίμαζε τοῖς κανόσι τούτοις, πότερον περὶ τῶν ἐφ' ἡμῖν

titulus ante ὑποθήκαι add. τέχνη ἀνθρώπων διορθωτική (-θοτ- P) P Cas || ὑπόμνησιν] υπόθεσιν α || ἑαυτοῖς α (ἑαυτῶν habet Cas) || ἐγχειρίδια V || 1¹ τὰ μὲν MP Cas CommM^λP^λ: τὰ μὲν ἐστὶν β Commcett.^λ || 3³ τὸ σῶμα om. M || κτίσις α || δόξα α || ἀρχαί] ἄρξαι PV || 5⁸ καὶ prius om. M Cas || 6⁹ οὐδεὶς M Comm^λ altero loco: οὐδέν α Comm^λ priore loco || 10 οὐδένα μέμψη] οὐ μέμψη οὐδένα Comm || ἐγκαλέσῃ P Cas || 7¹¹ γάρ om. Comm || 2¹² κεκινημένον Vδ Cas: κεκινημένων MPA || 3⁴ post πλουτεῖν habet διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι τῶν ἐφ' ἡμῖν ἀγαθῶν Comm || μὲν om. M || 4⁵ γε μὴν om. Comm || 3¹ εὐθέως M || ἐπιδεικνύντι M || 2 ἐπιλέγειν] ἐπιλέγην P: ἐπιλογῇν VA^{uvz} || 2³ ἔπειτα] ἔπειτα δὲ M: om. Comm || τούτοις] οἷς ἔχεις Comm

ἐστιν ὁ λογισμὸς ἢ περὶ τῶν οὐκ ἐφ' ἡμῖν. καὶ ἐὰν τῶν οὐκ ἐφ' ἡμῖν 3
 5 ὀφθῇ, πρόχειρον εὐθὺς λέγειν ὅτι «οὐδὲν πρὸς ἐμέ». μέμνησο ὅτι 4
 ὀρέξεως μὲν ἐπαγγελία τυχεῖν οὐ ὀρέγῃ, ἐκκλίσεως δὲ τὸ μὴ
 περιπεσεῖν ἐκείνῳ ᾧ ἐκκλίνεις· καὶ ὀρέξεως μὲν ἀποτυγχάνων
 ὀδυνηθήσῃ, ἐκκλίσει δὲ περιπίπτων γελασθήσῃ.

c. 4 Ἐὰν μὲν οὖν μόνον ἐκκλίνῃς τὰ παρὰ φύσιν τῶν ἐπὶ σοί, 1
 οὐδενὶ ὧν ἐκκλίνεις περιπεσεῖ· νόσον δ' ἂν ἐκκλίνειν θέλῃς ἢ 2
 θάνατον ἢ πενίαν, ὀδυνηρῶς διάξεις. ἄρον οὖν τὴν ἐκκλίσιν ἀπὸ 2
 πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ μετάθεσ ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' 3
 5 ἡμῖν. τὴν ὄρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἄνελε· ἂν τε γὰρ 3
 ὀρέγῃ τῶν οὐκ ἐφ' ἡμῖν τινος, ἀποτυγχάνειν ἀνάγκη· τῶν τε ἐφ' ἡμῖν 4
 ὅσων ὀρέγεσθαι καλόν, οὐδὲν οὕτω σοι πάρεστιν. μόνον τὸ ὁρμᾶν 4
 καὶ ἀφορμᾶν χρῶ, κούφως καὶ μεθ' ὑπεξαίρεσεως καὶ ἀνειμένως.

c. 5 Ἐφ' ἐκάστῳ τῶν ψυχαγωγούντων ἢ χρεῖαν παρεχόντων ἢ 1
 στεργομένων μέμνησο λέγειν ἐν σεαυτῷ ὁποῖόν τί ἐστιν, ἀπὸ τῶν 2
 σμικροτέρων ἀρξάμενος. ἂν ποτήριον στέργῃς, ὅτι ποτήριον 2
 5 στέργεις· κατεαγέντος γὰρ αὐτοῦ οὐ ταραχθήσῃ. ἂν χύτραν, ὅτι 3
 φύσιν ἔχουσαν τοῦ κλᾶσθαι. ἐὰν ἀδελφὸν ἢ φίλον, ὅτι ἄνθρωπον 3
 10 θνητὸν ἀγαπᾷς· ἀποθανόντος γὰρ αὐτοῦ οὐ ταραχθήσῃ.

c. 6 Ὅταν ἄπτεσθαί τινος ἔργου μέλλῃς, ὑπομίμνησκε σεαυτὸν 1
 ὁποῖόν τί ἐστὶ τὸ ἔργον. ἐὰν εἰς ἐστίασιν ἀπίης, πρόβαλλε σεαυτῷ 2
 τὰ γινόμενα ἐν ταῖς ἐστιάσεσι, τοὺς προτιμωτέρους σου, τοὺς 3
 5 παρρησίας πλέον σου μετέχοντας, τοὺς κελεύοντας, τοὺς πολὺ 4
 πίνοντας καὶ λοιδοροῦντάς σου τὴν ἐγκράτειαν, τοὺς ἀτάκτως 4
 συνδειπνοῦντας. οὕτω γὰρ ἀσφαλέστερον ἄψῃ τοῦ ἔργου, μάλιστα 5
 ἐὰν εὐθὺς ἐπιλέγῃς· «ἀπελθεῖν εἰς τὴν ἐστίασιν θέλω (καὶ) τὴν 5
 ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν φυλάττειν.» καὶ ὡσαύτως 5
 10 ἐφ' ἐκάστου ἔργου. οὕτω γὰρ, ἐὰν τι πρὸς ὃ προέθου ἔργον γένηται 5
 ἐμπόδιον, πρόχειρον ἔσται σοι λέγειν· «οὐ τοῦτο ἠθέλον μόνον,
 ἀλλὰ καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν φυλάττειν·
 οὐ φυλάξω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα.»

³⁴ τῶν] μὲν **P** || ⁴⁵ μέμνησο] μέμνησο οὖν **Vδ** || ⁷ ᾧ **MPA**: ὁ **V Cas**: οὐ **δ** || ⁴ ¹ μὲν οὖν] δὲ **α** || ² περιπεσεῖ **λ**: περιπέσῃ **VA Cas**: περιπεσῇ **P^{iv}**: περιπέσῃς **ε**: περιπέσεις **MU** et fort. **Q** (vix legibile) || ²³ ἄρον] αρον vel αρα **M** || ³⁵ τὴν] καὶ τὴν **M** || ⁷ ὅσων **P**: ὅσον **Mβ Cas** || ⁴⁷ τὸ **MPγ**: τῷ **V Cas** (et **HIKQS N**) || ⁵ ¹ ἐκάστῳ] ἐκάστῳ δὲ **M** || ² λέγειν] ἐπιλέγειν **Comm** || ἐν οἱ. **Vξ** || ²⁵ ἔχουσα **P Cas** || ³⁵ ἀδελφὸν ἢ φίλον **γ Cas**: ἀδελφὸς ἢ φίλος **MPV** || ⁶ ¹² ἐστὶ τὸ **MV Cas Comm^λ**: ἐστὶν **Pγ** || ³⁴ πλέον] πλείον **V**: πλείονος **M** || κελεύοντας] κλοπεύοντας dubitanter ci. Casaubon: κολακεύοντας dubitanter ci. Schweighäuser || ⁴⁷ (καὶ) supplevi || ⁸ φυλάττειν **M**: φυλάττων **Pγ Cas**: φυλαττων (sine accentu) **V**

c. 7 Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ αὐτῶν δόγματα. οἷον θάνατος οὐδὲν δεινόν, ἐπεὶ καὶ τοῖς ἀποστό-
λοις καὶ τοῖς μάρτυσι δεινὸν ἂν ἐφαίνετο. ὅταν οὖν ἐμποδιζώμεθα ἢ
ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιασώμεθα, ἀλλ' ἢ
5 ἐαυτούς, τουτέστι τὰ ἐαυτῶν δόγματα.

c. 8 Ἀπαιδεύτου ἔργον ἄλλω ἐγκαλεῖν ἐφ' οἷς πράσσει κακῶς·
ἡργμένου παιδεύεσθαι τὸ ἐαυτῷ· πεπαιδευμένου μήτε ἄλλω μήτε
ἐαυτῷ.

c. 9 Ἐπὶ μηδενὶ ἐπαρθῆς ἄλλοτρίῳ προτερήματι. εἰ τὸ ἱμάτιον
ἐπαιρόμενον ἔλεγεν ὅτι «καλὸν εἰμι», οἷσιν ἂν ἦν· σὺ δὲ ὅταν
λέγῃς ἐπαιρόμενος ὅτι «ἱμάτιον καλὸν ἔχω», ἴσθι ὅτι ἐπὶ ἱματίῳ
ἐπαίρη. τί οὖν ἐστὶ τὸ σόν, εἰ μὴ χρήσις φαντασιῶν; ὥστε ὅταν
5 χρήσιν φαντασιῶν κατὰ φύσιν ἔχῃς, τότε μόνον ἐπὶ σῷ ἀγαθῷ
σεμνύνου.

c. 10 Ὡσπερ ἐν πλοίῳ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις
ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργόν ἐστι κοχλίδας ἀναλέξασθαι ἢ
ψηφίδας συνάξαι, τετάσθαι δὲ δεῖ πρὸς τὸ πλοῖον καὶ συνεχῶς
ἐπιστρέφεσθαι μὴ τι ὁ κυβερνήτης καλέσῃ, κἂν καλέσῃ, πάντα
5 ἐκεῖνα ἀφέντα δραμεῖν, ἵνα μὴ δεδεμένος βληθῇς ὡς τὰ πρόβατα,
οὕτω καὶ ἐν τῷ βίῳ τούτῳ, ἐὰν διδῶνται ἀδελφοὶ ἢ φίλοι ἢ συγγενεῖς
ἢ οἶκμα, οὐδὲν κωλύει· ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ
πλοῖον ἀφεῖς ἐκείνους, μηδὲ ἐπιστρεφόμενος· ἐὰν δὲ γέρων ᾖς,
μηδέποτε ἀπαλλαγῇς τοῦ πλοίου, μὴ ποτε καλούμενος ἐλλίπῃς,
10 καὶ δεδεμένος βληθῇς· ὁ γὰρ ἐκὼν μὴ ἐπόμενος ἅκων ἀνάγκη
τοῦτο πείσεται.

c. 11 Μὴ ζῆτει τὰ γινόμενα γίνεσθαι ὡς σὺ θέλεις, ἀλλὰ μάλλον
θέλε αὐτὰ γίνεσθαι ὡς γίνονται, καὶ ἀλύπως διάξεις.

c. 12 Νόσος σώματός ἐστιν ἐμπόδιον, ψυχῆς δὲ οὐ, ἐὰν μὴ σὺ
θέλῃς. χῶλωσις σκέλους ἐστὶν ἐμπόδιον, ψυχῆς δὲ οὐ. καὶ τοῦτο ἐφ'
ἐκάστῳ τῶν ἐμπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸ ἄλλου τινὸς
ἐμπόδιον, σὸν δὲ οὐ.

7²³ ἂν om. **PV Cas** || 3³⁻⁴ ἢ ταρασσώμεθα ἢ λυπώμεθα om. **PVδ Cas** || 4 μήποτε **α**
|| 8 2-3 τὸ-ἐαυτῷ om. **M** || πεπαιδευμένου δὲ **VA** || 9²¹ εἰ] εἰ γὰρ **β** || 2 ἔλεγεν
ἐπαιρόμενον **β** || 3⁶ σεμνύνει **PVδ Cas**: σεμνύνει **A** || 10¹ ἐν πλῶ ci. Schweighäuser^N
|| εἰ δ: ἂν **Cas**: om. **MPVA** || 2 ἐστὶ **Μα**: ἔστι ci. Schweighäuser || 3 ψηφίδας] ψιμάδας
Cas: ψεκάδας Casaubon^m || συνάψαι **M** || 2³ δεῖ] δεῖ τὴν διάνοιαν **Cas** || 4
κυβερνήτης] κυβερνήτης σὲ Schweighäuser ex **M**, ut falso opinatur || 2⁴ et 3⁴
καλέσῃ] καλέσοι **M** || 4⁶ ἐὰν δίδονται **M**: ἐὰν δέδονται **PV Cas**: ἐὰν δεδῶνται ζ: ἐὰν
δέδενται x: δέδονται **Ae** || 6⁹ ἐλλείπῃς **P** || 7¹⁰ ἅκων om. **α** *Comm*^λ || 11 2 ἄλυπος **M**
|| 12²³ αὐτὸ om. **α**

c. 13 Ἐφ' ἐκάστω τῶν ἐμπιπτόντων πειρασμῶν ζήτηι τίνα 1
 δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ· φυσικὰς γὰρ δυνάμεις ἡμῖν ὁ 2
 θεὸς ἐχαρίσατο νικητικὰς τῶν ὑπὸ τοῦ ἐχθροῦ προβαλλομένων.
 ἐὰν γυναικὸς πρόσωπον πειράσῃ σε, εὐρήσεις δύναμιν τὴν ἐγκρά- 3
 5 τειαν· ἐὰν πόνος προσφέρηται, εὐρήσεις τὴν καρτερίαν· ἐὰν
 λοιδορία, εὐρήσεις ἀνεξικακίαν. καὶ οὕτως ἐθιζόμενόν σε οὐ 4
 συναρπάσουσιν αἱ φαντασίαι.

c. 14 Ἐπὶ μηδενὸς εἵπης ὅτι «ἀπώλεσα», ἀλλ' ὅτι «ἀποδέδωκα». 1
 ὁ ἀδελφὸς ἀπέθανεν; ἀπεδόθη. κτῆμα ἀφῆρέθη; οὐκοῦν καὶ τοῦτο 2
 ἀπεδόθη. ἀλλ' ἀγανακτεῖς ὅτι κακὸς ὁ ἀφελόμενος. τί δέ σοι μέλει 3
 διὰ τίνος σε ὁ δοὺς ἀπῆτησεν; οὕτω παιδευθεὶς ὁ Ἰωβ ἔλεγεν· «ὁ 4
 5 κύριος ἔδωκεν, ὁ κύριος ἀφείλατο.» «ἄδικον» φησὶν «ἀπομάχεσθαι
 τῷ λαβεῖν βουλομένῳ ὃ δέδωκεν.» καὶ τὸ πρέπον ἐννοῶν «ὡς τῷ 5
 κυρίῳ» φησὶν «ἔδοξεν, οὕτως καὶ ἐγένετο.» εἰ γὰρ ἀληθῶς ὀρίζῃ 6
 κύριον εἶναι τὸν τοῦτο κελεύσαντα, φέρε τοῦ δεσπότης πρῶτος τὸ
 βούλημα· οὗτος γὰρ νόμος δούλῳ πρὸς δεσπότην ἀγαθόν. μέχρι 7
 10 μέντοι οὐπὼ ἀποδέδονται, οὕτως αὐτῶν φρόντιζε, ὡς ἄλλοτρίων, ὡς
 τοῦ πανδοχείου οἱ παριόντες.

c. 15 Εἰ προκόψαι θέλεις, ἄφες τοὺς τοιούτους λογισμούς· «ἐὰν 1
 ἀμελήσω τῶν ἐμαυτοῦ, οὐχ ἔξω διατροφάς· «ἐὰν μὴ κτήσωμαι 2
 παῖδα, οὐχ ἔξω τὸν ὑπηρετούμενον.» κρεῖττον γὰρ ἐστὶ λιμῷ ἀποθανεῖν 2
 ἄλυπον καὶ ἄφοβον ἢ ζῆν ἐν ἀφθόνοις ταρασσόμενον·
 5 κρεῖσσον δὲ καὶ ἐαυτῷ δουλεύειν ἢ ἀσχολεῖσθαι περὶ τὰ τοῦ 3
 παιδὸς ἀμαρτήματα, ἀμελοῦντα τῶν ἐαυτοῦ.

c. 16 Ἀλλὰ κτήσασθαι θέλεις καὶ οἶος εἶ(ναι) μακροθυμεῖν. 1
 ἄρξαι ἀπὸ τῶν μικροτέρων. ἐκχεῖται τὸ ἔλαιον, κλέπτεται τὸ 2
 οἰνάριον, οἱ ἄρτοι ἀπόλλυνται. ἐπίλεγε σεαυτῷ· «τοσοῦτου 3
 πωλεῖται ἀπάθεια· τοσοῦτου ἀταραξία πιπράσκειται· προῖκα δὲ 4
 5 οὐδὲν περιγίνεται.» ὅταν δὲ καλῇς τὸν παῖδα, ἐνθυμοῦ ὅτι δύναται 4
 μὴ ὑπακοῦσαι, ἢ ὑπακούσας μηδὲν ποιῆσαι ὧν σὺ θέλεις· ἀλλὰ
 μὴν μὴ οὕτως ἔσται αὐτῷ καλῶς, ἵνα ἐπ' ἐκείνῳ ἢ τὸ σὲ ταρασ-

14⁴⁻⁵, 47 ὁ-ἀφείλατο et ὡς-ἐγένετο LXX Jb. 1, 21

13 ¹ 1-2 τίνα δύναμιν ἔχεις] τὴν δύναμιν εἰ ἔχεις α: τὴν δύναμιν ἣν ἔχεις Cas || ²³
 ὑποβαλλομένων M || ³⁴ πειράσῃ σε] πειράσῃς M || 6 λοιδορίας P: λοιδορίαν A || 14
¹ 1 ἀπέδωκα β || ⁴⁴ ὁ Ἰωβ] ἰωβ P Cas || ⁵⁶ ὁ β Cas: ὁ MP || ⁶⁷ ὀρίζῃ Vδ Cas: ὀρίζει
 PA: ὀρίζεις M || ⁷⁹ δούλου α || 10 ὡς alterum] καὶ ὡς α || 15 ¹² τῶν] τὸν M ||
 κτήσωμαι Vδ: κτήσομαι M Cas: κτίσωμαι P: κτίσωμαι A || 3 ὑπηρετοῦντα β || ³⁵
 κρεῖσσων M || 16 ¹ 1 εἶ(ναι) scripsi: εἶ Ma || μακροθυμεῖν om. M || ²²⁻³ τὸ οἰνάριον] ὁ
 οἶνος MA || ⁴⁷ ἔσται] ἐστὶν Schweighäuser^N

σεσθαι. ἀλλ' ἐπιστρέψαι προαιρῆ, ἵνα δὴ βελτίων γένηται. πρῶτον 5
 μὲν περίβλεψαι, μὴ τὴν σεαυτοῦ δοκὸν οὐ κατανοεῖς· εἰ δὲ καὶ 6
 10 τούτου ἀπήλλαξαι, οὕτω πρὸς τὴν ἐπιστροφὴν τοῦ παιδὸς ἔρχου,
 ὥς ἱατρὸς πρὸς τὸ τραῦμα. οὐ γὰρ χολᾶ ὁ ἱατρὸς, ὅτι τραῦμα ἢ 7
 πάθος τις ἔσχεν, ἀλλὰ θεραπεῦσαι τὸ γεγονὸς σκοπεῖ. καὶ γοῦν τις 8
 σοφὸς ἀμαρτήσαντι τῷ παιδί «ἔδερὸν ἄν σε» εἶπεν «εἰ μὴ ἐχόλεσα».

c. 17 Εἰ προκόψαι θέλεις, ὑπόμεινον παρὰ τῶν ἐκτὸς ἄνους 1
 δόξαι καὶ ἡλίθιος. μηδὲν παρ' αὐτοῖς βούλου δοκεῖν ἐπίστασθαι· 2
 κὰν δόξης τισὶν εἶναι τι, ἀπίσται σεαυτῷ. ἴσθι γὰρ ὅτι οὐ ράδιον καὶ 3
 5 τὴν προαίρεσιν τὴν σὴν κατὰ φύσιν φυλάξαι καὶ τοῖς ἐκτὸς ἀρέσκειν·
 ἀλλὰ ἀνάγκη θατέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελῆσαι. 3

c. 18 Ἐὰν τοὺς ἀγαπῶντάς σε καὶ τοὺς ἀδελφοὺς καὶ τὰ παιδιὰ 1
 θέλῃς πάντοτε ζῆν καὶ εὖ πράττειν, τὰ μὴ ἐπὶ σοὶ ἐπὶ σοὶ θέλεις 2
 εἶναι, καὶ ἀνάγκη μὴ οὕτως γινομένων λυπεῖσθαι καὶ αἰτιᾶσθαι τὴν 3
 5 τοῦ παντὸς διοίκησιν. ἔὰν δὲ καὶ τὸν παῖδα θέλῃς μὴ ἀμαρτῆσαι,
 ἡλίθιον τι ἐνθυμῇ· θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλ' 3
 ἄλλο τι.

c. 19 Ἐὰν θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν, τούτων ἐφίου καὶ
 ταῦτα θέλε ἃ δύνασαι καὶ ἃ ἐπὶ σοί.

c. 20 Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ μὴ
 θελομένων ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφελέσθαι.
 ὅστις οὖν ἐλεύθερος εἶναι βούλεται, μήτε θελέτω μήτε φευγέτω τὰ
 ἐπ' ἄλλω· εἰ δὲ μή, δουλεύειν ἀνάγκη.

c. 21 Ὡς ἐν συμποσίῳ δεῖ ἀναστρέφασθαι ἐν τῷ βίῳ. γέγονέ τι 1
 κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε. παρέρχεται· μὴ 2
 κατὰτρεχε. οὕπω ἤκει· μὴ ἐπίβαλλε πόρρω τὴν ὄρεξιν, ἀλλὰ 3
 5 περίμεινον ἄχρις οὗ ἔλθῃ κατὰ σέ. οὕτω πρὸς φίλους, οὕτω πρὸς
 τιμὴν, οὕτω πρὸς ἀρχάς, οὕτω πρὸς τὰς χρείας· καὶ ἔση ποτὲ 4

16^{5,9} *Ev. Matt.* 7,3

16^{8,13} hoc dictum attribuitur Socrati, Archytae, Platoni, anonymo: vide D.L. III 39; Antonius Melissa, *Loc. comm.* II 53 (PG 136, col. 1133D); Phot., *Ep.* I 1027-1028 Laourdas-Westerink; Plu., *Mor.* 10d; —, — 551ab; Sen., *De Ira* I 15,3

⁵⁸ δὴ om. **MA** || βελτίω **M**: βέλτιον **V** || ⁶⁻⁷ 11 πρὸς-ἱατρὸς om. **M** || ⁷ 12 τις prius] τι **P** || σκοπεῖς **M** || ⁸ 13 τῷ παιδί om. **M** || εἶπον **P** || ἐχόλεσα **α**: ἐχόλεσας **M**: ἐχόλωσα **Cas**: ἐχόλησα ci. De Nicola || 17 ¹ 1 τῶν **Ma**: τοῖς ci. Heyne || 18 ¹² ἐπὶ σοὶ alterum om. **α** || 20 ² περιποιήσασθαι **α** || 21 ¹ 1 δεῖ **Ma**: σε δεῖ Schweighäuser ex **M**, ut falso opinatur || ²² 2 μετάβαλε **M** || 3 οὕπω] οὗτος (sic, ut vid.) **M** || ἤκει om. **M** || ³³ 3 ἐπίβαλε **M** || 4 ἄχρις] ἕως **β** || ⁴⁴ 4 πρὸς φίλους **M**: πρὸς φίλους ἔσο **V**^{2pcy}: πρὸς φίλους ἔσω **P**: πρὸς φίλους ἔστω **Cas** et ita **V**^{ac} (ut vid.)

ἄριστος συμπότης (τῆς) Χριστοῦ βασιλείας. εἰ δὲ καὶ παρατε- 5
θέντων σοι μὴ λάβῃς, οὐ μόνον συμπότης ἀλλὰ καὶ συγκληρο-
νόμος Χριστοῦ ἀναδειχθήσῃ.

c. 22 Ὅταν κλαίοντα ἴδῃς ἐπὶ πένθει ἢ ἀποδημοῦντος τέκνου ἢ 1
ἀπολωλεκότος χρήματα, πρόσεχε μὴ ἢ φαντασία σε συναρπάσῃ 2
καὶ νομίσης ἐν κακοῖς αὐτὸν εἶναι, ἔστω δὲ πρόχειρον ἐπιλέγειν 3
5 σεαυτῷ ὅτι «οὐ τὸ γεγονὸς αὐτῷ φύσει κακόν, καὶ οὐ διὰ τοῦτο
οὗτος θλίβεται· ἰδοὺ γὰρ ἄλλους οὐ θλίβει· ἀλλὰ τὸ δόγμα αὐτοῦ 3
τὸ περὶ τούτων, ὡς κακῶν ὄντων, τοῦτο αὐτὸν ἀνιᾶ.» μὴ ὀκνήσῃς 4
μέντοι καὶ παραμυθῆσασθαι καὶ κατὰ τὸ δυνατὸν βοηθῆσαι.

c. 23 Τὴν τάξιν φυλάττειν σε χρὴ εἰς ἣν σε ἔστησεν ὁ θεός. ἂν ἐν 1,2
μικροῖς, μικρόν· ἐὰν ἐν προβεβηκόσιν, ἐὰν πτωχὸν ἡβουλήθῃ σε
εἶναι, ἵνα τοῦτο γενναίως ἐνέγκῃς· ἂν χωλόν, ἂν ἰδιώτην, ἂν 3
κληρικόν. σὸν γὰρ τοῦτο ἔστιν, τὸ δοθέν σοι παρὰ θεοῦ καλῶς 3
5 μετελθεῖν· δοῦναι δὲ αὐτὸ τοῦ θεοῦ.

c. 24 Ὅναρ τεταραγμένον ἐὰν σοι ἐπιστῇ, διάκρινε παρὰ 1
σεαυτῷ καὶ λέγε· «οὐδέν μοι κακὸν οὐδαμῶθεν σημαίνεται, ἀλλ' ἢ 2
τῷ σώματί μου, ἢ τῇ δοκούσῃ δόξῃ, ἢ τοῖς ἐκτός· ἐμοὶ δὲ πάντα 3
5 αἴσια σημαίνεται, ἐὰν θέλω. ὅτι γὰρ ἂν συμβῇ, ἐπ' ἐμοὶ ἐστὶ διὰ τῆς 3
ὑπομονῆς καὶ εὐχαριστίας ὠφελῆσθαι ὑπ' αὐτοῦ.»

c. 25 Ἀνίκητος εἶναι δύνασαι, ἐὰν μηδενὸς ἄρξῃ οὐ ἐπὶ σοὶ τὸ
νικῆσαι οὐκ ἔστιν.

c. 26 Ὅρα μὴ ποτε ἰδὼν τινα προτιμώμενον ἢ δυνάμενον ἢ 1
νομιζόμενον εὐδοκιμεῖν μακαρίσης μὲν ἐκεῖνον συναρπασθείς, 2
ταλανίσῃς δὲ σεαυτόν. ἐὰν τε γὰρ διὰ τὰ ἐφ' ἡμῖν ἀγαθὰ ταῦτα 3
αὐτῷ συμβαίνει, ἀφθόνως δύνασαι τῶν ἴσων τυχεῖν. εἰ δὲ παρὰ 3
5 φύσιν τρεπομένης τῆς προαιρέσεως, τί πρὸς σέ, τὸν κατὰ φύσιν
βουλόμενον τὴν σὴν προαίρεσιν φυλάξαι; οὔτε γὰρ ἄρχων ἢ 4
πλούσιος σπεύδεις γενέσθαι, ἀλλ' ἐλεύθερος, καὶ μόνῳ θεῷ ἀνα-

21⁴,6 συμπότης τῆς Χριστοῦ βασιλείας *Ev. Luc.* 22,30

21⁵,7-8 συγκληρονόμος Χριστοῦ *Ep. Rom.* 8,17

6 (τῆς) add. Schweighäuser^N || 5⁷ λάβοις **δ** || μόνος **P** || 22 ¹ ἴδῃς **Ma**: ἴδῃς τινὰ **Cas** || 2 ἀπολωλεκότος **M**: ἀπολελωκότας **P**: ἀπολελοκότας **V**: ἀπολωλεκότα **γ Cas** || 3 νομίσης **β Cas**: νομίσεις **M**: νομήσεις **P** || αὐτὸν ἐν κακοῖς **α** || 3⁶ καλῶν **α** (non ita **Cas**) || 23 ¹ ἔκτησεν **M** || 2² σε om. **PVδ Cas** || 3⁴ θεῷ **M** || 5 αὐτῷ **PV^{ac2}** || 24 ¹ τεταραγμένον **P** || 2² καλὸν **P^{ac1}** ut vid. || 4 θέλω] ἐγὼ θέλω Schweighäuser^N || ὅτι γὰρ ἂν **Cas**: εἴ τι γὰρ ἐὰν **M α** || 3⁵ εὐχαριστίας] εὐχρηστίας Schweighäuser^N || ὠφελῆσθαι **Ma**: εὐοδοθῆναι **P^{ac}γ Cas**: εὐοδοθῆναι **P^{rc}V** || ὑπ'] ἐξ **MA** || 25 ¹ Ἀνίκητος] ἀόρητος **α** || δυνήσῃ **α** || ἄρξης **MAε** || 2 νικᾶν **α** || 26 ¹ μακαρίσης **β Cas**: μακαρίσεις **MP** || 3 ταλανίσῃς γ: ταλανήσῃς **P**: ταλανίσεις **MV**: ταλάνῃς **Cas** || 4⁶ ἄρχων **M^{2pc}** || 7 γίνεσθαι **Cas** || μόνον **Pγ Cas**

κεῖσθαι· μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις πάντων τῶν οὐκ ἐφ' ἡμῖν. 5

c. 27 Γίνωσκε ὅτι οὐχ ὁ λοιδορῶν ἢ τύπτων ὑβρίζει, ἀλλὰ τὸ 1
δόγμα τὸ περὶ τούτων ὡς ὑβριζόντων· ἀμέλει ἑαυτοῖς ταῦτα λέγον- 2
τες οὐκ ἀλγοῦμεν. ὅταν οὖν λέγοντος περὶ σου τινὸς ἐρεθισθῇς, 3
ἴσθι ὅτι ἡ σὴ ὑπόληψις ἠρέθισέν σε, καὶ πειρῶ μὴ συναρπασθῆναι. 5
ἂν γὰρ ἅπαξ χρόνου καὶ διατριβῆς τύχης, ῥᾶον κρατήσεις 3
σεαυτοῦ.

c. 28 Θάνατος καὶ διώξις καὶ πάντα τὰ φαινόμενα δεινὰ πρὸ 1
ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, καὶ οὐδὲν οὐδέποτε ἀνάξιόν σου 2
ἐνθυμηθήσῃ, οὐδὲ ἄγαν ἐπιθυμήσεις τινός.

c. 29 Εἰ τῆς ἐναρέτου πολιτείας ἐπιθυμεῖς, παρασκευάζου 1
αὐτόθεν ὡς καταγελασθισόμενος, ὡς καταμωκησομένων σου 2
πολλῶν, ὡς ἐρούντων ὅτι «ἄφνω ἀναχωρητὴς ἡμῖν ἐπανελήλυθεν» 3
καὶ «πόθεν ἡμῖν αὕτη ἡ ὀφρὺς;» σὺ δὲ ὀφρὺν μὲν μὴ ἔχε, τῶν δὲ 5
βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ θεοῦ τεταγμένος εἰς 3
ταύτην τὴν χώραν ἐν ᾗ ἔστηκας. μέμνησο δὲ ὅτι, ἐὰν μὲν ἐμμείνης 3
τοῖς αὐτοῖς, οἱ καταγελῶντες ὕστερον θαυμάσονται· ἐὰν δὲ 3
ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.

c. 30 Ἐάν ποτε συγκαταθῇ λογισμῷ πείθοντί σε ἀρέσαι τινί, ἴσθι 1
ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν τὸ εἶναι ἐν παντὶ τῶν τῷ 2
θεῷ μόνῳ ἀνακειμένων· εἰ δὲ δοκεῖν βούλει, σεαυτῷ φαίνου καὶ 2
ικανόν ἐστι τοῦτο.

c. 31 Οὐτοί σε οἱ λογισμοὶ μὴ θλιβέτωσαν· «ἄτιμος ἐγὼ διαβιώ- 1
σομαι, καὶ οὐδεὶς οὐδαμοῦ.» ἐπίλεγε δὲ μᾶλλον σεαυτῷ· «μὴ τι οὖν 2
ἐμὸν ἔργον ἐστὶ τιμηθῆναι, ἢ πρὸ ἄλλων ἐπὶ χειροτονίαν ἐλθεῖν, ἢ 3
πρῶτον παραληφθῆναι εἰς τὰ συνέδρια; πῶς οὖν ἔτι τοῦτο λογίζο- 3
μαι ἀτιμίαν; πῶς δὲ καὶ οὐδεὶς οὐδαμοῦ; ἐν μόνοις δεῖ με εἶναι τοῖς 4
ἐπ' ἐμοί, ἐν οἷς ἔξεστί μοι πολλοῦ εἶναι ἀξίῳ.» εἰ δὲ ὑποβάλλει ὅτι 5
καλὸν τοῖς φίλοις βοηθῆσαι, ἐπίπληξον αὐτῷ λέγων· «τί λέγεις τὸ 5
βοηθῆσαι; ἵνα ἔχωσι παρ' ἐμοῦ χρήματα; ἢ ἵνα λαμπροὺς αὐτοὺς 6

⁵⁸ ἡ ὁδὸς **P** || 27 ¹² ἑαυτοὺς **M** || ταῦτα] ταῦτα Schweighäuser^N || 24 σὴ om. **α** || καὶ πειρῶ μὴ] καὶ οὐ τὸ **P** **Cas**: καὶ οὕτω **V**: καὶ πειρῶ μὴ οὕτω **A**: οὐ τὸ **δ** || ³⁵ χρόνου] ἐκ χρόνου **α** (non ita **Cas**): χρόνος Casaubon^N || διατριβῆς] συναρπαγῆς **α**: om. **Cas** || τύχης] τοῦτο ἦν **α**: εἰς τοῦτο ἦν **Cas** || κρατήσεις] ἐκράτησας **VA**: ἂν ἐκράτησας **δ** || 29 ³⁷ καταγελῶντες] πρότερον καταγελῶντες **Cas** || 8 καταγέλωτα] τὸν καταγέλωτα **α** || 30 ²² τὸ **MVADO**: τοῦ **P**: τῷ **ζN** **Cas** || 31 ¹¹ ἀτιμῶς (sine accentu) **P** || διαβήσομαι **MV** || ²³ πρὸς **α** || 4 τὰ om. **P** || ³⁴ ἔτι om. **β** || ⁵⁶ ὑποβάλλει] τις ὑποβάλλη vel λογισμὸς ὑποβάλλη Casaubon^{mg} || 7 αὐτῷ **P** **Cas**: αὐτὸν **M**: σαυτὸν **VHJKO**: σαυτῷ **xUSDN** (desunt **AI**, 7-8 ἐπίπληξον-βοηθῆσαι omittentes) || τὸ om. **M**

- ποιήσω παρὰ τοῖς πολλοῖς; τίς οὖν μοι εἶπεν ὅτι ταῦτα τῶν ἐφ' ἡμῖν 7
 10 ἐστίν, οὐχὶ δὲ ἀλλότρια; τίς δὲ δύναται δοῦναι ἑτέρῳ ἢ μὴ ἔχει 8
 αὐτός;» ἀλλ' ἐρεῖ σοι ὁ λογισμός· «κτῆσαι, ἵνα αὐτοῖς μεταδῶς.» 9
 λέγε δὲ τούτῳ σύ· «εἰ δύναμαι κτήσασθαι τηρῶν ἑμαυτὸν αἰδήμονα 10
 καὶ πιστὸν καὶ ἐλεύθερον, δεῖξον τὴν ὁδόν. εἰ δὲ παραινεῖς μοι τὰ 11
 ἑμαυτοῦ ἀγαθὰ ἀπολέσαι, ἵνα ἄλλοις τὰ μὴ ἀγαθὰ περιποιήσω, 12
 15 ὅρα πῶς ἄτακτος εἶ καὶ ἀσύμφορος.» τί δὲ βούλονται οἱ γνήσιοι 10
 φίλοι· ἀργύριον ἢ φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν 11
 σπούδαζε μᾶλλον, ὅπως αὐτοῖς χρήσιμος ᾖς. τοὺς γὰρ μὴ τούτοις 12
 χαίροντας καὶ ταῦτα ἐκείνων προτιμῶντας οὐδαμῶς εἰς φίλους 13
 τακτέον. ἀλλ' ἐνοχλοῦσί σοι οἱ λογισμοὶ λέγοντες ὅτι «τοῦτον εἰ 14
 20 στέρξομεν τὸν βίον, οὐδεμία ἡμῶν ἐν τῇ πόλει μνήμη οὐδὲ ὄνομα 13
 οὐδὲ τιμὴ· λέληθε δὲ τοὺς πολλοὺς ὅτι καὶ πολίτης εἰμί.» ποῖαν 14
 ταύτην πάλιν τιμὴν λέγουσιν; οὐ χειροτονήσουσί (σε) πρεσβύτην, 15
 οὐδὲ ἄρχοντα αἰρήσονται. καὶ τί τοῦτο; οὐδὲ γὰρ εἰς τοῦτο ἔταξας 16
 σεαυτὸν, οὐδὲ τοῦτο ἐπηγγείλω· οὐδὲ γὰρ ἄρχων εἶ, οὐδὲ τῶν τὰ 17
 25 κοινὰ πρᾶσσόντων. εἰ δὲ τινες μὴ τούτων ὄντες εἰς αὐτὰ μᾶλλον 15
 ὠθοῦσιν ἑαυτούς, τί πρὸς σέ, τὸν ἀνακεῖσθαι θεῷ θέλοντα καὶ εἰς 16
 τοῦτο ὄντα; ἱκανὸν γὰρ ἐκάστω, εἰ τῆς ἑαυτοῦ τάξεως ἄξιος φανείη. 17
 εἰ γὰρ τὴν ἐνάρετον πολιτείαν μεταδιώκεις, τούτων οὐδέν σοι 18
 30 προσήκει ἐπιζητεῖν, ἀλλὰ μᾶλλον δι' ὧν ὁ ἐπηγγείλω πληρώσεις. 19
 «ἀλλ' οὐκ ἔχει ἡ πατρίς» φησὶν «ἄνδρα ὅστις μετὰ φρονήσεως 20
 αὐτῆς ἡγούμενος λαμπροτέραν ἀποφῆνῃ.» τέως μὲν οὖν οὗτος ὁ 21
 λογισμὸς δείκνυσιν ὡς εἰς ὁ ἐπηγγείλω ἀνάρμοστος εἶ· εἰ γὰρ εἰς 22
 ἄλλο εἶ χρήσιμος, εἰς τὸ παρὸν οὐ χρήσιμος. εἰ δὲ ὅτι οὐκ ἔχει 23
 35 ἡγούμενον φρόνιμον, χρή σὲ ἀνάγκη πληρῶσαι τὴν χρεῖαν, λείψει 24
 αὐτῇ καὶ χαλκεὺς καὶ τέκτων καὶ γραμματεὺς. εἰ δὲ ὅτι οὖν 25
 δύνασαι ποιῆσαι, πῶς οὐ σκοπεῖς ὅτι καὶ θυρωρὸς δύνασαι εἶναι

⁷10 δὲ alterum om. **P** || ἢ μὴ ἔχει] ἂν μὴ ἔχη **M** || ⁸12 τούτῳ **P**: τοῦτο **MVA Cas**: αὐτῷ **δ** || εἰ **MA Cas**: τί **α** || τηρῶν] τηρῶ **V**: om. **M** || αἰδήμονα **MV** (ut saepius) || ⁹13-14 εἰ-ἀγαθὰ alterum] καὶ **M** || ¹²19 ἐνοχλοῦσί σοι] ἐνοχλοῦσιν **α** || ὅτι **γ**: τί **PV Cas**: om. **M** || εἰ] εἰ μὴ **M** || 20 στέρξομεν **MA** || ¹³22 ταύτην πάλιν **MV**: πάλιν **Pac** (add. ταύτην **P^{1mg}**, inserendum post πάλιν): ταύτην **A**: πάλιν ταύτην **Cas** || ^ζ22 (σε) supplevi || πρεσβευτήν Schweighäuser^N || ¹⁴23-24 ἔταξας σεαυτὸν εἰς τοῦτο **M** || 24 σεαυτὸν **M**: ἑαυτὸν **PVδ Cas**: ἑαυτῷ **A** || ἐπαγγέλλῃ **Pδ Cas**: ἐπαγγέλλῃ **V**: ἐπαγγέλει **A** || οὐδὲ γὰρ ἄρχων εἶ] ἵνα ἄρχων ᾖς Casaubon^{mg} || ¹⁵25 ὄντων **PV Cas** || 26-27 εἰς τοῦτο] πρὸς τούτῳ Schweighäuser^N || ¹⁶27 ἑαυτοῦ] αὐτοῦ **M** || ¹⁷28 οὐδενός **M** || 29 προσήκει **MV Cas**: προσήκει(ν) **Pδ**: πρὸς εἶ **A** (nisi fallor) || ζητεῖν **α** || δι' ὧν ὁ **Cas**: δι' ὧν **M**: διῶ ὁ **P**: δι' οὗ **V**: διῶ **A**: δεῖ ὁ **δ** || ¹⁸30 φησὶν ἡ πατρίς **M** || ¹⁹31 οὖν om. **α** || 33 εἰς τὸ παρὸν οὐ χρήσιμος om. **Pac** (add. **P^{1mg}**) || ²⁰34 χρή σὲ] χρήσαι **P** || ²¹35 ὅτι οὖν] ὅτι **α**: ὅτι οὐ **Cas**

- καὶ σαρώτης; ἀλλὰ ταῦτα μὲν οὐχ ὑποβάλλουσί σοι οἱ λογισμοί· 22
 τὸ δὲ τοῦ ἡγουμένου καὶ προὔχοντος πρόσωπον μόνον ἀρμόττειν
 σοι λέγοντες οὐκ ἔωσιν ἔπεσθαι θεῷ καὶ εἵκειν εὐχαριστοῦντα ἐν τῇ
 40 τάξει εἰς ἣν κληθῆναι ἤξιώθημεν. «τίνα οὖν» φασὶν «χώραν ἔχεις ἐν 23
 τῇ πόλει;» ἣν ἔχειν δύνῃ φυλάττων τὸ ἀνακεῖσθαι θεῷ. εἰ δὲ ἐν τῇ 24
 πόλει τιμᾶσθαι θέλων τῶν οὐρανίων ἐκπέσεις, τί ὄφελος; οὕτω γὰρ
 καὶ τῇ πόλει κακὸς πολίτης καὶ τοῖς ἀδελφοῖς ἐπαχθὴς ἔσθι.
- c. 32 Εἰ προετιμήθη σοὺ τις εἰς ἐστίασιν ἢ ἐν προσαγορεύσει ἢ ἐν 1
 τῷ παραληφθῆναι εἰς συμβούλιον, εἰ μὲν ἀγαθὰ ταῦτά ἐστι, 2
 χαίρειν χρή, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακὰ, γίνωσκε ὅτι οὐ 3
 5 δύνασαι μὴ τὰ αὐτὰ ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν τῶν 3
 ἴσων τοῖς ποιοῦσιν ἀξιοῦσθαι. πῶς γὰρ ἴσον δύναται ὁ μὴ φοιτῶν 4
 ἐπὶ θύρας τινὸς τῷ φοιτῶντι, ὁ μὴ παραπέμπων τῷ παραπέμποντι, ὁ 5
 μὴ ἐπαινῶν τῷ ἐπαινοῦντι; ἄδικος οὖν ὁ λογισμὸς ὁ μὴ προέμενος 6
 μὲν ἀνθ' ὧν ἐκεῖνα πιπράσκειται, προῖκα δὲ βουλούμενος αὐτὰ 7
 λαβεῖν. εἴ τις τυχὸν ἔχων ὀβολὸν καὶ σοῦ τὸ ἴσον ἔχοντος πρόοιτο 8
 10 αὐτὸν καὶ λάβοι θρίδακας, σὺ δὲ μὴ προέμενος μὴ λάβοις, μὴ οἴου 6
 ἔλαττον ἔχειν ἐκείνου· ὥς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω καὶ σὺ 7
 τὸν ὀβολὸν ὃν οὐ δέδωκας. τὸν αὐτὸν τρόπον καὶ ἐν τούτοις. οὐ 8
 παρεκλήθης εἰς ἐστίασιν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι ὅσου 9
 15 πωλεῖ τὸ δεῖπνον· ἐπαίνου πωλεῖ αὐτό, θεραπείας, κολακείας. εἰ 8
 ἐκείνου ἐπιθυμῶν βούλει ταῦτα προέσθαι, δὸς καὶ λήψη· εἰ δὲ καὶ 9
 ταῦτα θέλεις μὴ προέσθαι καὶ τοῦ δείπνου τυχεῖν, ἅπληστος εἶ. εἰ 9
 δὲ σκοπήσεις τί ἔξεις ἀντὶ τοῦ δείπνου, πολλὰ εὐρήσεις· τὸ μὴ 10
 ἐπαινέσαι ὃν οὐ θέλεις· τὸ μὴ ἀνασχέσθαι αὐτοῦ καὶ ὧν αὐτὸς 11
 20 ἡδεταί· τὸ μὴ πάντα τὰ προσόντα αὐτῷ, κἂν κακὰ ᾧσι, θαυμάσαι· 10
 τὸ μὴ συνθέσθαι ψέγοντι πολλάκις τοὺς αὐτοῦ κρείττονας· τὸ 11
 ἀπηλλάχθαι τῆς τῶν ὑπηρετούντων περιεργίας, καὶ ὧν ἀποσκώπ- 12
 τουσιν εἰς τοὺς κεκλημένους. καὶ γὰρ τὸ ἀνασχέσθαι δυσκατ-

²²37 μὲν om. **Vδ** || ὑποβάλλουσί σοι **γ** **Cas**: ὑποβάλλουσί (-σίν **P**) σου **P V**:
 ὑποβάλλουσιν **M** || 38 ἀρμόττει **M** || 39 σοι om. **α** || εἵκειν] ἡκειν **V**: ἡκειν **PA** ||
 εὐχαριστοῦντα] εὐχαριστοῦντά σε **MA** || 39-40 εἰς τὴν τάξιν **α** || ²³41 τῇ πόλει] τῇ
 πόλει ταύτῃ **M** || ἔχειν δύνῃ φυλάττων] ἔχεις δύνῃ φυλάττειν **V** (sed φυλάττην **V^{ac1}**):
 ἔχων δύνῃ φυλάττω **A**: ἔχων δύνῃ φυλάττειν **δ** || τὸ] τῷ **M** || ²⁴42 ἐκπέσης **VA Cas**:
 ἐκπεσης **P** || ὄφελος] τὸ ὄφελος **Pγ Cas** || 43 τῇ om. **M** || 32 ¹³ ἔτυχεν] τέτευχεν **M** || ²³
 post κακὰ lacunam statuit Casaubon || 4 τυγχάνειν] τυχεῖν **M** || ³⁶ θύραις **P** ||
 προπέμπων **M** || ⁴⁸ προῖκα et **P¹**: δωρεὰν προῖκα **V**: δωρεὰν **P^{1mg}** litteris maiusculis
 (= glossema) || ⁵⁹ in voce εἴ novum caput incipit **M** || τὸ] τὸν **α** (non ita **Cas**) || 10
 λάβοι **Aξ**: λάβει **M**: λάβη **PVe Cas** || λάβοις Schweighäuser: λάβης **Ma** || ⁶¹11 ἔχει
 om. **M** || θρίδακας] τὰς θρίδακας **α** || 12 οὐκ ἔδωκας **PA Cas** || ⁷13 καλοῦντι Schweig-
 häuser^N: πωλοῦντι **Ma** || ὅσου] ὃς οὐ **P** || 14 πωλεῖ prius **M**: πωλεῖται **α**: πολεῖται **V** ||
 ἐπαίνου] ἐκείνου **α**: ἐπαίνου ἐκεῖνος **Cas** || ⁸15 καὶ alterum om. **M** || ⁹17 ἔξεις **MA**
Cas: ἔξεῖν (sic) **P**: ἐξ ἣν **V**: ἐξῆν ἔξεῖν **δ** || ¹⁰20 ψέγοντα **M** || ¹²22 ἀνέχεσθαι **β**

25 ὀρθωτον, καὶ τὸ ἀνθυποκροῦσαι ταραχῶδες, καὶ πάντας διεγείρον
εἰς ἐπίπληξιν κατὰ σοῦ, ὡς τὴν ἀγάπην ταραξάντος καὶ τὸν
κεκληκότα ὑβρίσαντος καὶ πολλῶν ἐκκόπτοντος τὴν σπουδὴν.

c. 33a Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν οὐ 1
διαφερόμεθα. οἶον ὅταν ἄλλου παιδάριον κατεάξῃ ποτήριον, 2
πρόχειρον εὐθὺς ὅτι «τῶν γεγονότων ἐστίν». ἴσθι οὖν ὅτι, ὅτε καὶ τὸ 3
σὸν κατεάγῃ, τοιοῦτόν ἐστιν οἶον καὶ τὸ τοῦ ἄλλου. ταῦτα 4
5 μετατίθει καὶ ἐπὶ τὰ μείζονα. ἐὰν παιδίον ἄλλου ἢ ἀδελφὸς ἢ φίλος
τελευτήσῃ, οὐδεὶς ἐστίν ὅστις οὐκ ἐρεῖ ὅτι «ἀνθρώπινον». μέμνησο 5
δὲ ὅτι καὶ ἐπὶ τοῖς σοῖς ἀνθρώπινον συνέβη. καὶ ὁ πάντως καὶ τοῖς
ἀπαιδεύτοις ποιήσει ὁ χρόνος, προεχέτω ἡ σύνεσις.

c. 33b Ὡσπερ σκοπὸς πρὸς τὸ ἀποτυγχάνειν οὐ τίθεται, οὕτως 6
οὐδὲ κακοῦ φύσις ἐν τῷ κόσμῳ γέγονεν.

c. 33c Μὴ σε ταραξῇ λοιδορῶν τις ἢ κακηγορῶν· ἄτοπον γὰρ 7
οὕτως σε εὐχερῇ εἶναι, ἵνα, ὅταν θέλῃ τις ψεύδεσθαι, σὺ ταρατῇ.

c. 34 Τὰ καθήκοντα ταῖς σχέσεσι παραμετρεῖται. πατήρ ἐστι· 1,2
δέον ἐπιμελεῖσθαι, παραχωρεῖν ἀπάντων, ἀνέχεσθαι λοιδοροῦν-
τος, παίοντος. «ἀλλὰ κακὸς πατήρ ἐστι.» μὴ τι οὖν πρὸς ἀγαθὸν 3
πατέρα φύσει ὥκειώθης, ἀλλὰ πρὸς πατέρα. οὐδὲ γὰρ ὁ θεὸς 4
5 θεσπίσας τιμᾶν σε τὸν πατέρα προσεῖπεν «ἀγαθόν». αὐτὸ δὲ τοῦτο
χρεωστεῖς, τὸν πατέρα τιμῆσαι, διακρίναι δὲ οὐ, ἀλλ' ἐν πᾶσιν
εἴκειν, πλὴν τοῦ θεῷ ἐναντιοῦσθαι. θεὸς γὰρ πρὸς πατέρα πολλῇ 6
καὶ ἀσυγκρίτῳ τῇ διαφορᾷ σεβαστέος. ὁ μὲν γὰρ ἐξ οὐκ ὄντων δι' 7
ἀγαθότητα παρήγαγεν, ὁ δὲ ὄργανον γέγονε τῆς θείας προσταξέως.

33a⁵,7-8 cf. [Maximus Confessor], *Loc. comm.* 28 (PG 91, col. 880B), Antonius
Melissa, *Loc. comm.* I 73 (PG 136, col. 989C)

34⁴,45 LXX Ex. 20,12; LXX Deut. 5,16; Ev. Matt. 19,19

23 ἀνθυποκροῦσαι scripsi: ἀνθυπακοῦσαι **MPVδ** (ἀνθυμακοῦσαι **Cas**): ὑπακοῦσαι
A: ἀντιμαχῆσαι Casaubon^m || διηγείρεν **PVδ**: διεγείρων **A**: διεγείρει **Cas** || 33a ²2
οἶον ὅταν ἄλλου παιδάριον κατεάξῃ] οἶον ἄλλου παιδάριον κατεάξῃ **P**: οἶον ἄλλου
παιδάριον κατέαξε **Cas**: οἶον ἄλλου παιδάριον ἂν κατεάξῃ **β** || ποτήριον] τὸ ποτήριον
Cas || ³4 κατεάξῃ **M**: κατεαγεί **PA** || τὸ om. **M** || ⁴5 ἀδελφοῦ ἢ φίλου **M** || ⁵7 δὲ] οὖν **α**
|| 7-8 τοῖς ἀπαιδεύτοις] ἐπὶ τοῖς ἀπαιδεύτοις **M** || 8 προεχέτω **M**: προσεχέτω **α**: παρε-
χέτω (vel παρεχέσθω) Schweighäuser^N || 33b novum caput incipit **M** (sed capitis
numerus deest): capiti praecedenti coniungit **α** || ⁶1 σκοπὸς] ὁ κοπὸς **PV**: ὁ σκοπὸς
Cas || 2 τῷ om. **β** || 33c novum caput incipit **M**: capiti praecedenti coniungit **α** || ⁷1
τις λοιδορῶν **β** || κατηγορῶν **β** **Cas** || 2 οὕτως σε εὐχερῇ] σε εὐχερῇ οὕτως **γ**: εὐχερῇ
οὕτως **V** || σε om. **PV** **Cas** || 34 ³4 οἰκιωθῆς **P**: οἰκιωθῆς **P**^{1PC}: οἰκειωθῆς **V** **Cas**:
οἰκειωθῆς **A** || ⁵7 ἤκειν **PA**: ἤκειν **V** || ⁶7 πατέρα **Cas**: πατέρας **Ma**

c. 35 Ὁ ἀδελφὸς ἀδικεῖ; τήρει τοιγαροῦν τὴν τάξιν τὴν σεαυτοῦ 1
 πρὸς αὐτόν, μηδὲ σκόπει τί ἐκεῖνος ποιήσῃ, ἀλλὰ τί σοὶ ποιήσαντι 2
 κατὰ φύσιν ἔξει ἢ προαίρεσις. σὲ γὰρ ἄλλος οὐ βλάψει, ἐὰν μὴ σὺ 3
 θέλῃς· τότε δὲ ἔση βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι.
 5 οὕτω πρὸς φίλον, οὕτω πρὸς γείτονα τὴν ἐπιβάλλουσιν σχέσιν 3
 τήρει.

c. 36 Τῆς πρὸς θεὸν εὐσεβείας ἴσθι ὅτι τὸ κυριώτατον ἐκεῖνό 1
 ἐστίν, ὀρθὰς ὑπολήψεις περὶ αὐτοῦ ἔχειν ὥς ὄντος καὶ διοικοῦντος 2
 τὰ ὅλα καλῶς καὶ δικαίως, καὶ πείθεσθαι αὐτῷ καὶ εἶκιν καὶ 3
 ἀκολουθεῖν ἐκόντα εἰς οἷαν σε βούλεται τάξιν εἶναι. οὕτω γὰρ οὔτε 4
 5 μέμψη ποτὲ τὸν θεὸν οὔτε ἐγκαλέσεις ὥς ἀμελούμενος. ἄλλως δὲ 4
 τοῦτο οὐχ οἷόν τε κατορθοῦν, ἐὰν μὴ ἄρῃς ἀπὸ τῶν οὐκ ἐφ' ἡμῖν 5
 καὶ ἐπὶ τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ εἶναί τι ἀγαθὸν ἢ κακόν. ἐὰν γὰρ 5
 ὑπολάβῃς τι τῶν οὐκ ἐφ' ἡμῖν ἀγαθὸν ἢ κακόν, πᾶσα ἀνάγκη, 6
 10 ὅταν ἀποτυγχάνῃς ὧν ὀρέγῃ καὶ περιπίπτῃς οἷς ἐκκλίνεις, 6
 μέμφεσθαί σε καὶ δυσφημεῖν τὴν διοίκησιν. ἀμήχανον δὲ 6
 βλάπτεσθαι, εἰ μὴ τὸν τὸ βλάπτον ἀγαθὸν ὀριζόμενον, φεύγοντά τε 7
 τὸ ὠφελοῦν ὥς ἐπίπονον, καὶ προστρέχοντα τῷ προσάντει ὥς ἡδεῖ. 7
 15 ἔνθεν πατὴρ ὑπὸ νιοῦ λοιδореῖται, ὅταν τῶν δοκούντων ἀγαθῶν τῷ 7
 παιδὶ μὴ μεταδῶ· ἔνθεν ὁ γεωργὸς αἰτιᾶται τὸν θεόν, ἔνθεν ὁ 8
 15 ναύτης, ἔνθεν οἱ τοὺς ἀδελφοὺς ἢ τέκνα ἀπολλύντες οἴονται 8
 ἀδικεῖσθαι.

c. 37 Προσφορὰς προσφέρειν καὶ δεομένοις ἐπαρκεῖν ἐκάστω 9
 προσήκει, καθαρῶς καὶ μὴ ἐπισεσυρμένως ἢ ἀμελῶς μηδὲ 10
 γλίσχρως μηδὲ ὑπὲρ δύναντα.

c. 38 Προσευχόμενοι μὴ περὶ χρημάτων ἢ τῶν ἄλλων τῶν ἐκτὸς 1
 αἰτώμεθα· μᾶλλον δὲ τὸ θέλημα αὐτοῦ αἰτώμεθα πάντοτε, ὅτι καὶ 2
 προγινώσκει ὧν χρῆζομεν καὶ κήδεται πάντων.

37,1 προσφορὰς προσφέρειν cf. e.g. *Ev. Matt.* 5,23; *Ep. Eph.* 5,2; *Just., Dial.* 27,5;
 δεομένοις ἐπαρκεῖν cf. e.g. *Ev. Matt.* 26,9-11; *Flav. Ios., Ant.* I 247

38¹,1-2 *Ev. Matt.* 6,7; 6,25; 6,31

38²,2 *Ev. Matt.* 6,10

38²,2-3 *Ev. Matt.* 6,8; 6,32

35 ¹ ὁ om. **M** || 2 ποιήσῃ] ποιῆσαι **Cas**: ἐποίησε vel ποιεῖ σοι **Casaubon**^{mg}: ποιεῖ
 σε **Schweighäuser**^N || ²³ ἄλλως **P** || 4 βλάπτεσθαι om. **M** || 36 ¹² διοικούντα **M** || ²³
 ἤκειν **P**: ἦκειν **Cas** || 4 σε om. **M** || ⁴⁶ οὐχ οἷόν τε τοῦτο **M** || 7 ἐπὶ] ἐν **Schweighäuser**^N
 || ⁵⁹ ὧν om. **M** || περιπίπτεις **M** || ⁶¹² προσάντει] προσαντικά **α**: πρὸς αὐτήκα **A** || ⁷¹⁴
 μὴ om. **P** || ⁸¹⁶ ἡδίκησθαι **Vδ** || 37 ¹ ἐκάστω om. **M** || 38 ²² μᾶλλον-πάντοτε] εἰδότες
M || αἰτώμεθα **P Cas**: εὐχόμεθα **Vδ**: εὐχόμεθα **A** (deficit **M**) || καὶ om. **β**

- c. 39 Σιωπή τὸ πολὺ ἔστω σοι, δι' ὀλίγων δὲ λαλείσθω τὰ ἀναγκαῖα. εἰ δὲ καὶ τοσαύτη χρεία γένοιτο ὥστε λαλεῖν, ὅρα μὴ περὶ τινος κοσμικοῦ, ἢ βρωμάτων ἢ δόξης· μάλιστα δὲ πάντων οὐ λαλήσεις περὶ ἀνθρώπων, ψέγων ἢ συγκρίνων τινάς. εἰ δὲ ἄλλοι τῶν τοιούτων λόγων ἄρξονται καὶ οἷος εἶ, μετάγαγε τὸν λόγον ἐπὶ τὸ προσῆκον· εἰ δὲ ἀδυνατεῖς τοῦτο ποιεῖν, σιώπα.
- c. 40 Γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνειμένος.
- c. 41 Ἐστιάσεις τὰς ἐν οἰκίαις κοσμικῶν ἀποκρούου· εἰ δέ ποτε γένηται καιρὸς, ἐντετάσθω σοι ἡ προσοχή μὴ ποτε ὑποσυρῇς εἰς ἰδιωτισμόν. ἴσθι γὰρ ὅτι, ἐὰν ὁ ἐταῖρος μεμολυσμένος ᾖ, καὶ τὸν συνανατριβόμενον αὐτῷ μολύνεσθαι ἀνάγκη.
- c. 42 Τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε· τὸ δὲ πρὸς δόξαν ἢ τρυφήν ὅλον περίγραφε.
- c. 43 Ἐγκράτειαν τῶν σωματικῶν εἰς δύναμιν ἀσκητέον, καὶ παντὶ σθένει τὰ εἰς αὐτὴν συντελοῦντα μεταδιώκειν ὀφείλεις. μὴ μέντοι ἐπαχθῆς γίνου τοῖς ἄλλοις μηδὲ ἐλεγκτικός, μηδὲ πολλαχοῦ ὅτι αὐτὸς ἄκρως σωφρονεῖς παράφερε.
- c. 44 Ἐὰν τίς σε λοιδορῶν κακῶς λέγῃ, μὴ πειρῶ τοῖς ἀπαγγέλλουσίν σοι ἀπολογεῖσθαι, ἢ μόνον ὅτι «οἰόμενος ἐκεῖνος ἔργον ποιεῖν κακῶς με λέγει», καὶ «οὐκ ἔχω ἐξουσίαν ἄλλον κωλύειν οὐ προέθετο ποιεῖν ἔργου, οὐπω ἐμαυτὸν δυνηθεὶς κωλύσαι παθῶν», καὶ ὅτι «εἰ μὴ ἡμὴν ἄξιος τοῦ τὰ τοιαῦτα ἀκοῦσαι, οὐκ ἂν ἤκουον», μάλιστα ἐὰν αἰσθηθῇς ὅτι τῶν λεχθέντων περὶ σου ἔπραξάς τι.
- c. 45 Ἐν ταῖς ἀγοραῖς ἢ ἐν τοῖς δημοσίοις τόποις ἐπὶ πολὺ παριέναι οὐκ ἀναγκαῖον. εἰ δέ ποτε καιρὸς καλέσοι, μηδενὶ ἄλλῳ φαίνου σπουδάζων, εἰ μὴ σεαυτῷ· τουτέστι θέλε γίνεσθαι μόνα τὰ γινόμενα, οἷα ἂν ὦσιν. βοῆς δὲ καὶ τοῦ ἐπιγελᾶν τινι ἢ πολὺ συγκινεῖσθαι ἢ ἀγανακτεῖν περὶ τῶν γινομένων παντελῶς ἀπέχου. καὶ μετὰ ἀπαλλαγὴν μὴ πολλὰ περὶ τῶν γεγεννημένων διαλέγου μηδὲ ἃ εἶδες φιλονεῖκει ἐξηγεῖσθαι, μάλιστα ὅσα μὴ λυσιτελεῖ πρὸς τὴν σὴν πολιτείαν. εἰ γὰρ περὶ τούτων πολλάκις εἴποις, ἐμφαίνεις ὅτι ἐθαύμασας τὴν θεάν ὧν ἔφυγες.

39 ² γένηται β || ⁴5 ἄρξονται MA || εἶ] εἰς V: ἥς P Cas (et IJKQ, εἰς Z) || ⁵6 ποιῇσαι P || 40 1 μὴ] μὴ σοι α : μὴ σου A || πολὺ P || 41 ³3 ἐταῖρος] ἑτερος M || 42 ²2 ὅλον scripsi: ὁρῶν PVδ: ὁρῶ M: ὁρᾶν A: ὅλως Cas || 42 ²2 - 43 ¹1 περίγραφε. Ἐγκράτειαν M Cas: περίγραφε ἐγκράτειαν. PV: περίγραφε ἐγκρατεία. AE: ἐγκρατεία περίγραφε. ζ || 44 ¹3 ἔργον] fort. (αὐτοῦ) ἔργον || με om. M || ²4-5 κωλύσαι παθῶν δυνηθεὶς β || ³6 αἰσθηθῇς: e supra αἰ M¹ || 45 ⁴7 μάλιστα] μάλιστα δὲ M

c. 46 Εἰς οἰκίας τινῶν μὴ εἰκῇ μηδὲ ῥαδίως πάριθι· παριῶν δὲ τὸ 1,2
σεμνὸν καὶ εὐσταθὲς καὶ ἀνεπαχθὲς φύλαττε.

c. 47 Ὅταν φοιτᾶν ἀνάγκη πρὸς τινὰ τῶν λαμπρῶν τοῦ 1
κόσμου, λόγισαι ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι οὐ μηνυθήσῃ, 2
καὶ ὅτι ἀκούσεις· «τί θέλει ὁ περιττὸς οὗτος;», ὅτι ἀποσκώψουσιν 3
εἷς σε οἱ παῖδες· ὅτι ἐρεῖ σοι ἐκεῖνος ὅτι ὑπερβαίνει σε ὃ αἰτεῖς. καὶ 3
5 μηδέποτε εἶπῃς ἐν σεαυτῷ ὅτι ταῦτα σοὶ οὐ ποιήσουσιν, ἢ ὅτι 4
αἰδεσθήσονται τὸ ἐπάγγελμα. ἐὰν γὰρ οὕτω συντύχῃς καὶ τύχῃ 4
ταῦτα γενέσθαι, ἀταράχως ὑποδέξῃ τὰ γινόμενα ἅτε μεμελετηκῶς 5
αὐτά· ἐὰν δὲ μηδὲν τούτων συμβῇ, εὐχαριστήσεις τῷ θεῷ λέγων· 5
10 «ἐγὼ μὲν μεμελέτηκα ἃ ἤμην ἄξιος ὑποστῆναι, ἡ δὲ τοῦ θεοῦ 5
φιλανθρωπία προέστη μου καὶ οὐδὲν τούτων εἶασεν γενέσθαι.»

c. 48 Ἐν ταῖς ὁμιλίαις ἀπέστω τὸ σεαυτοῦ ἔργων τινῶν ἢ ἀρετῶν 1
ἐπὶ πολὺ καὶ ἀμέτρως μεμνήσθαι. οὐ γὰρ ὥσπερ σοὶ ἡδύ ἐστι τὰ σὰ 2
λέγειν, οὕτω καὶ τοῖς ἄλλοις τούτων ἀκοῦσαι. ἐπισφαλὲς δὲ καὶ τὸ 3
εἰς εὐτραπελολογίαν ἐμπεσεῖν· πάντως γὰρ τὴν πρὸς σε αἰδῶ τῶν 3
5 πλησίον ἐκλύει, καὶ παρασκευάζει γελοιολογεῖν· ἐξ ὧν καὶ 4
ἀκαιρολογία τίκτεται. ὅταν οὖν αἴσθῃ τι τοιοῦτον, ἐὰν μὲν οἶος ᾖ, καὶ 4
ἐπίπληξον· εἰ δὲ μὴ δύνῃ, τῷ ἀποσιωπᾶν καὶ ἐρυθριᾶν δῆλος γίνου 5
δυσχεραίνων τοῖς τοιοῦτοις.

c. 49 Ὅταν φαντασία ἡδονῆς ἐκπειράσῃ σε, μνήσθητι 1
ἀμφοτέρων τῶν χρόνων, καθ' ὃν τε συγκαταθήσῃ τῇ δοκούσῃ 2
ἡδονῇ, καὶ καθ' ὃν πράξας ὕστερον μετανοήσεις καὶ αὐτὸς 3
σεαυτῷ λαιδορήσῃ· τούτοις τε ἀντίθεος, ὅπως περιγενόμενος χαίρεις, 2
5 καὶ ὅτι ἄμεινον συνειδέναι ἑαυτῷ νικήσαντι καὶ καθαρῶς 3
εὐχομένῳ. μὴ σε ἡττήσῃ τὸ προσηνὲς αὐτῆς καὶ ἐπαγωγόν· βέλτιον 3
γὰρ τούτου καὶ ἡδύτερον τὸ συνειδέναι ἑαυτῷ ταύτην νενικηκότεν 4
τὴν νίκην.

c. 50 Ὅταν ποιῇς τι διαγνοὺς ὅτι σου συμβάλλεται τῇ πολιτείᾳ, 1
οἱ δὲ ἄλλοι ἄλλως περὶ αὐτοῦ ὑπολαμβάνουσιν, ὅρα μὴ φύγῃς 2
αὐτὸ διὰ τὴν τῶν ἄλλων ὑπόληψιν. εἰ μὲν γὰρ οὐκ ὀρθῶς ποιεῖς, 2

46 ¹ I μὴ εἰκῇ] μῆαικῃ P: μὴ ἡίει V: μὴ οἶκει Aζ: μὴ ἦκε Cas || ² I παρὼν M || 47 ¹ 2
ὅτι alterum] καὶ ὅτι M || 3 ἀκούσῃ PVδ: ἀκούσει A || ²⁴ εἷς om. M || δ] ἃ M || 47
γενόμενα M || ⁵⁸ δὲ] τε PA Cas || εὐχαριστήσῃς M || 9 μὲν om. α || 48 ¹ I τῷ τῶ νῶ M
|| ἔργον VA || ²² μεμνήσθαι ἐπὶ πολὺ καὶ ἀμέτρως β || ³⁴ εὐτραπελίαν γ: εὐτρα-
πέλειαν V || τῶν] τοῦ α || 5 γελοιολογεῖν] γε δοσολογεῖν P: γε δισσολογεῖν V: γελοῖα
λέγειν A: γε (δὲ O) βωμολογεῖν ε: δωσολογεῖν J: δοσοποιεῖν U: δισσολογεῖν x:
δωρολογεῖν Cas: μωρολογεῖν Casaubon^m || 6 ἀκαιρολογία] λακερολογία Gronovius:
αἰσχρολογία Casaubon^m || 46 οὖν om. α || 7 τῷ Vδ Cas: τὸ MPA || 49 ¹ 2 συγκατάθη
M || 4 ἑαυτῷ A: ἑαυτὸν Vδ || λαιδορήσῃ ζ Cas: λαιδωρήσῃ A (nisi fallor): λαιδώρησαι
M: λαιδώρησαι P: λαιδορήσεις Vε || ²⁴ τε] γε β || χαίρης M || 5 ἑαυτῷ συνειδέναι M ||
καὶ alterum om. P || ³⁷ τούτου] τοῦτο β: om. ε || 50 ¹ I σου om. M || 2 ἑαυτοῦ M

αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὀρθῶς, τί φοβῇ τοὺς ἐπιπλήζοντας οὐκ
5 ὀρθῶς;

c. 51 Ὅταν συνεσθῇς τινί, μὴ τί παραβάλλει ἐκεῖνος ἐδώδιμον
λογίζου, ἀλλὰ τί ποιήσας ἀνεπαχθῆς αὐτῷ γενήσῃ καὶ μᾶλλον
αἰδήμων.

c. 52 Ἐὰν ὑπὲρ δύνανμιν ἀναλάβῃς ἐπάγγελμα, καὶ ἐν αὐτῷ
ἀσχημονήσεις καὶ οὐκ ἐδύνασο ἐκπληροῦν ἐκπέσεις.

c. 53 Καθάπερ ἐν τῷ περιπατεῖν προσέχεις μὴ ἐπιβῆς ἥλφ ἢ 1
στρέψῃς τὸν πόδα, οὕτω πρόσεχε μὴ βλάβῃς τὸν σεαυτοῦ νοῦν.
καὶ οὕτως ἐφ' ἐκάστῳ ἔργῳ παραφυλάττων ἀσφαλέστερον ἄψῃ 2
ἐκάστου.

c. 54 Μέτρον κτήσεως ἐκάστῳ τὸ σῶμα, ὡς ὁ ποῦς τῷ ὑποδή- 1
ματι. ἐὰν μὲν ἐπὶ τοῦτο στήῃ, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῇς, 2
ἀνάγκη κατὰ κρημονοῦ φέρεσθαι. καθάπερ δὲ ἐπὶ τοῦ ὑποδήματος 3
ὁ τὴν χρεῖαν ὑπερβαίνων ποιεῖ κεντητόν, εἴτα φοινικοῦν, εἴτα
5 διάχρυσον, πολλοὶ δὲ καὶ λιθοκόλλητον, οὕτω καὶ ἐπὶ πασῶν τῶν
ὀρέξεων· τοῦ γὰρ ἅπαξ ὑπὲρ τὸ μέτρον ὅρος οὐδεῖς. 4

c. 55 Ἀφυΐας σημεῖον ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἶον ἐπὶ 1,2
πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν ἢ πίνειν ἢ καθεύδειν· ἀλλὰ 3
ταῦτα μὲν ἐν παρέργῳ ποιητέον, περὶ δὲ τὸν νοῦν ἡ πᾶσα ἔστω
ἐπιστροφή.

c. 56 Ὅταν τις κακῶς δοκῇ σοι ποιεῖν ἢ κακῶς λέγειν, ἐνθυμοῦ 1
ὅτι οἰόμενος λυσιτελεῖν αὐτῷ τοῦτο ποιεῖ, εἰ καὶ σοὶ οὐ λυσιτελεῖ.
καὶ τίς ἀναγκάσει τινὰ τὸ ἑαυτοῦ συμφέρον ἀφέντα τὸ ἄλλου 2
ποιεῖν; ὥστε οὐκ ἦν ἐπὶ σοὶ τὸ κωλύσαι αὐτόν. τῶν δὲ οὐκ ἐφ' ἡμῖν 3
5 μηδὲ ὀρέγεσθαι παρηγγέλμεθα. ἄλλως τε, εἰ μὲν ψεύδεται, αὐτὸς 4
βέβλαπται καὶ ἐξηπάτηται, τὸ ψεῦδος ἀληθὲς νομίσας. ὥσπερ οὖν, 5
εἰ μακρόν σε ἔλεγεν κονδὸν ὄντα ἢ τὸ ἔμπαλιν, οὐκ ἂν ἡγανάκτεις
ἢ ἔχαιρες, διὰ τὸ μὴ τοῖς ἐκείνου ῥήμασιν ἔπεσθαι ἡμῶν τὸ σῶμα,
μᾶλλον δὲ καὶ ἐγέλας ἂν ὡς παράβλωπα τὸν τοιοῦτον, οὕτως 6
10 ἀόργητος διάμενε, ἐλέει δὲ αὐτόν τῆς πλάνης· εἰ δὲ ἀληθῆ λέγει, 7

²⁴ ἐπιπλήζοντας **MA** || 51 1 παραβάλη **V** **Cas**: παραβαλη **P**: παραβάλεις (sic) **A**:
παραβαλεῖ ζ: παραβαλῇ **λ** || ἐδώδιμον ἐκεῖνος **Vδ**: ἐδόδοιμον ἐκεῖνο **A** || 2 γενήσῃ
φανήσῃ **M**: φανήσῃ **A** || 5 2 2 ἀσχημονήσεις **P V^{ac}** (ut vid.) **ε** **Cas**: ἀσχημονήσης
MV¹PC²A³ || ἐκπέσεις **Pδ** **Cas**: ἐκπέσης **AV**: ἐκπλής **M** || 53 ¹2 ἑαυτοῦ **M** || 54 ²2 τοῦτο
MP **Cas**: τοῦτω **V**: τοῦτου ζ: τοῦτοις **Ax** || ³3 δὲ οἰμ. **M** || 56 ¹2 εἰ καὶ σοὶ οὐ λυσιτελεῖ
scripsi: εἰ δὲ σοὶ οὐ λυσιτελεῖ **MP**: εἰ δὲ σοὶ οὐ λυσιτελεῖ **Cas**: ἂν δὲ σοὶ οὐ λυσιτελεῖ
V: ἂν (ἐὰν **Z**) δὲ σοὶ οὐ λυσιτελεῖ **ASZ**: ἂν δὲ σοὶ οὐ λυσιτελεῖ **Ke**: ἂν δὲ σοὶ οὐ λυσι-
τελεῖ **U**: ἂν δὲ σὺ οὐ λυσιτελεῖ **J**: ἂν καὶ σοὶ μὴ λυσιτελεῖ **Q** || ³⁴ οὐκ alterum] μὴ **M** ||
⁵⁷ μικρόν **M** **Cas** || ⁶⁹ ἐγέλασας **M** **Cas** || 10 post vocem πλάνης deficit **A**

διόρθωσαι, ἵνα μὴ ἔχη τι λέγειν. οὕτω πρὸς πάντας τοὺς λοιδο- 8
 ροῦντας γίνου, ἐπιφθεγγόμενος, ὡς πολλάκις εἴρηται, ὅτι «ἐκείνῳ
 μὲν ἔδοξε ταῦτα λέγειν, ἐγὼ δὲ οὐ κατεστάθην εἰς τὸ κωλύσαι τὸν 9
 βουλόμενον λέγειν ἃ θέλει.» ἐὰν δὲ ἀδελφὸς ἀδικῇ ἢ γείτων, μὴ 9
 15 λογίζου ὅτι «παρ' οὗ ἥκιστα ἐχρῆν ἡδίκημαι, ὡς ἐνόμισεν», ἢ ὅτι
 «τοῦτον οὐκ ἐχρῆν τοῦτο ποιεῖν, ἀλλὰ καὶ ὑπεραγανακτεῖν ἐμοῦ.» 10
 οὕτω γὰρ θρέψεις τὴν ὀργήν, καὶ ἔξιν ἐν σεαυτῷ ποιήσεις δυσφόρη- 10
 τον· μᾶλλον δὲ ὅτι «ἀδελφός, καὶ χρεωστῶ αὐτοῦ ἀνέχεσθαι»· ὅτι 11
 «γείτων, κἀγὼ αὐτοῦ ὀφείλω φέρειν τὴν ἄγνοιαν»· καὶ ὅτι «ἡ 12
 20 νομιζομένη ἀδικία περὶ τὰ ἐκτός· τῆς γὰρ προαιρέσεώς μου οὐδεὶς
 κύριος»· καὶ οὕτω ῥᾶον ἔξεις.

c. 57 Οὗτοι οἱ λόγοι ἀσύντακτοι· «ἐγὼ σου πλουσιώτερος, ἐγὼ 1
 σου ἄρα κρείττων»· «ἐγὼ σου λογιώτερος, (ἐγὼ σου ἄρα 2
 κρείττων)». οὗτοι δὲ μᾶλλον ἀληθεῖς καὶ συνεκτικοί· «ἡ ἐμὴ κτήσις 2
 τῆς σῆς κρείττων», καὶ «ἡ ἐμὴ λέξις τῆς σῆς κρείττων». σὺ δὲ οὐδὲ 3
 5 κτήσις οὐδὲ λέξις. γίνωσκε οὖν ὅτι οὐκ ἐπὶ σεαυτῷ ἐπαίρη, ἀλλ' ἐπ'
 ἄλλῳ.

c. 58 Τοῦ σκώπτειν εἵργε σεαυτόν· καὶ μάλιστα μὲν σιώπα τὰ 1
 ἀλλότρια, σεαυτῷ δὲ μόνῳ πρόσεχε. εἰ δὲ λαλεῖς, λάλει ἀληθῆ καὶ 2
 ἃ βλέπεις, καὶ μὴ ἃ στοχάζῃ. [59] οἶον ἔπιέν τις πολὺν οἶνον· μὴ 3
 εἴπῃς ὅτι «κακῶς», ἀλλ' ὅτι «ἔπιεν». ἐλούσατό τις· μὴ εἴπῃς ὅτι 4
 5 «κακῶς», ἀλλ' ὅτι «ἐλούσατο». ἔφαγέν τις πρωί· μὴ εἴπῃς ὅτι 5
 «κακῶς», ἀλλ' ὅτι «ἔφαγεν». εἰκὸς γὰρ σὲ μὲν στοχάζεσθαι κακῶς, 6
 ἐκεῖνον δὲ καλῶς αὐτὸ πεποιηκέναι, ἢ νόσου βιασαμένης ἢ
 ἀδελφῶν ἀναγκασάντων ἢ ἄλλων εὐλόγων αἰτιῶν, αἱ σοὶ μὲν οὐ
 γινώσκονται, ἐκείνῳ δὲ κατὰ νοῦν ἐχώρησαν.

c. 60 Μηδαμοῦ σεαυτὸν ἡσυχαστὴν εἴπῃς, μηδὲ λάλει ἐν 1
 ἰδιώταις περὶ δογμάτων. ἐν ἐστιάσει μὴ λέγε πῶς δεῖ ἐσθίειν, ἀλλ' 2
 ἔσθιε ὡς δεῖ, τύπος γενόμενος ἄλλοις. τοῦτο καὶ ὁ ἀπόστολος 3
 παραινεῖ λέγων· «τύπος γίνου τοῖς πιστοῖς».

60^{3,4} 1 Ep. Timoth. 4,12

⁸12 ὡς] ὁ β || ἐκεῖνο P || ⁹16 τοῦτον] τούτῳ Py Cas: om. V || 57 ¹2 κρείττον M || 2-3
 ἐγὼ σου ἄρα κρείττων alterum add. Schweighäuser: om. Ma (lacunam indicaverat
 Casaubon) || ²⁴ (bis) κρείττον M || κρείττων prius] κρείττων σὺ δὲ P || ³⁴ σὺ P
 Casaubon^mg: σοὶ Mβ: σοῦ Cas || 5 κτήσις] κτήσις ἐστι(ν) α: κτήσις εἰ Casaubon^mg ||
 58 ¹2 μόνον M || [59] ⁴4 post ἐλούσατό τις lacunam susp. Schweighäuser || ⁵⁵5 πρωί]
 πρωί ἕτερος α || ⁶⁷7 πεποιηκέναι] περιπεποιηκέναι PV^{2pc} Cas: περιποιηκέναι V^{ac} || 60
²²2 in voce ἐν ponum caput incipit M || ³³3 καὶ] γὰρ Cas

- c. 61 Τὸ πολὺ περὶ δογμάτων ἐν ιδιώταις μὴ λάλει. ἐὰν δὲ ἐμπίπ- 1,2
τη λόγος, τὸ ἐπιδεικτικὸν ἔκκοπτε καὶ σιώπα· μέγας γὰρ κίνδυνος 3
δογματίσαι περὶ ὧν ἡ ὄντως κατάληψις δυσχερὴς, τοῖς πολλοῖς δὲ 4
καὶ ἄγνωστος. καὶ ὅταν εἴπῃ σοὶ τις ὅτι οὐδὲν οἶδας καὶ μὴ δηχθῇς 4
5 ἐπὶ τούτῳ, τότε γνῶθι ὅτι ἤρξω τοῦ ἔργου.
- c. 62 Εὐτελῶς φορῶν μὴ καλλωπίζου ἐπὶ τούτῳ· μηδὲ ἐὰν 1,2
ὑδροποτῆς, περιέρχου ζητῶν ἀφορμὴν τοῦ λέγειν ὅτι ὑδροποτεῖς. 3
ἄσκει δὲ σεαυτῷ μόνῳ καὶ μὴ τοῖς ἔξω, ἵνα καὶ ἡ ὠφέλεια σοῦ 3
μόνου γένηται.
- c. 63 Μὴ κατάξηρον ἐπιδείκνυε τὸ στόμα, μηδὲ ἄσθμαινε 8
συνεχῶς, τεκμήρια τοῖς πέλας τῆς σῆς ἀσκήσεως παρέχων, καὶ 9
ἀναγκάζων ἐρωτᾶν πόθεν οὕτως ἀσθμαίνεις καὶ ξηρὸς εἶ.
- c. 64 Ἀπαιδεύτου χαρακτήρ μηδέποτε ὠφέλειαν ἢ βλάβην 1
προσδοκᾶν ἀφ' ἑαυτοῦ, ἀλλὰ ἀπὸ τῶν ἔξω· θεοφιλοῦς δὲ ἀνδρὸς 2
χαρακτήρ πᾶσαν ὠφέλειαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾶν.
- c. 65 Σημεῖα προκόπτοντος· οὐδένα ψέγει, οὐδένα μέμφεται, 1
οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος τι ἢ εἰδότος τι. 2
ὅταν ἐμποδισθῇ ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. κἄν τις αὐτὸν ἐπαινῇ, 3
καταγελαῖ τοῦ ἐπαινοῦντος παρ' ἑαυτῷ ὡς πλανηθέντος, καὶ 4
5 ταλανίζει ἑαυτὸν ὡς ἀπατήσαντα τοὺς ἐκτὸς καὶ εἰς ψευδολογίαν 4
ἐμβάλλοντα· κἄν ψέγῃ τις, οὐκ ἀπολογεῖται. περιέρχεται δὲ ὥσπερ 5
οἱ ἄρρωστοι, εὐλαβούμενός τι κινῆσαι. πᾶσαν ὄρεξιν ἦρεν ἀφ' 5
ἑαυτοῦ· ὁρμῇ ἀνειμένη πρὸς πάντα χρῆται. ἂν ἡλίθιος ἢ ἀμαθὴς 6
δοκῇ, οὐ πεφρόντικεν. ἐνὶ δὲ λόγῳ, ὡς ἐχθρὸν ἑαυτὸν παραφυ- 6
10 λάττει.
- c. 66 Μὴ ὀρέγου ἐξηγεῖσθαι τὰς γραφάς, μάλιστα μὴ ἀκριβῶς 1
περὶ αὐτῶν παρειληφῶς, ἀλλὰ ἄρκοῦ τὸ ποιεῖν τὰ ἀπ' αὐτῶν, καὶ 2
παραχῶρει τὸ λέγειν τοῖς εἰδόσιν. εἰ δὲ τοῦ μὲν ποιεῖν καταφρο- 3
νήσεις, ἐπὶ δὲ τῷ ἐξηγεῖσθαι μόνῳ σχολάσεις, οὐδὲν ἕτερον ἢ 4
5 γραμματικὸς ἀντὶ ἡσυχαστοῦ γέγονας, ἐν τούτῳ μόνον 4
διαλλάττων, ὅτι τὰς γραφάς ἀντὶ Ὀμήρου ἐξηγῇ. [67] ἐνθυμοῦ 5
δὲ ὁποῖα αἰσχύνῃ, ὅταν τις ἀναγινώσκων τὸ εὐαγγέλιον καὶ ἐξη- 6
γούμενος αὐτὸ καλῶς, ἀσύμφωνα παράσχη τούτῳ τὰ ἑαυτοῦ 7
ἔργα.

61 ²¹ ἐμπίπτῃ δ: ἐμπίπτει **MPV Cas** || 62 ³³ καὶ alterum om. **M** || 63 1 στόμα] σῶμα **M** || 3 εἶ] ἢς **M** || 64 ²² θεοφίλου **P Cas** || δὲ om. **P Cas** || 3 ἐξ] ἀφ' **M** || 65 ¹ 1 οὐδένα μέμφεται οὐδένα ψέγει **M** || ²² τι prius] τινος Schweighäuser ex **M** (ut falso opinatur) || ³³ ἐπαινέση **α** || 5 ψευδολογίας **PVDN Cas** || 6 ἐμβάλωντα **P^{ac}**, ἐμβάλλοντα **P^{1pc}** || ⁴⁶ παρέρχεται **M** || 66 ²² τὸ] τοῦ **PV**: τῷ **δ Cas** || 3 τὸ λέγειν **M**: τοῦ λέγειν **ε**: τὸν λόγον **P^z Cas**: τῶν λόγων **VK** || ³³ μὲν om. **P** || 4 τὸ ἐξηγεῖσθαι μόνον **α** || ⁴⁵ μόνῳ **M** || [67] 6 in voce ἐνθυμοῦ novum caput incipit **α** || 7 δὲ om. **α**

c. 68 "Όσα ὀρθῶς προτίθεσαι, τούτοις ὡς νόμοις ἔμμενε, ὡς 1
 παρανομῶν, ἐν αὐτῶν ἀφείς. τί δὲ λέγουσιν οἱ πολλοὶ περί σου, μὴ 2
 φροντίσης· οὐ γὰρ ἐπὶ σοὶ ἐστι κωλῦσαι αὐτοὺς ψέγοντας τὰ καλὰ
 ἢ τὰ φαῦλα ἐπαινοῦντας.

c. 69 Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ ἀρέσαι θεῷ; ποίαν 1,2
 ἡλικίαν προσδοκᾷς; οὐκέτι εἰ μεράκιον, ἀλλ' ἀνὴρ ἤδη τέλειος.
 ἐὰν καὶ νῦν ἀμελήσης καὶ ἀεὶ προθεσμίας ἐκ προθεσμιῶν διδῶς 3
 σεαυτῷ καὶ ἡμέρας ἐξ ἡμερῶν ὀρίζῃ ἐν αἷς μέλλεις ἀρέσαι θεῷ,
 5 λήσεις σεαυτὸν οὐ προκόποντα, ἀλλὰ καὶ κλεπτόμενον ἕως οὗ
 καὶ τὸ τέλος φθάσῃ. ἀξίωσον οὖν σεαυτὸν ἤδη ὡς τέλειον πονῆσαι 4
 ἐν τῇ ἀσκήσει καὶ προσοχῇ, ὅτι ἐνταῦθά ἐστιν ὁ ἀγὼν καὶ ἤδη
 πάρεστιν καὶ οὐκ ἐπιδέχεται ἀναβολήν· σκόπει δὲ ὅτι ἔνδοσις 5
 μία{ς} ἀρετῆς ἢ ἐπίτασις στεφανοῖ τὸν ἀγωνίστην ἢ ἀστεφάνωτον
 10 παρέ[ρ]χεται. οὕτως ὁ μακάριος Παῦλος ἀγωνισάμενος ἔλεγεν· 6
 «τὸν καλὸν ἀγῶνα ἡγώνισμαι, καὶ λοιπὸν ἀπόκειται μοι ὁ τῆς
 δικαιοσύνης στέφανος.» σὺ δέ, εἰ καὶ μὴ εἰ Παῦλος, ἀλλ' οὕτως 7
 ἀγωνίζου, ὡς ὅμοιος αὐτῷ εἶναι βουλόμενος.

c. 70 Ἐπὶ πάσῃ περιστάσει καὶ παντὶ πειρασμῷ ἐπαγομένῳ ἡμῖν 1
 πρόχειρον ἔχωμεν τὸ λέγειν· «ἄγε ἡμᾶς, ὦ σῶτερ, σὺ καὶ τὸ ἅγιόν 2
 σου πνεῦμα, ὅπου σοὶ καὶ ὅπως φίλον, ὡς ἐψόμεθα γε ἄοκνοι· εἰ 3
 γὰρ μὴ θέλομεν κακοὶ γενόμενοι, οὐδὲν ἦττον ἐψόμεθα. ὅστις δὲ 4
 5 ἐκὼν εὐπειθῶς ἔπεται θεῷ, σοφὸς παρ' ἡμῖν καὶ θεῷ δὲ προσφιλές· ὃ
 γὰρ τῷ θεῷ φίλον, τοῦτο ἡμῖν γενέσθαι εὐχόμεθα.»

c. 71 Βιοῦντας γὰρ οὕτως ἡμᾶς βλαβῆναι ὑπὸ τινος ἀδύνατον. 1
 κἂν γάρ, ὡς νομίσουσι, συσκευάσωνταί τινες, κἂν ὑπερβῶσιν 2
 ὕβρεις καὶ διώξεις καὶ εἰς φόνους χωρήσωσι, φονεῦσαι μὲν δύναν-

69^{1,1} ἀρέσαι θεῷ cf. e.g. *Ep. Rom.* 8,8

69^{6,10-12} 2 *Ep. Timoth.* 4,7

71^{2,2-3} cf. *Ev. Matt.* 10,21-23

68 ¹1 προτίθεται **M**: προστίθεσαι **V** || 2 ἐν αὐτῶν ἀφείς] ἐν αὐτῷ ὁ ἀφῆς **P**: ἐαυτῷ ὁ ἀφείς **V**: ἐαυτῷ ὁ ἀφῆς **Cas**: ἐαυτῷ ὁ ἄν ἀφῆς **ε**: ἐν αὐτῷ ὁ ἄν ἀφῆς **ζ** || 69 ¹1 θεῷ] τῷ θεῷ **M** || ²²2 ἤδη om. **M** || ³3 προθεσμίας **M**: προθεσμίαν **β Cas**: προθεσμία **P** || 3-4 διδῶς σεαυτῷ] διδωσεαυτῷ **P**: δίδωσεαυτὸν **V** || 4 ἡμέρας **IKQ** (desunt **JSZ**): ἡμέραν **Ma** || 5 λήσεις] δῆσεις **PV**: δείξεις **ζ**: λήσῃ **ε** || 6 φθάσει **M** || ⁴⁷7 προσοχῇ] πρὸς ὃ χρῆ **M**: προσευχῇ Schweighäuser^N || ⁵⁹9 μία Casaubon^m **ε**: μιᾶς **Ma** || 10 παρέχεται Heyne: παρέρχεται **Ma** || ⁷¹²12 εἰ] ὡς **M**: ἢ **V** || 70 ¹²2 ἔχωμεν **P**^{1pc} **Cas**: ἔχομεν **MP**^{acβ} || ²³3 φίλον] φίλον σοὶ **Pδ Cas** || ³⁴4 θέλωμεν **MP Cas** || ⁴⁵5 δὲ om. **α** || 6 εὐχόμεθα] αἰτούμεθα **M** || 71 ¹1 βιοῦντος **M**, rubro addito ὡν s.l. a prima manu (ut vid.) || ²²2 νομίσουσι **Pδ**: νομίσωσι **M**: νομίζουσιν **V Cas** || 3 χωρήσωσι **δ**: χωρήσουσι **MPV Cas**

5 ται, βλάψαι δὲ οὐδαμῶς. ὡς γὰρ μὴ δυναμένων βλάψαι παρήγγει- 3
 λεν ὁ κύριος λέγων· «μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ
 σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι.»

71³,5-6 *Ev. Matt.* 10,28a

5 κύριος λέγων] κύριος μὴ φοβεῖσθαι (φοβεῖσθε **V**) λέγων **α** || φοβηθῆτε **α** || ἀποκ-
 τενόντων **Pβ**: ἀποκτεινόντων **Cas** || subscriptio εἴη τὸ ὄνομα κυρίου εὐλογημένον ἀπὸ
 τοῦ νῦν καὶ ἕως τοῦ αἰῶνος τῶν αἰώνων ἀμήν **M**

PARAPHRASIS CHRISTIANA
LECTIONES VARIANTES MINORES

titulus σπουδαῖοι] σπουδαῖοί τινες **Ae** || 1 ⁵⁷ ταραχθήση λυπηθήση **ε** || 8 θεῶ
καὶ ἀνθρώποις **V** || 8 θεοὺς **Cas** || 68 ἐπὶ σοὶ] σᾶ **V** || 2 ²³ ὑποθέσθαι **V** ||
ἐπιμελεῖσθαι ἑαυτοῦ **A** (add. signa transp. **A**¹) || ἑαυτῷ **Cas** || ³⁴ δὲ om. **A**^{ac1}
|| ταῦτα] καὶ ταῦτα **δ** || εἰκὸς] καὶ εἰκὸς **A** || 5 μόνον **MPVA**: μόνων **δ** edd. || 3
¹ δεικνύοντι **V** || 2 εἶ] ἦν **V**: ἐστὶ **ε** || οὐ om. **A** ut vid. || ²⁴ ἡμῖν] ἡμῶν **V** || ³⁵
ὅτι om. **A** || ⁴⁶ τὸ τυχεῖν **VA** || 7 παραπεσεῖν **V** || ἐκείνο **VA** (sed **A**^{2pc},
incertum quid ante fuerit) || 4 ¹ μόνων **ε** || τὰ] τῶν **γ** || 2-3 νόσου-θανάτου-
πενίας **δ** || ³⁵ τε om. **Cas** || 6 τινος-ἡμῖν om. **A** || ἀποτυγχάνει **V** || τε om. **Cas**
|| 7 καλῶν **A** || ⁴⁷ μόνον δὲ **A** || 8 ἀνιεμένως **Cas** || 5 ¹ ἐκάστου **V** || 2 τί om. **A**
|| τῶν om. **A** || ²³⁻⁴ ὅτι ποτήριον στέργεις om. **A** || 4 γὰρ om. **A**^{ac1} || 5
ἔχουσιν] ἔχει **A** || τοῦ] τὸ **A** || κλᾶσθαι] κλάσαι **V**: κλᾶσθαι θλασθήσεται
(sic) **A** || 6 ¹ σεαυτῷ **A** || ²² ἀπῆς **V** || ³⁴ κελεύοντας] κλαίοντας **V** || 5
πεινῶντας **V** || ⁴⁷ θέλω εἰς ἐστίαν **A** || τὴν prius om. **γ** || ἐστίαν **V** || 8 κατὰ
φύσιν ἔχουσιν φυλάττειν] ὡς ἔχουσιν φυλάξω **A** || καὶ ὡσαύτως] ὡσαύτως
καὶ **A** || ⁵⁹ ἔργον] ἔργου **A** || 10 οὐ om. **A** ut vid. || 12 οὐ om. **A** ut vid. || 7 ²² ὁ
θάνατος **γ** || 2-3 τοῖς ἀποστόλοις καὶ om. **Cas** || 4 αἰτιώμεθα **Cas** || ἢ alterum
om. **Cas** || 8 ¹ τῷ ἄλλω **A**: τὸ ἄλλω **ε** || 2 τῷ ἑαυτοῦ **V** || μήτε prius] τὸ μήτε
Ae || 9 ¹ μηδὲν **V** || ²¹ εἰ γὰρ **γ** || 3 λέγει **Cas** || ἐπαιρόμενος om. **ε** || καλὸν
ἰμάτιον **A** || ³⁴ ὥστε] ἔσται **A** (nisi fallor) || 5 σὼν ἀγαθῶν **Cas** || σῶ] τῷ **A** ||
10 ²³ δεῖ om. **A** || 4 ἐπιστρέψασθαι **Cas** || μή τι] μήτοι **V** **Cas**: μήποτε **δ** || ³⁴
κᾶν καλέσῃ] καὶ τότε **Cas** || ⁵⁷⁻⁸ ἀφείς ἐκείνους τρέχε ἐπὶ τὸ πλοῖον **ε** || 7-8
τρέχε-ἀφείς] τρέχων-ἀφῆς **Cas** || 8 μηδὲ] μὴ **A** (δὲ **A**^{1sl}) || ⁶¹⁰ βληθήσῃ **γ** || ⁷¹¹
τοῦτο] αὐτῷ τοῦτο **V** || πείσεσθαι **V** || 11 ¹ γενόμενα **V** || ὡς σὺ θέλεις γίνεσθαι
Cas || γίνεσθαι om. **A** || 2 θέλε om. **A** || 12 ²⁴ σοῦ **γ** || 13 ²² φυσικῶς **A** || 2-3 ὁ
θεὸς ἡμῖν **δ** || 3 νικητικῶς **A**: νικητὰς **Cas** || ³⁴ πρόσωπον γυναικὸς **ε** || 6 τὴν
ἀνεξικακίαν **Vδ**
14 ¹ μηδενὶ **γ** || ²² ἀδελφὸς om. **V** || κτῆμα] κτῆμά σου **δ**: κτήματά σου **A** ||
ἀφηρέθης **V** || ³³ κακῶς **VA** || μέλλει **γ** (non ita **DN**) || 4 σε] σοι **A** || ὁ δοὺς
ἀπήτησεν] ὁδοῦ ἀπήνητησεν **V** || ⁴⁵ ἀφείλετο **γ** || ⁵⁶ ἐννοεῖν **A** || 7 ἔδοξε(v) φη-
σί(v) **AKε** || ⁶⁸ εἶναι] εἶ **V** || τοῦ δεσπότου] τοῦδε **Cas** || 9 οὕτως **V**: οὕτως **Cas**
|| ⁷¹⁰ αὐτὸν **V** || ἀλλοτρίῳ **V** || 15 ¹³ οὐκ ἔχω **A** || ³⁵ καὶ] καὶ τὸ **ε** || 6 ἑαυτοῦ]
καθ' ἑαυτὸν **ε** || 16 ²² ἔκχυται **Cas** || 3 ἀπολοῦνται **A** || ³³ τοσοῦτον **VA** || 4
τοσοῦτον **VA**^{uv} || 5 οὐδὲν] οὐδὲν οὐδενὶ **ε** || ⁴⁷ μὴν om. **δ** || ⁵⁸ ἵνα] ἵνα μὲν **V** ||
γίνεται **Cas** || ⁶⁹ καὶ om. **Cas** || 10 τοῦτο **V**: τούτον (sic) Casauboni codex,
τούτων Casaubon in textu || ἀπήλλαξεν **V** || τοῦ παιδὸς om. **Cas** || μετέρχου
Cas || 11 τὸ τραῦμα] τραύματα **A** || ⁷¹² ἔσχεν] ἔχει **Cas** || ⁸¹³ ἔδαιρον **δ**:
ἔδαρον Casaubon || σε] σε ὦ παῖ **Ae** || 17 ¹² δόξα **V** || μηδὲν] καὶ μηδὲν **γ** ||
βούλει **Cas** || ²³ εἶναί τι] ἐν αὐτῇ **V**^{ac2} || ἀπίσται σεαυτῷ] ἀπίστησαι αὐτῷ **V**
|| ὅτι om. **V** || οὐ ράδιον post φύσιν (l. 4) transp. **V** || ³⁵ θάτερον **Cas** || 18 ²³
μὴ] μὲν **V**^{ac2} || ³⁵ ἐνθυμῇ] ἐπιζητεῖς **A**: ἐπιθυμεῖς **Cas** || μὴ εἶναι κακίαν om. **A**
|| 19 ¹ τοῦτον **V**^{ac2} || 20 ¹ ὑπ'] ἐπ' **A** || 4 ἄλλον **V** || 21 ¹ δεῖ] οὕτω δεῖ **Cas** ||
²² σοῦ **V**^{ac2} || ³⁴ κατὰ] ὁ κατὰ (nisi fallor) **A** || ⁵⁷⁻⁸ χριστοῦ ἀναδειχθήσῃ
ἀλλὰ καὶ συγκληρονόμος **ε** || 8 Χριστοῦ] χριστοῦ βασιλείας **V**: om. **Cas** || 22

¹² supra χρήματα aliquid erasum in V || 3 κακία A || 24 οὐ τὸ] οὕτω V^{ac2} || αὐτὸ δ Cas || οὐ alterum om. Cas || 5 οὕτως V Cas || ἄλλος A^{1pc}: ἄλλως A^{ac} || 23 ²² προβεβηκόσιν] προβεβηκόσι τοιοῦτον γ || 4 κληρικόν] δὲ κληρικόν A || ³⁴ τὸ] τῷ A || θεοῦ] τῷ θεῷ A || 24 ¹¹ παρὰ om. A || ²² σημαίνεται] συμβήσεται A || ἀλλ' ἢ] ἀλλὰ Cas || 26 ¹¹ δυνάμενον] μέγα δυνάμενον Cas || ²⁴ συμβῆ V^{1pc}γ: συμβῆναι V^{ac1} || εἰ] ἡ V^{ac2} || ³⁵ τρεπομένη V^{ac2} || τί] τῇ vel τῆς V^{ac2} || τὸν] τῶν V^{2pc} || 6 φυλάξαι τὴν σὴν προαίρεσιν δ || ⁴⁶ οὔτε] οὐδὲ δ || ⁵⁸ πάντων post ἡμῖν (l. 9) transp. V || 27 ¹² τὸ om. Cas || ²³ οὖν om. V || 4 ἡ om. Cas || 28 3 ἐπιθυμήσεις] ἐνθυμήσεις Cas || 29 ¹¹ ἐναρέτου] ἐναρέτης ἐναρέτου V^{ac}: ἐν ἀρετῇ ἐναρέτου V^{2pc} || 2 αὐτόθεν om. Cas || 3 ἐπανήλθε A: ἐπανελήλυθας Cas || 25 σου V || ἔχον V || ³⁶ δὲ om. Cas || 7 θαυμάζονται V || 30 ¹¹ συγκαταθῆς Cas || ²³ μόνων A || σεαυτῷ] μόνον σεαυτῷ A || 4 ἔσται Cas || 31 ¹¹ βιώσομαι ε || 2 καὶ] ὡς A || ²³ τὸ τιμηθῆναι ε || ἄλλον V Cas || ἐπὶ] ἐστὶν A || 4 παραλειφθῆναι V || ⁴⁵ ἐν] ὃν ἐν Cas || 6 ἐν οἷς om. A || ἄξιος V: ἄξιον γ || ⁵⁷ καλὸν] καλὸν τὸ Ae || 7-8 ἐπίπληξον-βοηθῆσαι om. A || ⁷¹⁰ δοῦναι δύνανται Cas || ⁸¹¹ σοι] σε V || 12 σύ] οὐ A || ⁹¹³ δὲ om. V || 14 μὴ om. A || 15 ἀσύμφωνος δ || ¹²¹⁹ τοῦτον εἰ] τουτονὶ Cas || τοῦτο V || ¹³²² λέγουσι τιμὴν ε || ¹⁵²⁶ θέλοντα] μέλλοντα A || ¹⁶²⁷ φανείη ἄξιος Cas || φανῇ V || ¹⁷²⁹ ὑπηγγείλω Cas || πληρώσας A: πληρώσαι δ || ¹⁹³¹ οὕτως V Cas || 33 ἄλλα V || εἰ χρήσιμος] χρήσιμος ἦς Cas || ²⁰³⁴ φρόνιμον] χρήσιμον V || λείπει] λείπει δὲ Cas || 35 αὐτοῖς A || καὶ prius om. Cas || 37 οἱ om. A || ²²³⁹⁻⁴⁰ ἐν-ἡξιώθημεν] εἰς ἣν ἐκλήθημεν τάξιν ε || 40 ἡξιώθης Cas || ²³⁴⁰ φασὶν χώραν ἔχεις] φῆς χώραν ἔχειν γ || ²⁴⁴² ἐκπέσης (sic) τῶν οὐρανίων ε || 32 ¹¹ Εἰ om. Cas || προαγορεύσει V || ²⁴ ποιῶν] πράσσω ε || πρὸς τὸ om. ε || τῶν alterum] καὶ τῶν ε || ³⁵ ἴσον δύνανται] δύνανσαι ἴσον ἔχειν A || ⁴⁷ οὖν] τοιγαροῦν γ || προελόμενος A || 8 ἐκεῖνα ἀνθ' ὧν A (add. signa transp. A¹) || 8-9 αὐτὰ λαβεῖν] ἀντιλαβεῖν V || ⁵⁹ εἰ] ἡ A || 10 αὐτοῦ Cas || μὴ alterum om. A || 11 ἔλαττα A || ⁷¹³ ὅσον A || 14 αὐτῷ A || κολακείας] καὶ κολακείας γ || ⁸¹⁵ ἐκείνου] ἐκεῖ V || βούλει] μὴ βούλει Casaubon^m (15-16 δὸς-προέσθαι omittens) || 16 μὴ om. A || ⁹¹⁷ ἀντὶ] ἀπὸ Cas || 18 ἀνέχεσθαι Vδ || ¹⁰¹⁹ θαυμάζειν V || ¹¹²¹ ὃν V || ¹²²² καὶ γάρ] καὶ γὰρ καὶ DN (non ita O) || 24 ὡς] πρὸς V || 25 κόπτοντος Cas || 33a ¹¹ βούλευμα A || ²³ εὐθύς] εὐθύς λέγειν δ || ὅτι om. V || ⁴⁵ ἐὰν] οἷον ἐὰν V || ἄλλων V || ἀδελφὸν V^{ac1} (nisi fallor) || φίλος] ἄλλος Cas || 6 ὅστις] ὃς Ae || ⁵⁸ πείσει γ || 34 ³⁴ πατέρα prius om. Cas || πατέρα alterum] τὸν πατέρα A || ⁴⁵ σε om. A^{ac1} || ἀγαθόν] τὸν ἀγαθόν Ae || ⁵⁶ τὸν] τὸν Ae || ἐν πᾶσιν] ὁ εἰπὼν (nisi fallor) A || 7 θεοῦ A || ⁷⁹ γεγωνώς A || 35 ¹¹ τοιγαροῦν om. Cas || 2 μηδὲ] καὶ μὴ γ || ³⁵ ὑποβάλλουσαν Cas

36 ¹¹ τῆς πρὸς θεὸν εὐσεβείας capiti praecedenti coniungit V || ὅτι om. A || 2 ἔχειν περὶ αὐτοῦ ε || ³⁵ ὡς om. ε || ⁴⁵ δὲ] τε δὲ A || 6 ἀπὸ om. Cas || ⁵⁸ ἀγαθῶν ἢ κακῶν VA^{1sl} || 9 οἷς] ὧν δ || ⁶¹² προσέχοντα Cas || ἡδύ VA^{1pc} || ⁸¹⁴ ἔνθεν prius] ἔνθεν γὰρ A || 15 ἀπολοῦντες A || 37 2 καθαρῶς δὲ ζ || ἡ] μήτε ε || μηδὲ] μήτε ε || 3 μηδὲ] καὶ γ || 38 ¹¹ μὴ] δὲ μὴ A || ²² αὐτοῦ] τοῦ θεοῦ AJx || πάντοτε] πάντοτε γίνεσθαι A || 3 πάντων] πάντοτε Cas || 39 ⁴⁵ λόγων om. Cas || 40 ἐπὶ om. A || μηδὲ alterum om. A || 41 ¹¹ ἀπόκρουε Cas || ²¹ τότε V || 2 ἡ προσοχὴ προσοχῇ] ὁ νοῦς εἰς προσοχὴν καὶ εἰς προσοχὴν ε || ³³ ὁ om. Cas || 4 παρατριβόμενον A || αὐτῷ om. V || συμμολύνεσθαι ε || 42 ¹¹ τῆς χρείας ψιλῆς] τῆς ψιλῆς χρείας V: χρείας τῆς γυμνῆς A || χρείας ψιλῆς παραλάβανε] ψιλῆς παραλάμβανε χρείας ε || ¹²¹ παραλάμβανε· τὸ] παραλαμβανέντω V || 43 ¹¹ τῶν] τὰ τῶν A || ²⁴ ἄκρως om. ζ || 44 ¹² οἰόμενος] ὁμοιωμένος V || ²³ ἄλλων A || ³⁵ τὰ om. γ || 6 αἴσθη γ || 6-7 ἔπραξάς τι τῶν λεχθέντων

(ρήθέντων **IJK**) περί σου **ζ** || 7 λεγομένων **A** || 45²² μηδὲν ἄλλο **A** || 3 φαίνου σπουδάζων] φαίνεσθαι σπουδάζε **ε** || 3-4 τουτέστιώσιν] τουτέστι μόνω τῷ πράγματι πρόσεχε δι' ὃ (διὸ **DO**) ἐκεῖσε πάρει, κάκεινο δι' ὀλίγου· καὶ ταχέως περάνας, ἀταράχως ὑπόστρεφε (ὑπόστρεψον **O**). κατορθοῦται δέ σοι τοῦτο, ἐὰν μὴ ὡς θέλεις (θέλης **O**) φιλονεικῇς τὰ πράγματα γίνεσθαι, ἀλλὰ μᾶλλον ὡς γίνονται θέλης (θέλεις **O**) **ε** || 3 μόνα om. **ζ** || 34 πολὺ om. **A** || 5 ἡ ἀγανακτεῖν περὶ τῶν γινομένων om. **ε** || γενομένων **V** || 46 γινομένων **A** || 7 ὅσα] ὅταν **ε** || 46¹¹ οἰκίαν τινὸς **ε** || μὴ] μὴ ἐπιβῆς **ε** || πάριθι ραδίως **ε** || 22 φύλαξαι **Cas** || 47¹¹ φοιτῶν **A** || 23 ὅτι alterum] καὶ ὅτι **V** || 4 ὅτι alterum om. **A** || αἰτεῖν **V** || 47 ὑπόδεξαι **A** || 58 λέγων om. **V** || 9 μελέτηκα **Cas** || 48¹¹ τινῶν ἔργων **Cas** || 22 σοὶ] σὺ **A** || 33 καὶ om. **Cas** || 6 ἀκαιρολογίαι τίκτονται **A** || 47 τῷ] τῷ γε **ζ**: τό γε **A** || σιωπᾶν **Vδ**: σιωπῶν **A** || ἐρυθριῶν **A** || γενοῦ **A** || 49¹¹ ἡδονῆς] τίς **V** || 2 δοκούση om. **A**^{ac1} || 4 ἑαυτῷ **A**: ἑαυτὸν **Vδ** || 24 τούτοις] πρὸς τούτοις **ε** || ὅπως] καὶ ὅπως **ε**: om. **A** || 36 καὶ om. **Vac2** || 7 τούτου om. **ε**

50¹¹ ὅτι σου] ὅσου **V** || 24-5 οὐκ ὀρθῶς ἐπιπλήξοντας **ε** || 51¹ μὴ τί] [...]τι **V** || 2 καὶ om. **Cas** || 52¹¹ ἐν] δι' **A** || ἑαυτῷ (sic) **V** (ε fort. p.c.) || 53¹¹ μὴ] ἵνα μὴ **A** || 2 περιστρέψης **V** || 23 ἕκαστον ἔργον **A** || 54¹¹ ἐκάστης **A** || 34 κεντητὸν ποιεῖ **A** (add. signa transp. **A**¹) || 5 διάχρυσα **V** || οὕτω] οὐ **Cas** || καὶ ἐπὶ πασῶν om. **Cas** || 46 ὅρος] ὅρος δέ **A** (nisi fallor) || 55¹¹ ἐνδιατρίβ[...]
Vac2 || 21 οἶον om. **Cas** || 2 ἐπὶ] ἢ ἐπὶ **A** || 33 ἔσται **A** || 4 ὑποστροφή **V** || 56¹¹ ὅταν] οὐκ ἂν **A** || δοκῇ (δοκεῖ **J**) σοι κακῶς **ζ** || 2 ὅτι om. **Cas** || 34 αὐτήν **V** || 5 μηδὲ] μὴ **V**: οὐδ' **A** || 46 ψευδὲς **ζ** (non ita **S**) || ἀληθῶς **A** || 57 κοντὸν **γ** || 69 δέ om. **A** || ἂν om. **ε** || 10 διέμενε **V**: διέμενες **V**^{2pc} || 814 βουλευόμενον **V** || 914 δέ om. **ε** || 15 ἥκιστα] ἥκει πα **Cas** || ἐνόμισα **V** || 16 τοῦτον om. **V** || 1017 ἐν om. **Cas** || 1118 δέ] δέ λέγε **δ** || ἀδελφός] ἀδελφὸς ἢ **ε** || ἀνέχεσθαι] [...]έχεσθαι **Vac2** || 57²³ συνεκτικοί] εὐσύντακτοι **κ**: ἀσύντακτοι **K** (desunt **JU**) || 4 καὶ-κρείττων alterum om. **Cas** || 34-5 οὐδὲ-οὐδὲ] οὐτε-οὐτε **ζ** || 6 ἄλλο **Vac1/2** nisi fallor || 58¹¹ μὲν] δέ **V** || 23 ἂ στοχαῶ] ἀποστοχαῶ **V** || [59]³³ οἶον om. **Cas** || 44-5 ἐπιεν-ὅτι om. **Cas** || 67 ἐκείνον δέ καλῶς αὐτὸ πεποιηκέναι] ἐκείνον δέ ὅτι καλῶς αὐτῷ περιπεποιηκέναι **Cas**; ἴσως ὅτι κάλον: (sic) vel ὅτι κάλ. (sic) α. πεπ. Casaubon^{ms} || ἐκείνους **ε** || αὐτῷ **V** || 8 οὐ om. **V** || 9 ἐκείνοις **ε** || 60¹¹ μηδαμῶς ἑαυτὸν **V** || 22 μὴ] μὴ δέ **V** || 3 ἄλλοις γινόμενος **V** || γινόμενος **β** || 33 ὁ om. **Cas** || 61³³ ὄντος **Cas** || δέ om. **Cas** || 4 ἄγνωστος] παντάπασιν ἄγνωστος **ε** || 44 καὶ alterum (i.e. post οἶδας) om. **V** || 5 τότε δέ **V** || 62³³ ἢ om. **V** || 64²³ προσδοκᾷ **V** || 65¹¹ ψέγει] λέγει **V** || 22 ἢ om. **Cas** || 46 ψέγῃ] λέγῃ **V** || 7 εὐλαβούμενοι **V** || 68 ἀνιεμένη **Cas** || 9 παραφυλάττει] παραφυλάττει καὶ ἐπίβουλον **ε** || 66²² ποιεῖν om. **Cas** (add. post αὐτῶν Casaubon^{ms}) || [67]⁴⁸ post αὐτὸ aliquid erasum in **V** || τούτῳ om. **Cas** || 68¹¹ ἐπίμενε **Cas** || 23 ἐπὶ σοὶ om. **V** || ψέγοντας] λέγοντας **V** || 69²² ἀλλ' ἀνὴρ ἥδη τέλειος] ἢ τέλειος ἀλλ' ἀνὴρ **V** || 33 προθεσμιῶν] προθεσμίας **ε** || διδῶς] ἐπιζητῶν **ε** || 4 σεαυτῷ] εαυτὸν (sine spiritu) **V** || ὀρίζεις **Cas** || 5 καὶ om. **ε** || 47 προσοχῆς **V** || ἥδη] ἢ **Cas** || 8 ἀναμονὴν **ε** || 59 ἐπίστασις **Vac2** (ut vid.) || 611 τὸν ἀγῶνα τὸν καλὸν **ε** || καὶ om. **ζ** || 70²² πανάγιόν **ε** || 3 ὅπου σοὶ] ὅπου σὺ **Cas**; ὅποσε Casaubon^{ms} || σοὶ] σὺ **δ** **Cas**: σι (nisi fallor) **V**, add. aliquid s.l. **V**² || 44 δέ om. **QU** || 5-6 θεῷ prius—γὰρ om. **V** || 5 θεῷ prius] τῷ θεῷ **ε** || θεῷ δέ om. **Cas** || 71¹¹ ἡμᾶς οὕτως **V** || 22 συσκευάζονται (sic) **Cas**: παρασκευάζονται **ζ** || 34 δυναμένῳ **Vac2** || 6 ἀποκτεῖναι om. **Cas** || post ἀποκτεῖναι add. φοβήθητε δέ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ **ζ** (= *Ev. Matt.* 10,28b)

PARAPHRASIS CHRISTIANA
LECTIONES VARIANTES AD REM ORTHOGRAPHICAM
PERTINENTES

1 ²² ἔκκλησις P: ἔγκησις V^{ac} (nisi fallor): ἔγκλισις V^{2pc} || 56 οἰηθεὶς A || 7 ἐμποδισθήσει A || λυπηθήσει A || ταραχθήσει A || 8 μέμψει A || 68 οἰηθεὶς A || 10 μέμψει A || 11 πράξης A || οὐχ ἔξεις] οὐκέξεις P || 2 ¹¹ τηλικούτουν P || ³⁴ θέλεις P || ἄρχην (sic) V || ⁴⁵ ἀποτέξῃ V || 6 εἰλικρινεὶς V || εὐλαβία Cas || 3 ²³ ἔπιτα P || ³⁵ ὠφθῇ P || ⁴⁶ ὀρέγει VA || 6-8 ἐκκλίσεως-ἐκκλίσει evanuit in A, iterum scripsit A² || 6 ἐκκλήσεως P: ἐγκλήσεως V: ἐκκλισία A² || 7 ἐγκλίνεις VA² || 8 ὀδυνηθείσῃ M || ἐγκλήσει V: ἐκκλίση A || 4 ¹¹ ἐκκλίνεις P: ἐγκλίνης V || 2 ἐκκλίνης A Cas: ἐγκλ νεις V^{pc} (rasura) || δὲ M || ἐὰν M || ἐγκλίνει V || θέλεις PA || 3 διαΐξης A || ἔκκλησιν P: ἔγκλησιν V || ³⁶ ὀρέγει PA || 7 πάρεστι β || ⁴⁸ ὑφεξαίρεσεως M || ἀνημένως V || 5 ¹³ μικροτέρων A Cas || ²³ ἐὰν M || στέργεις P || 4 ἐὰν M || ³⁵ ἂν γ || 6 ¹¹ μέλλεις P || ²³ ἐστιάσεσιν P || ³³ προτιμωτέρους M Cas || ⁴⁷ ἐπιλέγεις PA (η P^{1sl}) || ⁵¹⁰ ἔθελον Cas || 7 ³³ ἐμποδιζόμεθα Cas || 4 λυπούμεθα A || 5 τουτέστιν P || 8 ² εἰργμένου V || 9 ²² οἰστών] ὁ ἰστών A || 3 λέγεις PA || ἴσθῃ P || 4 ἐπαίρει A || ³⁵ ἔχεις PA Cas || 10 ¹¹ ἐξέλθῃς V || 2 ἰδρεύασθαι PV || ἐστὶν P Cas || κοχλήδας P || ³⁵ βληθεὶς A || ⁴⁶ οὕτως PVA Cas || ⁵⁷ κυβερνήτης M || 8 ἀφῆς V Cas || μῆδ' P Cas || ⁶⁹ ἀπαλλαγείς A || ⁷¹⁰ ἐπώμενος P || 11 πῆσεται M

12 ¹¹ δ' α || ἂν M || 2 θέλεις PA || ²² χόλωσις M: χόλωσις V || δ' α || 4 δ' Cas || 13 ²² ὑμῖν V || 3 ἐχαρήσατο P || ³⁴ πειράσει PA Cas || 5 προσφέρεται P || 6 ἀνεξηκακίαν P || 14 ¹¹ ἀλλὰ Cas || ²² ἀπεδώθῃ P || ³³ ἀλλὰ M || ἀγανακτῆς P || ⁴⁵ ἔδοκεν A || ⁵⁶ δέδωκε β Cas || 7 ἔδοξε A || οὕτω γ Cas || ⁶⁸ τὸν] τοῦ A^{ac1} || ⁷¹⁰ [...]ρόντιζε V^{ac1} || 11 πανδοκίου P: πανδοχίου A || 15 ¹² et 3 οὐχ ἔξω] οὐκέξω P: οὐκ ἔξω Cas || 2 κτήσομαι Cas || ²³ ἐστὶν P || 4 ταρασσόμενον: von in ras. P || ³⁶ ἁμαρτίματα P || 16 ¹² σμικροτέρων P Cas || ²³ ἀπόλυνται P || ³⁵ περιγίγνεται P || ⁴⁵ καλεῖς PA Cas || 6 θέλῃς Cas || 7 ταραττεσθαι P Cas ζO: τάρασεσθαι (sic) A || ⁵⁸ προαιρεῖ A: προαιρ[.] P^{ac1}: προαιρεῖς Cas || ⁷¹² ἔσχε V || γεγωνῶς P || 17 ¹¹ ὑπόμενον Cas || ἄνουν V || 2 ἡλήθιος A || ²³ δόξεις PA || ἴσθῃ P^{ac1} || ³⁵ ἀλλ' β Cas || θαπτέρου V || 18 ¹² θέλῃς] θέλεις PA || θέλεις] θέλῃς Cas || ²³ οὕτω γ Cas || ³⁴ θέλεις PA || 5 ἡλήθιον V^{2pc} A || ἀλλὰ M || 6 ἀλλ' ὅτι P^{ac1} || ἄλλο V || 19 ¹ θέλεις PA || 2 δύνασε V^{ac2} || 20 ¹ θελουμένων A || 1-2 μὴ θελουμένων] μὴ θελουμένων (sic) τῶν ἐπ' ἐκείνῳ A^{ac1} || 2 ἔχον P || 3 ἐλεύθερ[.] P^{ac1} || 21 ³⁴ περίμενον Cas || ἔλθῃ] ἔλθοι A (nisi fallor) || 8 ἀναδειχθήσει A || 22 ¹¹ κλέοντα P || ἴδῃς] [...]δῃς P^{ac1} || 2 συναρπάσει P || ²⁴ γεγωνῶς PA || ⁴⁶ ὀκνήσεις P: ὠκνήσης A: ὀμνήσης V^{ac2} || 23 ¹¹ φυλάττην V^{ac1} || ²² ἐὰν prius] ἂν Ae || προβεβηκῶσιν P || ἐβουλήθη δ: ἡβουλήθει (sic) A || 3 χολὸν A || ³⁴ ἐστὶ V || δωθέν P || 24 ¹¹ ἐπιστεῖ A || διακρίναι A || ²² οὐδαμῶθεν P || 4 ἐθέλω Cas || ³⁵ εὐχαριστείας P || 26 ¹¹ πρωτιμώμενον V^{ac2} || 2 μακαρίτης V^{ac1} || συναρπασθῆς P || ²⁴ συμβαίνει P Cas || ³⁵ τί] τη V^{ac1} ut vid. || 6 βουλούμενον A

27 ¹² τούτου P^{ac1} || ²³ αἰρεθισθῆς V: ἐρεθισθεὶς A: ἐριθισθῆς Cas || 4 ἡρέθησέν P: ἡρέθισέ β Cas || ³⁶ ἐαυτοῦ Vδ || 28 ³ οὐδὲ] οὐδε V: οὐδ' γ ||

ἐπιθυμῆσης **P**^{1sl}**A** || 29¹² καταμωκωσομένων **P**: καταμ[.]κ[.]σομένων **V**^{ac2}:
καταμωκισομένων **M** || 3 ἐρρούντων **P** || ἐπανελήλυθε **V** || 38 ἦττηθεις **A** ||
προσλήψει **A** || 30²⁴ ἐστ[.] **P**^{ac1} || 31²³ ἐστίν **P** || 56 ὑποβάλλη **P**^{1rc}**V** **Cas** ||
7 καλλόν **V** || 68 ἦ **P**^{1rc} (incertum quid ante fuerit) || 81² εἰδήμονα **MV** ||
10¹⁶ εἰδήμονα **MV** || 11¹⁸ προτιμώντας: ω fort. ex o **V**¹ || 12²⁰ οὐδὲ **MA**: οὐδ'
PVδ **Cas** || 21 λέληθεν **P** || 13²² χειροτονήσουσιν **P** || 14²⁴ ἄρχον **P** || 25
πραττόντων **δ** || 15²⁶ αὐτοὺς **P**^{ac1} || 16²⁷ τάξεος **Cas** || φανίη **P** || 17²⁹ μᾶλον
P || πληρώσης **Cas** || 18³¹ ἀποφάνει **MA** || 19³² εἰς] εἰς **V**^{ac2} || δ: spir. et acc.
V^{2rc} (nescio quid ante fuerit) || ἐπιγγείλω **P** || 20³³ δ' α || 34 φρόνημον **PA** ||
21³⁵ δ' α || 22³⁷ οὐκ **P** || ὑποβάλωσι **A** (nisi fallor) || 38 ἡγομένου **Cas** ||
προέχοντος **Cas** || ἀρμώττειν **Cas** || 39 οὐχ **M** || 23⁴⁰ φασὶ **β** **Cas** || 24⁴²
ἐκπέσης **V** **Cas** || ὠφελος **A** || 43 πόλι **P** || 32¹¹ προσαγορεύση **P** || 2 ἐστίν **P** ||
25 πουοῦσιν **V** || 48 βουλ[.]μενος **P**^{ac1} || 59 τυχών **A** || 10 θρήδακας **V** || 61¹
θρήδακας **V** || οὕτως **A** || σοὶ **P** || 71³ ὅσου] οὐσου **Cas** || 14 θεραπείας **P** ||
κολακίας **P** || 81⁵ λήψει **A** || 16 ἄπλοιστος **A** || 91⁷ σκοπίσεις **A**: σκοπήσης
Cas || 18 ἐπαινήσαι **Cas** || 11²¹ περιεργείας **P** || ἀποσκόπτουσιν **PA** **Cas** || 12²⁴
ἀγάπην: π **P**^{1rc} || 33^a 12 διαφερώμεθα **A** || 34 κατεαγῆ **P**: κατεάγη **Cas** || 45
μετατίθη **P** || 6 τελευτήσῃ **PA** || 33^b 62 γέγονε **Vδ** **Cas** || 33^c 72 θέλει **Cas** ||
ψ[.]δεσθαι **V**^{ac1} || ταράττει **P**^{ac1}**A**
34¹¹ παραμετρίται **P**: παραμεντρεῖται **A** || 21 ἐστίν **P** || 33 ἐστίν **P** || 45
προσεῖπε **Αε** || 56 χρεωστής **P** || διάκρινε **P** || δ' **PVδ** **Cas** || ἀλλὰ **PV** || 7 τοῦ: ο
ex ω **V**^{1rc} || 68 σεβασταῖος **V** || 35¹³ ἔξει] ἐξῆ **P**^{ac}, ἐξεί **P**^{1rc} (vel vice versa):
ἦξει **A** || 23 βλάβη **A** || 4 θέλεις **PA** **Cas** || δ' **P** **Cas** || ὑπολάβεις **P** || 35 οὕτως
(bis) **M** || 36¹¹ κυριότατον **P** || 2 ὄντος] ὄντως **V**^{ac2} (ut vid.) || 35 μέμψει **VA**
|| οὐτ' **P** **Cas** || ἐγκαλέσης **P** || 47 θεῖς **VA** || 59 ἀποτυγχάνεις **PA** || ὀρέγει **PA** ||
περιπίπτεις **PA** || ἐκκλίνης **A**: ἐγκλίνης **V** || 61⁰ ἀμείχανον **P** || 11 βλάπτων **P**
|| 12 ὀφελούν **MV** || 71³ λοιδωρεῖται **A** || 37¹ προσφορράς **V** || 38²³
χρείζομεν **P** || 39²³ κοσ[.]ικοῦ **V**^{ac1} || 56 δ' **Pγ** || 40 γέλος **A** || ἀνημένος **V** ||
41¹¹ ἀποκρ[.]ου **P**^{ac1} || 22 ὑποσυρεῖς **PA** || 43¹² ὀφείλης **A** || 23 ἐλλεγκτικὸς
P: ἐλεκτικὸς **V**
44¹¹ ἄν **M** || λοιδωρῶν **A** || λέγει **PA** **Cas** || 2 ἀπαγγέλουσιν **PVA** || 24 κολύειν
A || δυναθεῖς **Cas** || 35 τοῦ: υ in ras. **V**¹ || 6 αἰσθανθῆς **V** (αι **V**^{2rc} et θ prius
ex τ **V**²) || 45²² καλέση **A** || 3 σπουδάζον **P** || τουτέστιν **P** || 4 ὥσι **β** **Cas** || 5
τῶν: ω ex o **V**^{1rc} || 46 ἀπαλαγῆν **A** (nisi fallor) || πολὰ **A** || 7 ἴδες **P**: ἴδης **Cas**
|| φιλονίκη **P** || ἐξήσασθαι **A** (sic) || λυσιτελῇ **V** || 58 εἵπης **PA** **Cas** || 46¹¹
οἰκείας **P** || παριθι (sine accentu) **P** || 21 πα[.]ιὼν **P**^{ac1} || 2 φύλασσε α || 47¹¹
φυτᾶν **P** (φοιτᾶν **P**^{2m}g) || 2 λόγησαι **P** || οὐκ **Cas** || μηνυθείση **M**:
μηνυθύση **V**: μηνυθήσει **A** || 23 ἀποσκόψουσιν **PA** || 35 ποιήσουσι **A** || 46
οὕτως **M** || συντύχεις **P** || τύχει **M**: τύχοι **A** || 47 μεμελετικῶς **P** || 58
εὐχαριστήσης **A** || 9 μεμελέτικα **P** || ἦ] εἰ **P** || 10 εἵασε **Vδ** **Cas**: ἵασεν **P**^{ac1} (ut
vid.) || 48²² σοὶ] σὺ **P** || ἐστίν **P** || 34 εὐτραπελειολογίαν **P** **Cas** || 46 ἔσθη **V**
(sed αἰ **V**^{2sl}) || οἶος ἦς] οἷο[.] **V**^{ac2} || 7 ἀπισιωπᾶν **M** || 8 δυσχαιραίνων **P** ||
49¹¹ ἐκπειράσει **PA** (ἡ **P**^{1sl}) || 24 χαίρης **Cas** || 36 ἦττήσῃ **A** || 50¹¹ ποιῶν **A**
|| 2 φύγεις **P** || 23 ποιεῖς: ἡ **P**^{1sl} || 4 αὐτῶ **P** || φοβεῖ **A** || 51¹ συνεσθίεις **P** **Cas**:
συνεστίεις **A** || ἐδώδημον **P** || 3 αἰδῆμον **P**: εἰδήμων **M** || 52² ἡδύνασο **Cas** ||
53¹¹ ἴλω **V**^{ac2} || 2 στρέψεις **P** || οὕτως **P** || 23 ἄψει **A** || 54¹¹ κτίσεως **A** || 22
φυλάξης **A** || 3 κριμνοῦ **PV**^{ac2}**A** || 34 ὑπερβαῖνον **A** || 55³³ ποιηταῖον **A**
56¹¹ δοκεῖ **A** || 23 ἀναγκάση **A** || συμφέρων **P** || 35 μηδ' α || 46 νομήσας **P** ||
57 ἔλεγε **P** **Cas** || ἡγανάκτης **MA** (ει s.l. **M**¹) || 69 παράβλοπα (ut vid.) **V**^{ac2} ||
71¹¹ ἔχει **P** || 81³ ἔδοξεν **P** || 91⁴ ἀδικεῖ **P** || 15 ἥκειστα **P** || ἡδίκιμαι **P** ||

ἐνόμησεν **P**, ι **P**^{1sl} || 11¹18 χρεοστῶ **P** || 57³5 ἐπαίρει **P**^{ac1} || ἀλλὰ **P** || ἐπ'] ἐπὶ
Ve: ἐφ' **Cas** || 58¹1 σκόπτειν **MP** || 22 λαλεῖς] λαλῆς **Cas** || [59]³3 ἐπιέ **V**^{pcδ}
Cas || 55 ἔφαγέ **β** **Cas** || 60¹2 ιδιώτες **P** || 22 ἐ[...]¹ιάσει **V**^{ac2} || ἀλλὰ **PV** || 3
 δεῖ] δὴ **V** (sed η fort. p.c. **V**¹) || 61¹1 ιδιώτες **P** || 22 ἐπιδικτικὸν **P** || 33
 δογματῆσαι **P** || 45 ἥξου **P** || 62¹1 καλλοπίζου **P** || τοῦτο **P**^{ac1} || 21 ἄν **P** || 33
 ὀφέλεια **P** || 63¹1 μηδ' **α** || ἄσμενε **P** || 3 ἀσθμένεις **P** || 64¹2 ἀλλ' **Pδ** **Cas** ||
 65²2 αὐτοῦ **Cas** || 58 ἀνημμένῃ **V** || 69 δοκεῖ **P** || 66²2 ἀλλ' **β** **Cas** || 45 τοῦτο
P || 6 διαλάττων **V**^{ac1} || [67]⁴7 ἀναγινώσκων: ω² ex ο **V**^{1pc} || 8 αὐτῶ **P** ||
 παράσχει **Cas** || 68²3 ἐστιν **P** || 69²2 μειρακειον (sine accentu) **P** || 33
 ἀμελήσεις **P**: ἀμελέσης **Cas** || 5 ἐαυτὸν **V** || 48 πάρεστι **β** **Cas** || 59 ἀγωνιστὴν
Cas || 610 ἔλεγε **β** || 712 ἀλλὰ **P** **Cas** || 13 αὐτο **P**^{ac1} || 70²3 ἐψώμεθα **Cas** || 34
 ἦττων **P**^{ac1} || ἐψώμεθα **Cas** || 44 ὥστις **Cas** || δ' **P** || 71²2 συσκευάζονται **P** ||
 3 χωρήσουσι **Cas**

PART FOUR

THE ADAPTATION OF VATICANUS GRAECUS 2231

CONSPECTUS SIGLORUM

V Vaticanus graecus 2231, s. XIV (A.D. 1317-1338)

V^{ac} **V** ante correctionem

V^{pc} **V** post correctionem

V^{ac1} **V** ante correctionem, a prima manu correctus

V^{mg} **V** in margine

V^{sl} **V** supra lineam

V^{il} **V** infra lineam

V^t **V** in textu

Studiosus in apparatu laudatus:

S.R. Slings (privatim)

{ } litterae vel verba ita inclusa delenda sunt

< > litterae vel verba ita inclusa addenda sunt

⌈ ⌋ litterae vel verba ita inclusa non iam leguntur

ENCHEIRIDION CHRISTIANUM
IN CODICE VATICANO GRAECO 2231 REPERTUM

ΕΠΙΚΤΗΤΟΥ ΕΓΧΕΙΡΙΔΙΟΝ

c. 1 Τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν 1
μὲν ὑπόληψις, ὁρμή, ὄρεξις, ἑκκλισις, καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα 2
ἔργα. οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, ἡ κτῆσις, δόξαι, ἀρχαί, καὶ ἐνὶ λόγῳ 3
5 ὅσα οὐχ ἡμέτερα ἔργα. καὶ τὰ μὲν ἐφ' ἡμῖν ἐστὶ φύσει ἐλεύθερα, 2
ἀκώλυτα, ἀπαρὰ πόδιστα· τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῆ, δοῦλα, κω- 3
λυτά, ἀλλότρια. μέμνησο οὖν ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα 3
οἰηθῇς καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσῃς, ταραχθήσῃ, 3
μέμψῃ καὶ θεὸν καὶ ἀνθρώπους· ἐὰν δὲ τὸ σὸν μόνον οἰηθῇς σὸν 3
10 εἶναι, τὸ δὲ ἀλλότριον (ὡσπερ ἐστὶν) ἀλλότριον, οὐδεὶς σε ἀναγ- 3
κάσει οὐδέποτε, οὐδεὶς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐκ ἐγκαλέ- 3
σεις τινί, ἄκων πράξεις οὐδέν, οὐδεὶς σε βλάψει, ἐχθρὸν οὐχ ἔξεις, 3
οὐδὲ γὰρ βλαβερὸν τι πείσῃ.

c. 2 Τηλικούτων οὖν ἐφιεμένος μέμνησο ὅτι οὐ δεῖ μετρίως κεκι-
νημένον ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφείναι παντελῶς, τὰ δ'
ὑπερθέσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ ταῦτ' ἐθέλῃς καὶ ἄρχῃς καὶ
πλουτεῖν, τυχὸν μὲν οὐδ' αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν προ-
5 τέρων ἐφίεσθαι· πάντως γε μὴν ἐκείνων ἀποτεύξῃ δι' ὧν μόνων
ἐλευθερία καὶ εὐδαιμονία περιγίνεται.

c. 3 Εὐθὺς οὖν πάσῃ φαντασίᾳ τραχείᾳ μελέτα ἐπιλέγειν ὅτι
«φαντασία εἶ καὶ οὐ πάντως τὸ φαινόμενον»· ἔπειτα ἐξέταζε αὐτὴν
καὶ δοκίμαζε τοῖς κανόσι τούτοις οἷς ἔχεις, πρῶτῳ δὲ τούτῳ καὶ μά-
λιστα, πότερα περὶ τὰ ἐφ' ἡμῖν ἐστὶν ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· κἂν
5 περὶ τι τῶν οὐκ ἐφ' ἡμῖν ᾗ, πρόχειρον ἔστω τὸ διότι οὐδὲν πρὸς σέ.

c. 4 Μέμνησο δὲ ὅτι ὀρέξεως μὲν ἐπαγγελία ἐπιτυχία οὗ ὀρέγῃ, 1
ἐκκλίσεως δὲ ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνῳ ὃ ἐκκλίνεται. καὶ ὁ
μὲν ὀρέξεως ἀποτυχῶν ἀτυχής, ὁ δὲ ἐκκλίνει περιπίπτων δυσ-
τυχής. ἂν μὲν οὖν μόνᾳ ἐκκλίνῃς τὰ παρὰ φύσιν τῶν ἐπὶ σοί, οὐδενὶ
5 ὧν ἐκκλίνεις περιπεσῇ· νόσον δ' ἂν ἐκκλίνῃς ἢ θάνατον ἢ πενίαν,

1 ¹3 οὐκ: in hac voce novum caput incipit rubricator II ²4 καὶ: in hac voce novum
caput incipit rubricator II ³6 μέμνησο: in hac voce novum caput incipit rubricator II
7 πενθήσεις scripsi: πενήσης V

δυστυχήσεις. ἄρον οὖν τὴν ἑκκλίσιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν 2
καὶ μετάθες ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὄρεξιν δὲ παντελῶς
ἐπὶ τοῦ παρόντος ἄνελε· ἄν τε γὰρ ὀρέγη τῶν οὐκ ἐφ' ἡμῖν τινος,
ἀτυχεῖν ἀνάγκη· τῶν τε ἐφ' ἡμῖν ὅσων ὀρέγεσθαι καλόν, ἄν οὐδὲν
10 οὐδέπω σοὶ παρῇ, μὴ ἀθύμει. μόνῳ δὲ τῷ ὀρμᾶν καὶ ἀφορμᾶν χρῶ,
κούφως μέντοι καὶ μεθ' ὑπεξαίρέσεως καὶ ἀνειμένως.

c. 5 Ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρεῖαν παρεχόντων ἢ
στεργομένων μέμνησο ἐπιλέγειν ὁποῖόν ἐστιν, ἀπὸ τῶν σμικροτάτων
ἀρξάμενος. ἄν χύτραν στέργῃς, ὅτι «χύτραν στέργω»· κατεαγείσης
γὰρ αὐτῆς οὐ ταραχθήσῃ. ἄν παιδίον σαυτοῦ καταφιλήῃς ἢ γυναι-
5 κα, ὅτι ἄνθρωπον καταφιλεῖς· ἀποθανόντος γὰρ οὐ ταραχθήσῃ.

c. 6 Ὅταν ἄψασθαί τινος ἔργου μέλλῃς, ὑπομίμνησκε σαυτὸν
ὁποῖόν τί ἐστι τὸ ἔργον. ἄν λουσόμενος ἀπίης, πρόβαλλε σαυτῷ τὰ
γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραينوμένους, τοὺς ἐγκρουο-
μένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας· καὶ οὕτως ἀσφαλές-
5 τερον ἄψῃ τοῦ ἔργου, ἐὰν ἐπιλέγῃς εὐθὺς ὅτι «λούσασθαι θέλω καὶ
τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι.» καὶ ὡς-
αὐτως ἐφ' ἐκάστου ἔργου. οὕτω γάρ, ἄν τι πρὸς τὸ †λυποῦν† γένη-
ται ἐμπόδιον, πρόχειρον ἔσται ὅτι «οὐ τοῦτο ἠθέλον μόνον, ἀλλὰ
καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσαν τηρῆσαι· οὐ
10 τηρήσω δὲ ἀγανακτῶν πρὸς τὰ γινόμενα.»

c. 7 Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ
περὶ τῶν πραγμάτων δόγματα. οἷον θάνατος οὐδὲν δεινόν, ἐπεὶ καὶ
Παύλῳ ἄν ἐφαίνετο· ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι
δεινόν, ἐκεῖνο τὸ δεινόν ἐστιν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώ-
5 μεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἐαυτούς,
τουτέστι τὰ ἐαυτῶν δόγματα.

c. 8 Ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν ἐφ' οἷς αὐτὸς
πράσσει κακῶς· ἡργμένου παιδεύεσθαι τὸ ἐαυτῷ· πεπαιδευμένου
τὸ μήτ' ἄλλῳ μήτε ἐαυτῷ.

c. 9 Ἐπὶ μηδενὶ ἐπαρθῆς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος ἐπ-
αιρόμενος ἔλεγεν ὅτι «καλὸς εἰμι», οἷστόν ἄν ἦν· σὺ δ' ὅταν λέγῃς
ἐπαιρόμενος ὅτι «ἵππον καλὸν ἔχω», ἴσθι ὅτι ἐφ' ἵππῳ καλῷ ἐπαίρη.
τί οὖν ἐστι τὸ σόν; χρήσις φαντασιῶν. ὥσθ' ὅταν ἐν χρήσει φαντα-
5 σιῶν κατὰ φύσιν σχῆς, τῆνικαὐτα ἐπάρθῃτι· τότε γὰρ ἐπὶ σῷ τινι
ἀγαθῷ ἐπαρθήσῃ.

4 ²⁹ ἄν a correctore in rasura scriptum esse videtur, sed fortasse scriba spatium vacuum reliquit; nescio quid ante fuerit || 5 2 στεργομένων: rasura inter p et γ, ut vid. || 4 ταραχθήσῃ: η prius ex ει V¹ || παιδίον: α ex ε fecit V¹ || 6 7 λυποῦν corruptum || 10 τηρήσω: ω ex η V¹ || 7 3 Παύλῳ] γρ' σωκράτει V^{2mg}

c. 10 Καθάπερ ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθῃς ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ κοχλίδιον ἀναλέξῃ καὶ βολβάριον, τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι μὴ τι ὁ κυβερνήτης καλῇ, κἂν καλέσῃ πάντα
 5 ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῇς ὡς τὰ πρόβατα, οὕτω καὶ ἐν τῷ βίῳ, ἂν διδῶται ἀντὶ βολβαρίου καὶ κοχλιδίου γυναικάριον ἢ παιδίον, οὐδὲν κωλύει· ἂν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον ἀφείς ἐκεῖνα ἅπαντα, μηδὲν ἐπιστρεφόμενος· ἐὰν δὲ γέρων ᾦς, μηδὲ ἀπαλλαγῇς ποτε τοῦ πλοίου μακράν, μὴ ποτε κα-
 10 λοῦντος ἐλλίπῃς καὶ δεδεμένος βληθῇς· ὁ γὰρ ἐκὼν μὴ ἐπόμενος ἄκων ἀνάγκῃ τοῦτο πείσεται.

c. 11 Μὴ ζήτηι τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ γινόμενα γίνεσθαι ὡς γίνεται, καὶ εὐροήσεις.

c. 12 Νόσος σώματός ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὐ, ἐὰν μὴ αὐτὴ θέλῃ. χῶλωσις σκέλους ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὐ. καὶ τοῦτο ἐφ' ἐκάστου τῶν προσπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸ ἄλλου τινὸς ἐμπόδιον, σὸν δὲ οὐ.

c. 13 Ἐφ' ἐκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρεφόμενος ἐπὶ σεαυτὸν ζητεῖν τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ. ἐὰν καλὸν ἴδῃς ἢ καλὴν, εὐρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν· ἐὰν πόνος προσφέρηται, εὐρήσεις καρτερίαν· ἂν λοιδορία, εὐρήσεις
 5 ἀνεξικακίαν. καὶ οὕτως ἐθιζόμενόν σε οὐ συναρπάσουσιν αἱ φαντασίαι.

c. 14 Μηδέποτε ἐπὶ μηδενὸς εἵπῃς ὅτι «ἀπώλεσα αὐτό», ἀλλ' ὅτι «ἀπέδωκα». τὸ παιδίον ἀπέθανεν; ἀπεδόθη. τὸ χωρίον ἀφηρέθη; οὐκοῦν καὶ τοῦτο ἀπεδόθη. «ἀλλὰ κακὸς ὁ ἀφελόμενος.» τί δέ σοι μέλει, διὰ τίνος σε ὁ δοὺς ἀπήτησε; μέχρι δ' ἂν διδῶται, ὡς ἄλλο-
 5 τριῶν αὐτῶν ἐπιμελοῦ, ὡς τοῦ πανδοχείου οἱ παριόντες.

c. 15 Εἰ προκόψαι θέλεις, ἄφες τοὺς τοιούτους ἐπιλογισμούς· «ἂν ἀμελήσω τῶν ἐμῶν, οὐχ ἔξω διατροφάς»· «ἐὰν μὴ κολάσω τὸν παῖδα, πονηρὸς ἔσται.» κρεῖσσον γὰρ ἐστὶ λιμῷ ἀποθανεῖν ἄλυπον καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν ἀφθόνοις ταρασσόμενον· κρεῖσσον
 5 δὲ τὸν παῖδα κακὸν εἶναι ἢ σὲ κακοδαίμονα.

c. 16 Ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. ἐκχεῖται τοῦλαιον, κλέπτεται τὸ οἰνάριον· ἐπίλεγε ὅτι «τοσοῦτου πωλεῖται ἀπάθεια,

10 1 πλοίου: í ex ú (ut vid.) fecit V¹ || ἐξέλθῃς] fort. corrigendum ἐξέλθοις || 5 ἐμβληθῇς: ζ add. V¹pc || 8 πλοῖον scripsi: πλειον V || 11 1 ζήτηι scripsi: ζεῖται V || γινόμενα: γινό in rasura V² || 12 1 προαιρέσεως: προ in rasura V² || 13 4 λοιδορία: α in rasura V² (-αν a.c., ut vid.) || 14 2 post τὸ παιδίον (quod erat ultima vox f. 63^v) add. infra lineam ἀπέθανεν, ἀπεδόθη· ἢ γυνή V² || 16 hoc caput capiti praecedenti iunxit rubricator

τοσούτου ἀταραξία· προῖκα δὲ οὐδὲν περιγίνεται.» ὅταν δὲ καλῆς
 τὸν παῖδα, ἐνθυμοῦ ὅτι δύναται μὴ ὑπακοῦσαι, καὶ ὑπακούσας
 5 μηδὲν ποιῆσαι ὧν θέλεις. ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς (ὅλως
 δὲ σοὶ καλῶς) ἵνα ἐπ' ἐκείνῳ ἢ τὸ σὲ μὴ ταραχθῆναι.

c. 17 Εἰ προκόψαι θέλεις, ὑπόμεινον ἔνεκα τῶν ἐκτὸς ἄνους
 δόξαι καὶ ἡλίθιος.

c. 18 Μηδὲν βούλου δοκεῖν ἐπίστασθαι· κἂν δόξης τις εἶναι
 τισιν, ἀπίσται σεαυτῷ. ἴσθι γὰρ ὅτι οὐ ῥάδιον καὶ τὴν προαίρεσιν
 τὴν σεαυτοῦ κατὰ φύσιν ἔχουσιν φυλάξαι καὶ τὰ ἐκτὸς· ἀλλ'
 †ἀνάγκη τοῦ ἐτέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελῆσαι πᾶσα
 5 ἀνάγκη†.

c. 19 Ἐὰν δὲ θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς
 φίλους πάντοτε ζῆν, ἡλίθιος εἶ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι
 καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω κἂν τὸν παῖδα θέλῃς μὴ ἀμαρτάν-
 νειν, μωρὸς εἶ· θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλὰ ἄλλο
 5 τι. ἂν δὲ θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν, τοῦτο δύνασαι· τοῦτο
 οὖν ἄσκει ὃ δύνασαι.

c. 20 Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ μὴ
 θελομένων ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφελέσθαι.
 ὅστις οὖν ἐλεύθερος εἶναι βούλεται, μήτε θελέτω τι μήτε φευγέτω
 τῶν ἐπ' ἄλλοις· εἰ δὲ μή, δουλεύειν ἀνάγκη.

c. 21 Μέμνησο ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεσθαι. περι-
 φερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε.
 παρέρχεται· μὴ κάτεχε. οὐπω ἤκει· μὴ ἐπίβαλε πόρρω τὴν ὄρεξιν,
 ἀλλὰ περίμενε ἕως ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω
 5 πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον· καὶ ἔση ποτὲ
 ἄξιος τοῦ θεοῦ συμπότης. ἂν δὲ καὶ παρατεθέντων σοι μὴ λάβῃς
 ἀλλ' ὑπερίδῃς, τότε οὐ μόνον συμπότης τοῦ θεοῦ ἔση, ἀλλὰ καὶ
 συνάρχων· οὕτω γὰρ ποιῶν Ἀντώνιος καὶ Εὐθύμιος καὶ οἱ ὅμοιοι
 ἀξίως θεοῖοι τε ἦσαν καὶ ἐλέγοντο.

c. 22 Ὅταν κλαίοντα ἴδῃς τινὰ ἐν πένθει, ἢ ἀποδημοῦντος τέκ-
 νου, ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μὴ σε ἡ φαντασία συν-
 αρπάσῃ ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἐκτὸς, ἀλλ' εὐθὺς διαίρει
 παρὰ σεαυτῷ καὶ λέγε ὅτι «τοῦτον θλίβει οὐ τὸ συμβεβηκός
 5 (ἄλλον γὰρ οὐ θλίβει), ἀλλὰ τὸ δόγμα τὸ περὶ τούτων.» μέχρι
 μέντοι λόγου μὴ ὅκνει συμπεριφέρεσθαι αὐτῷ, κἂν οὕτω τύχη,
 συνεπιστενάξαι· πρόσεχε μέντοι μὴ καὶ ἔσωθεν στενάξῃς.

18 1 τις: τ in rasura V¹ (nescio quid ante fuerit) || 4-5 aut ἀνάγκη prius aut πᾶσα
 ἀνάγκη delendum || 21 1 σε add. s.l. V¹ (ut vid.) || 8 Ἀντώνιος καὶ Εὐθύμιος] γρ'
 διογένης καὶ ἡράκλειτος V^{2mg}

c. 23 Μέμνησο ὅτι ὑποκριτῆς εἶ δράματος οἴου ἂν θέλῃ ὁ διδάσκαλος. ἂν βραχύ, βραχέος· ἂν μακρόν, μακροῦ· ἂν πτωχὸν ὑποκρίνασθαι σε θέλῃ, ἵνα καὶ τοῦτον εὐφυῶς ὑποκρίνῃ· ἂν χωλόν, ἂν ἄρχοντα, ἂν ιδιώτην· μόνον εὐφυῶς. σὸν γὰρ τοῦτ' ἔστι, 5 τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶς· ἐκλέξασθαι δ' αὐτὸ ἄλλου.

c. 24 Κόραξ ὅταν μὴ αἴσιον κεκράγῃ, μὴ συναρπαζέτω σε ἡ φαντασία, ἀλλ' εὐθὺς διαίρει παρὰ σεαυτῷ καὶ λέγε· «τούτων οὐδὲν ἐμοὶ σημαίνεται, ἀλλ' ἡ τῷ σωματίῳ μου, ὥς τινες ληροῦσιν, ἡ τῷ κτησιδίῳ μου ἡ τοῖς τέκνοις ἡ τῇ γυναικί. ἐμοὶ δὲ πάντα αἴσια 5 σημαίνεται, ἐὰν ἐγὼ θέλω· ὅτι γὰρ ἂν τούτων ἀποβαίῃ, ἐπ' ἐμοὶ ἐστὶν ὠφεληθῆναι ἀπ' αὐτοῦ.»

c. 25 Ἀνίκητος εἶναι δύνασαι, ἐὰν εἰς μηδένᾳ ἀγῶνα καταβαίῃς ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι.

c. 26 Ὅρα μὴ ποτε ἰδὼν τινα προτιμώμενον ἢ μέγα δυνάμενον ἢ ἄλλως εὐδοκιμοῦντα μακαρίσης ὑπὸ τῆς φαντασίας συναρπασθεῖς. ἐὰν γὰρ ἐν τοῖς ἐφ' ἡμῖν ἡ οὐσία ἢ τοῦ ἀγαθοῦ, οὔτε φθόνος οὔτε ζηλοτυπία χώραν ἔχει· σὺ τε αὐτὸς οὐ στρατηγὸς ἢ πρύτανις 5 ἢ ὑπατος εἶναι θελήσεις, ἀλλ' ἐλεύθερος· μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν οὐκ ἐφ' ἡμῖν.

c. 27 Μέμνησο ὅτι οὐχ ὁ λοιδορῶν ἢ τύπτων ὑβρίζει, ἀλλὰ τὸ δόγμα τὸ περὶ τούτων ὡς ὑβρίζοντων. ὅταν οὖν ἐρεθίσῃ σέ τις, ἴσθι ὅτι ἡ σὴ σε ὑπόληψις ἠρέθισε. τοιγαροῦν ἐν πρώτοις πειρῷ ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι· ἂν γὰρ ἅπαξ χρόνου καὶ διατριβῆς 5 τύχῃς, ῥᾶον κρατήσεις σεαυτοῦ.

c. 28 Θάνατος καὶ φυγὴ καὶ πάντα τὰ ἄλλα δεινὰ φαινόμενα πρὸ ὀφθαλμῶν ἔστω σοὶ καθ' ἡμέραν, μάλιστα δὲ πάντων ὁ θάνατος· καὶ οὐδὲν οὐδέποτε οὔτε ταπεινὸν ἐνθυμηθήσῃ οὔτε ἄγαν ἐπιθυμήσεις τινός.

c. 29 Εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς καταγελασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρούντων ὅτι «ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε» καὶ «πόθεν ἡμῖν αὕτη ἡ ὀφρὺς;» σὺ δὲ ὀφρὺν μὲν μὴ ἔχε, τῶν δὲ βελτίστων σοὶ φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν 5 χώραν. μέμνησο δὲ ὅτι, ἐὰν μὲν ἐμμείνης τοῖς αὐτοῖς, οἱ κατα-

23 2 μακρόν μακροῦ: μακρου μακρον V^{ac1} || 28 1 ()λλα V || post ἄλλα add. τὰ V² || 3 οὐδέποτε: spatium vacuum (an rasura?) duarum litterarum inter é (sic) et π || ταπεινόν: ei ex ι (ut vid.) V¹ || 29 1 ἐπιθυμεῖς: in rasura sex litterarum scripsit V² (nisi forte V¹ fuerit); εἰς ex ις, nisi fallor || 3 ἐπανελήλυθε scripsi: ἐπανελύληθε V

γελῶντές σου πρότερον οὗτοί σε ὕστερον θαυμάσονται· ἐὰν δὲ ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.

c. 30 Ἐὰν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βουλ[εύσα]σθαι ἀρέσαι τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν παντὶ τῷ εἶναι φιλόσοφος· εἰ δὲ καὶ δοκεῖν βούλει, τῷ εἶναι σαυτῷ φαίνου καὶ ἱκανὸς ἔσῃ.

c. 31 Οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν· «ἄτιμος ἐγὼ δια- 1
βιώσομαι, καὶ οὐδεὶς οὐδαμοῦ ἔσομαι.» εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν
(ὥσπερ ἐστίν), οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ
ἐν αἰσχυρῷ. μή τι οὖν σόν ἐστιν ἔργον τὸ ἀρχῆς τυχεῖν ἢ παραληφ-
5 θῆναι ἐφ' ἐστίασιν; οὐδαμῶς. πῶς οὖν τοῦτο ἐστὶν ἀτιμία; πῶς δὲ
καὶ οὐδεὶς οὐδαμοῦ ἔσῃ, ὃν ἐν μόνοις εἶναι δεῖ τοῖς ἐπὶ σοί, ἐν οἷς
ἔξεστί σοι εἶναι πλείστου ἀξίῳ; ἀλλὰ σοι οἱ φίλοι ἀβοήθητοι ἔσον- 2
ται; τί λέγεις τὸ ἀβοήθητοι; οὐχ ἔξουσι παρὰ σοῦ ἀργύριον, οὐδὲ
πολίτας Ῥωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν ὅτι ταῦτα τῶν
10 ἐφ' ἡμῖν ἐστίν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἐτέρῳ
ἢ μὴ ἔχει αὐτός; «κτῆσαι οὖν» φησὶν «ἵνα καὶ ἡμεῖς ἔχωμεν.» εἰ δύ- 3
ναμαι κτήσασθαι τηρῶν ἐμαυτὸν αἰδήμονα καὶ πιστὸν καὶ μεγα-
λόφρονα, δείκνυε τὴν ὁδὸν καὶ κτήσομαι. εἰ δ' ἐμὲ ἀξιοῦτε τὰ
ἀγαθὰ τὰ ἐμαυτοῦ ἀπολέσαι, ἵνα ὑμεῖς τὰ μὴ ἀγαθὰ περιποιή-
15 σῃσθε, ὁρᾶτε πῶς ἄνισοί ἐστε καὶ ἀγνώμονες. τί δὲ καὶ βούλεσθε
μᾶλλον, ἀργύριον ἢ φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν μοι
μᾶλλον συλλαμβάνετε, καὶ μὴ δι' ὧν ἀποβαλῶ αὐτὰ ταῦτα, ἐκεῖ-
νά με πράσσειν ἀξιοῦτε. «ἀλλ' ἡ πατρίς, ὅσον ἐπ' ἐμοί,» φησὶν 4
«ἀβοήθητος ἔσται.» πάλιν, ποίαν καὶ ταύτην βοήθειαν; στοᾶς οὐχ
20 ἔξει διὰ σέ οὔτε βαλανεῖα. καὶ τί τοῦτο; οὐ γὰρ ὑποδήματα ἔχει διὰ
τὸν χαλκέα, οὐδὲ ὅπλα διὰ τὸν σκυτέα· ἱκανὸν δέ, ἂν ἕκαστος ἐκ-
πληρώσῃ τὸ ἑαυτοῦ ἔργον. εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκεύαζες
πολίτην πιστὸν καὶ αἰδήμονα, οὐδὲν ἂν αὐτὴν ὠφέλεις; «ναί.»
οὐκοῦν τοῦδεῖς ἑαυτὸν ἂν ὠφέλησεν ἢ αὐτήν†. «τίνα οὖν ἔξω» 5
25 φησὶ «χώραν ἐν τῇ πόλει;» ἦν ἂν δύνῃ φυλάττων ἅμα τὸν πιστὸν
καὶ αἰδήμονα. εἰ δὲ ἐκείνην ὠφελεῖν βουλόμενος ἀποβάλλεις
ταῦτα, τί ἂν ὄφελος αὐτῇ γένοιο ἀναιδῆς καὶ ἄπιστος ἀποτε-
λεσθεῖς;

30 I ante ποτέ aliquid erasum in V || βουλευσασθαι: βούλεσθαι V^{2pc}, ε in rasura magna scriptum; haud dubie ergo prima manus βουλευσασθαι scripsit || 3 ante παντὶ add. ἐν V^{2sl} || 31 17 ἀξίῳ: ex ἀξίου V¹ || 313 δ' ἐμὲ scripsi: δέ με V || 14 περιποιήσῃσθε scripsi: περιποίησθε V || 423 ὠφέλεις scripsi: ὠφέλης V || 24 οὐδεὶς αὐτήν corruptum; Nil eadem habet

c. 32 Εἰ προετιμήθη σοῦ τις ἐστιάσει ἢ προσαγορεύσει ἢ ἐν τῷ 1
 παραληφθῆναι ἐν συμβουλίᾳ, εἰ μὲν ἀγαθὰ ταῦτ' ἐστι, χαίρειν σε
 δεῖ ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακά, μὴ ἄχθου ὅτι σὺ οὐκ ἔτυ-
 5 χες. μέμνησο δὲ ὅτι οὐ δύνασαι μὴ ταῦτ' αὐτὰ ποιῶν πρὸς τὸ τυγχάνειν 2
 τῶν οὐκ ἐφ' ἡμῖν τῶν ἴσων ἀξιουῖσθαι. πῶς γὰρ ἴσον ἔχειν δύναται ὁ
 μὴ φοιτῶν ἐπὶ θύρας τινὸς τῷ φοιτῶντι, ὁ μὴ παραπέμπων τῷ παρα-
 πέμποντι, ὁ μὴ ἐπαινῶν τῷ ἐπαινοῦντι; ἄδικος οὖν ἔσῃ καὶ ἄπιστος,
 εἰ μὴ προϊέμενος ταῦτα ἀνθ' ὧν ἐκεῖνα πιπράσκειται προῖκα αὐτὰ
 10 βουλήσῃ λαμβάνειν. ἀλλὰ πόσου πιπράσκονται θρίδακες; ὀβο- 3
 λοῦ ἂν οὕτω τύχοι. ἂν οὖν τις προέμενος τὸν ὀβολὸν λάβῃ θρί-
 δακας, σὺ δὲ μὴ προέμενος μὴ λάβῃς, μὴ οἴου ἔχειν ἔλαττον τοῦ
 λαβόντος· ὥς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τὸν ὀβολὸν ὃν
 οὐκ ἔδωκας. τὸν αὐτὸν τρόπον καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ' 4
 ἐστιάσιν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι ὅσου πωλεῖται τὸ δεῖπ-
 15 νον· ἐπαίνου δ' αὐτὸ πωλεῖ, θεραπείας πωλεῖ. δὸς τὸ διαφέρον, εἴ 5
 σοι λυσιτελεῖ, ὅσου πωλεῖται· εἰ δὲ κἀκεῖνα θέλεις μὴ προϊέσθαι καὶ
 ταῦτα λαμβάνειν, ἄπληστος εἶ καὶ ἀβέλτερος. οὐδὲν οὖν ἔχεις ἀντὶ 5
 τοῦ δεῖπνου; ἔχεις μὲν οὖν τὸ μὴ ἐπαινέσαι τοῦτον ὃν οὐκ ἠθελες,
 τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου.

c. 33 Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν οὐ διαφε-
 ρόμεθα πρὸς ἀλλήλους. οἶον ὅταν †τοῦ γείτονος ἄλλο[u]† παι-
 δάριον κατὰξῃ τὸ ποτήριον, πρόχειρόν ἐστιν εὐθὺς λέγειν ὅτι «τῶν
 5 γινομένων ἐστίν». ἴσθι οὖν ὅτι, ὅταν καὶ τὸ σὸν κατεαγῇ, τοιοῦτον
 εἶναί σε δεῖ, ὁποῖον ὅτε καὶ τὸ ἄλλου κατεάγῃ. οὕτω μετατίθεται καὶ
 ἐπὶ τὰ μείζονα. τέκνον ἄλλου τινὸς τέθνηκεν ἢ γυνή· οὐδεὶς ἐστίν ὃς
 οὐκ ἂν εἴποι ὅτι «ἀνθρώπινον». ἀλλ' ὅταν τὸ αὐτοῦ τινος ἀποθά-
 νῃ, εὐθὺς «οἵμοι, τάλας ἐγώ». ἐχρῆν δὲ μεμνήσθαι τί πάσχομεν περὶ
 ἄλλων αὐτὸ ἀκούσαντες.

c. 34 Ὡσπερ σκοπὸς πρὸς τὸ ἀποτυχεῖν οὐ τίθεται, οὕτως οὐδὲ
 κακοῦ φύσις ἐν κόσμῳ γίνεται.

c. 35 Εἰ μὲν τὸ σῶμά σοῦ τις ἐπέτρεπε τῷ ἀπαντήσαντι, ἡγανάκ- 1
 τεις ἂν· ὅτι δὲ σὺ τὴν γνώμην τὴν ἑαυτοῦ ἐπιτρέπεις τῷ τυχόντι, ἵνα,
 ἐὰν λαιμοδωρῇσθαί σοι, ταραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ αἰσχύνῃ;
 5 τούτου ἔνεκα ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκό- 2
 λουθα καὶ οὕτως ἔρχου ἐπ' αὐτό· εἰ δὲ μή, τὴν μὲν πρώτην προθύ-

32¹ 1 τις] τις supra lineam et ἐν in rasura V² || ante προσαγορεύσει add. ἐν V² || 4 μέμνησο] μέμν/σο V || ταῦτα scripsi: ταῦτα V || ²⁷ ἄπιστος] fort. legendum ἄπληστος || ³ 10 τύχοι vix sanum, fort. legendum τύχη || 33 2 post ἄλλο rasura unius litterae V; haud dubie ἄλλου fuit; ergo αὐτὸ τοῦ γείτονος αὐτὸ ἄλλου delendum || 4-5 τοιοῦτον εἶναί: τοιοῦτον εἶν in rasura V¹ || 35 ¹ 3 σοι: σ ex τ (ut vid.) V¹

- μῶς ἥξεις ἄτε μηδὲν τῶν ἐξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανε-
νόντων τινῶν αἰσχυρῶν ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι; καὶ γὰρ 3
νῆ τὸν θεόν· κομπῶν γὰρ ἐστίν. ἀλλὰ σκόπει τὰ καθηγούμενα καὶ
τὰ ἀκόλουθα καὶ οὕτως ἅπτου τοῦ ἔργου. δεῖ εὐτακτεῖν, ἀναγκο-
10 τροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ
τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὥς
ἔτυχεν, ἀπλῶς ὥς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἴτα
ἐν τῷ ἀγῶνι παρέρχεσθαι, ἔστι δὲ ὅτε χεῖρα βαλεῖν, σφυρὸν στρέ-
ψαι, πολλὴν ἀφὴν καταπιεῖν, ἔσθ' ὅτε καὶ μαστιγωθῆναι, καὶ μετὰ
15 πάντα νικηθῆναι. ταῦτα ἐπισκεψάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ 4
ἀθλεῖν· εἰ δὲ μή, ὥς τὰ παιδία ἀναστραφήσῃ, ἃ νῦν μὲν παλαιστὰς
παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει, εἴτα τραγωδεῖ. οὕτω
καὶ σὺ νῦν μὲν ἀθλητῆς, νῦν δὲ μονομάχος, εἴτα ῥήτωρ, εἴτα φιλό-
σοφος, ὅλη δὲ τῇ ψυχῇ οὐδέν· ἀλλ' ὥς πίθηκος πᾶσαν θέαν ἐὰν
20 ἴδῃς μιμῇ καὶ ἄλλο ἐξ ἄλλου σοι ἀρέσκει. οὐ γὰρ μετὰ σκέψεως
ἦλθες ἐπὶ τι οὐδὲ περιοδεύσας, ἀλλ' εἰκῇ καὶ κατὰ ψυχρὰν ἐπι-
θυμίαν. οὕτω θεώμενοί τινες φιλόσοφον καὶ ἀκούσαντες οὕτω 5
τινὸς λέγοντος, ὥς εὖ οὗτος καὶ ὥς ὁ Χρυσορρήμων Ἰωάννης λέγει
(καίτοι τίς οὕτω δύναται εἰπεῖν ὥς ἐκεῖνος;) θέλουσι καὶ αὐτοὶ
25 φιλοσοφεῖν. ἄνθρωπε, πρῶτον ἐπίσκεψαι ὁποῖόν ἐστι τὸ πρᾶγμα· 6
εἴτα καὶ τὴν σεαυτοῦ φύσιν κατὰμαθε, εἰ δύνασαι βαστάσαι. πέντ-
αθλος εἶναι βούλει, ἢ παλαιστής; ἴδε σεαυτοῦ τοὺς βραχίονας,
τοὺς μηρούς, τὴν ὀσφὺν κατὰμαθε· ἄλλος γὰρ πρὸς ἄλλο πέφυκε.
δοκεῖς ὅτι ταῦτα ποιῶν ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, 7
30 ὁμοίως ὀργίζεσθαι, ὁμοίως δυσαρεστεῖν; ἀγρυπνήσαι δεῖ, πονῆσαι,
ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ
τῶν ἀπάντων καταγελασθῆναι, ἐν παντὶ ἦττον ἔχειν, ἐν τιμῇ, ἐν
ἀρχῇ, ἐν δίκῃ, ἐν πραγματίῳ παντί. ταῦτα ἐπίσκεψαι, εἰ θέλεις 8
ἀντικαταλλάξασθαι τούτων ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν· εἰ
35 δὲ μή, μὴ πρόσαγε· μὴ ὥς τὰ παιδία νῦν φιλόσοφος, ὕστερον δὲ
τελώνης, εἴτα ῥήτωρ, εἴτα ἐπίτροπος Καίσαρος· ταῦτα οὐ συμφωνεῖ.
ἓνα σε δεῖ ἄνθρωπον ἢ ἀγαθὸν ἢ κακὸν εἶναι· ἢ τὸ ἡγεμονικόν σε
δεῖ ἐξεργάζεσθαι τοῖς αὐτοῦ ἢ τὰ ἐκτός· ἢ περὶ τὰ ἔσω φιλοτεχνεῖν
ἢ περὶ τὰ ἔξω· τουτέστιν ἢ φιλοσόφου τάξιν ἐπέχειν ἢ ἰδιώτου.

c. 36 Τὰ καθήκοντα ὡς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται.
πατήρ ἐστίν· ὑπαγορεύεται ἐπιμελεῖσθαι, παραχωρεῖν ἀπάντων,
ἀνέχεσθαι λοιδοροῦντος, παῖοντος. «ἀλλὰ πατήρ κακός ἐστι.» μή

³⁹ εὐτακτεῖν: α ex ε V¹ || ⁴¹⁵ ἐπισκεψάμενος: ι p.c. V¹ || ⁵²³ ὁ Χρυσορρήμων Ἰωάννης (ιδ V)] γρ' σωκράτης V^{2mg} || ⁸³⁸ αὐτοῦ scripsi: αὐτοῦ V || 36 1 () αἰς V

5 τι οὖν πρὸς ἀγαθὸν πατέρα φύσει ᾠκειώθης, ἀλλὰ πρὸς πατέρα. ὁ
 ἀδελφὸς ἀδικεῖ; τήρει τοιγαροῦν τὴν τάξιν τὴν σεαυτοῦ πρὸς
 αὐτόν, μηδὲ σκόπει τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιήσαντι κατὰ
 φύσιν ἢ σὴ ἔξει προαίρεσις. σὲ μὲν γὰρ οὐ βλάψει, ἂν μὴ σὺ θέλῃς·
 τότε δὲ ἔση βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι. οὕτως οὖν
 10 ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ στρατηγοῦ τὸ καθήκον εὐρήσεις, ἐὰν
 τὰς σχέσεις ἐθίζῃς θεωρεῖν.

c. 37 Τῆς περὶ τὸν θεὸν εὐσεβείας ἴσθι ὅτι τὸ κυριώτατον ἐκεῖνό 1
 ἐστίν, ὀρθὰς ὑπολήψεις περὶ αὐτοῦ ἔχειν ὥς ὄντος καὶ διοικούντος
 τὰ ὅλα καλῶς καὶ δικαίως, καὶ σαυτὸν εἰς τοῦτο κατατεταχέναι, τὸ
 5 πείθεσθαι αὐτῷ καὶ εἴκειν πᾶσι τοῖς γινομένοις καὶ ἀκολουθεῖν
 ἐκόντα ὥς ὑπὸ τῆς ἀρίστης γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὔτε
 μέμψη ποτὲ τὸ θεῖον οὔτε ἐγκαλέσεις ὥς ἀμελούμενος· ἄλλως τε 2
 τοῦτο οὐχ οἷόν τε γίνεσθαι, ἐὰν μὴ ἀποστῇς τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν
 τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν καὶ τὸ κακόν. ὥς ἂν γέ τι
 ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ κακόν, πᾶσα ἀνάγκη, ὅταν ἀποτυγ-
 10 χάνῃς ὧν θέλεις καὶ περιπίπτῃς οἷς μὴ θέλεις, μέμψασθαι σε καὶ
 μισεῖν τοὺς αἰτίους. πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῶον, τὰ μὲν βλα- 3
 βερὰ φοι[νόμενα καὶ τὰ αἷτια αὐτῶν μετιέναι καὶ τε]θαυμακέναι.
 ἀμήχανον οὖν βλάπτεσθαί τινα οἰόμενον χαίρειν τῷ δοκοῦντι
 βλάπτειν, ὥσπερ καὶ τὸ αὐτῇ τῇ βλάβῃ χαίρειν ἀδύνατον. ἔνθεν 4
 15 καὶ πατὴρ ὑπὸ υἱοῦ λοιδορεῖται, ὅταν τῶν δοκούντων ἀγαθῶν
 εἶναι τῷ παιδὶ μὴ μεταδιδῶ· διὰ τοῦτο καὶ ὁ γεωργὸς λοιδορεῖ τὸν
 θεόν, διὰ τοῦτο καὶ ὁ ναύτης, διὰ τοῦτο ὁ ἔμπορος, διὰ τοῦτο οἱ
 τὰς γυναῖκας καὶ τὰ τέκνα ἀπολλύντες. ὅπου γὰρ τὸ συμφέρον,
 ἐκεῖ καὶ τὸ εὐσεβές· ὥστε ὅστις ἐπιμελεῖται τοῦ ὀρέγεσθαι ὥς δεῖ καὶ
 20 ἐκκλίνειν, ἐν τῷ αὐτῷ καὶ εὐσεβείας ἐπιμελεῖται. εὐχεσθαι δὲ καὶ 5
 θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια ἐκάστοις προσήκει, καθα-
 ρῶς καὶ μὴ ἐπισεσυρμένως μηδὲ ἀμελῶς μηδὲ γλίσχρως μηδὲ ὑπὲρ
 δύναμιν.

4 ᾠκειώθης scripsi: ᾠκοιώθης V || 9 post ἀπὸ τοῦ γείτονος add. supra lineam ἀπὸ τοῦ πολίτου V² (ut vid.) || 37¹³ καλῶς: λῶ V¹pc; nescio quid ante fuerit || 2¹⁰ περιπίπτῃς: η ex ει V¹ (ut vid.) || 11 μισεῖν scripsi: μιμεῖν V || 12 post φοι (quod in fine lineae positum est) V² in rasura unius lineae scripsit νόμενα καὶ τὰ αἷτια αὐτῶν φεύγειν καὶ ἐκτρέπεσθαι / τὰ δὲ ὠφέλιμα καὶ τὰ αἷτια αὐτῶν μετιέναι καὶ τε / (linea sequens incipitur in θαυμακέναι, a prima manu scriptum): ergo suspicor scribam verba φεύγειν καὶ ἐκτρέπεσθαι τὰ δὲ ὠφέλιμα καὶ τὰ αἷτια αὐτῶν per homoioteleuton omisisse; textus qualem edidi non iam legitur || 4¹⁶ post μεταδιδῶ add. (in fine paginae) καὶ πολυνείκην καὶ ἐτεοκλέα τοῦτ' ἐποίησεν ἀγαθὸν οἶεσθαι τὴν τυραννίδα V² || 5²⁰ εὐχεσθαι] γρ' σπένδειν V²mg

c. 38 Ὅταν προφητεία προσίης, μέμνησο ὅτι τί μὲν ἀποβήσεται 1
οὐκ οἶδας, ἀλλὰ ἤκεις ὥσπερ τοῦ προφήτου αὐτὸ πεισόμενος, 2
ὅποιον δέ τί ἐστίν, εἰδὼς ἐλήλυθας, εἴπερ εἰ φιλόσοφος. εἰ γὰρ ἐστὶ τι
τῶν οὐκ ἐφ' ἡμῖν, πᾶσα ἀνάγκη μήτε ἀγαθὸν αὐτὸ εἶναι μήτε 3
5 κακόν. μὴ φέρε οὖν πρὸς τὸν προφήτην ὄρεξιν ἢ ἔκκλινιν, μηδὲ 2
τρέμων αὐτῷ πρόσει, ἀλλὰ διεγνωκῶς ὅτι πᾶν τὸ ἀποβησόμενον
ἀδιάφορον καὶ οὐδὲν πρὸς σέ, ὅποιον δ' ἂν ᾗ· ἔσται γὰρ αὐτῷ χρη-
σθαι καλῶς, καὶ τοῦτο οὐθεὶς κωλύσει. θαρρῶν οὖν ὡς ἐπὶ σύμ-
βουλον ἔρχου τὸν θεόν, καὶ λοιπὸν ὅταν τί σοι συμβουλευθῇ, 4
10 μέμνησο τίνα σύμβουλον παρέλαβες, καὶ τίνος παρακούσεις ἀπει-
θήσας. ἔρχου δὲ ἐπὶ τὸ ἐρωτᾶν ἐφ' ᾧ ἡ πᾶσα σκέψις τὴν ἀναφορὰν 3
εἰς τὴν ἔκβασιν ἔχει καὶ οὔτε ἐκ λόγου οὔτε ἐκ τέχνης τινός, ἀλλ'
ἀφορμαὶ δίδονται πρὸς τὸ συνιδεῖν τὸ προκείμενον. ὥστε ὅταν δέη
συγκινδυνεῦσαι φίλῳ ἢ πατρίδι, μὴ μανθάνειν εἰ συγκινδυνευτέον.

c. 39 Τάξον τινὰ ἤδη χαρακτῆρα σεαυτῷ καὶ τύπον ὃν φυλάξ- 1
εις ἐπὶ τε σεαυτοῦ ὧν καὶ ἀνθρώποις ἐντυγχάνων. καὶ σιωπῇ τὸ 2
πολὺ ἔστω ἢ λαλεῖσθω τὰ ἀναγκαῖα καὶ δι' ὀλίγων. σπανίως δέ
ποτε καιροῦ παρακολουθοῦντος καὶ ἐπὶ τὸ λέγειν τι ἥξομεν, ἀλλὰ
5 περὶ οὐδενὸς τῶν τυχόντων· μὴ περὶ μονομάχων, μὴ περὶ ἵπποδρο-
μιῶν, μὴ περὶ ἀθλητῶν, μὴ περὶ βρωμάτων ἢ πομάτων, τῶν ἐκασ-
ταχοῦ λεγομένων, μάλιστα δὲ μὴ περὶ ἀνθρώπων ψέγοντα ἢ ἐπαι-
νοῦντα ἢ συγκρίνοντα. ἂν μὲν οὖν οἶός τε ᾗς, μέταγε τοὺς σοὺς
λόγους καὶ τοὺς τῶν συνόντων ἐπὶ τὸ προσῆκον· εἰ δὲ ἐν ἄλλοφύ-
10 λοις ἀποληφθεὶς τύχοις, σιώπα.

c. 40 Γέλως μὴ πολὺς ἔστω μηδ' ἐπὶ πολλοῖς μηδὲ ἀνειμένος.

c. 41 Ὅρκον παραίτησαι, εἰ μὲν οἶόν τε, εἰς ἅπαν, εἰ δὲ μή, ἐκ
τῶν ἐνόντων.

c. 42 Ἐστιάσεις τὰς ἐξωτικὰς καὶ ἰδιωτικὰς διακρούου· ἐὰν δέ
ποτε γένηται καιρός, ἐντετάσθω σοι ἢ προσοχὴ μή ποτε ἄρα
ἀπορρυῆς εἰς ἰδιωτισμόν. ἴσθι γὰρ ὅτι, ἐὰν ὁ ἐταῖρος ᾗ μεμολυσ-
μένος, καὶ τὸν συνανατριβόμενον αὐτῷ συμμολύνεσθαι ἀνάγκη,
5 κἂν αὐτὸς ὧν τύχη καθαρός.

38 ¹ [προφητεία] γρ' μαντική V^{2mg} || 2 [προφήτου] γρ' μάντεως V^{2mg} || 27 δ' ἂν S.R. Slings (privatim): δ' ἂν V || 31 ἐπὶ τὸ ἐρωτᾶν scripsi: ἐπὶ τῷ ἐρωτᾶν V; post has voces add. καθάπερ ἡξίου σωκράτης V^{2mg} || 12 ἀλλ' vix sanum: ἄλλης V^{2pc} || 14 post συγκινδυνευτέον add. καὶ γὰρ ἂν προείπη σοι ὁ μάντις φαῦλα γεγονέναι τὰ ἱερά, δηλονότι θάνατος σημαίνεται. ἢ πῆρως μέρους τινὸς τοῦ σώματος ἢ φυγῇ. ἀλλ' ἐνὶ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ φίλῳ. καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ μείζονι μάντει πρόσσεχε τῷ πυθίῳ. ὃς ἐξέβαλε τοῦ ναοῦ τὸν οὐ βοηθήσαντα τῷ φίλῳ: V^{2mg} || 39 ²⁴ καὶ fort. delendum || 5 post μὴ alterum add. δὲ V² (per lineam)

c. 43 Τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάμβανε, οἶον τροφάς, πόμα, ἀμπεχόνην, οἰκίαν, οἰκετίαν· τὸ δὲ πρὸς δόξαν ἢ τρυφὴν ἅπαν περιέγραφε.

c. 44 Περί ἀφροδίσια εἰς δύναμιν πρὸ γάμου καθαρευτέον· ἀπτομένῳ δὲ ὡς νόμιμόν ἐστι μεταληπτέον. μὴ μέντοι ἐπαχθῆς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός, μηδὲ πολλαχοῦ τὸ ὅτι αὐτὸς οὐ χρῆ παράφερε.

c. 45 Ἐάν τις σοι ἀπαγγείλῃ ὅτι ὁ δεῖνά σε κακῶς λέγει, μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλὰ ἀποκρίνου διότι «ἡγνόμεν γὰρ τὰ ἄλλα τὰ προσόντα μοι κακά, ἐπεὶ οὐκ ἂν μόνον ταῦτα ἔλεγεν.»

c. 46 Εἰς τὰ θεάτρα τὸ πολὺ παριέναι οὐκ ἀναγκαῖον. εἰ δέ ποτε καιρὸς εἴη, μηδενὶ σπουδάζων φαίνου ἄλλῳ ἢ σεαυτῷ, τουτέστι θέλε γίνεσθαι μόνον τὰ γινόμενα καὶ νικῶν μόνον τὸν νικῶντα· οὕτω γὰρ οὐκ ἐμποδισθήσῃ. βοῆς δὲ καὶ τοῦ ἐπιγελαῶντινι ἢ ἐπὶ 5 πολὺ ἐπικινεῖσθαι παντελῶς ἀπέχου. καὶ μετὰ τὸ ἀπαλλαγῆναι μὴ πολλὰ περὶ τῶν γεγεννημένων διαλέγου, ὅσα μὴ φέρει πρὸς τὴν σὴν ἐπανάρθωσιν· ἐμφαίνεται γὰρ ἐκ τοῦ τοιούτου ὅτι ἐθαύμασας τὴν θέαν.

c. 47 Εἰς ἀκροάσεις τινῶν μὴ ἦκε, μηδὲ ῥαδίως πάρῃθι· παριῶν δὲ τὸ σεμνὸν καὶ εὐσταθὲς καὶ ἅμα ἀνεπαχθὲς φύλασσε.

c. 48 Ὅταν τινὶ μέλλῃς συμβάλλειν, μάλιστα τῶν ἐν ὑπεροχῇ δοκούντων, πρόβαλλε σεαυτῷ τί ἂν ἐποίησεν ἐν τούτῳ Γρηγόριος καὶ Βασίλειος, καὶ οὐκ ἀπορήσεις τοῦ χρήσασθαι προσηκόντως τῷ ἐμπεσόντι.

c. 49 Ὅταν φοιτᾷς πρὸς τινὰ τῶν μέγα δυναμένων, πρόλαβε ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι ἐκτιναχθήσονται σοι αἱ θύραι, ὅτι οὐ φροντιεῖ σου· καὶ σὺν τούτοις ἐλθεῖν καθήκει. ἐλθὼν φέρε τὰ γινόμενα καὶ μηδέποτε εἵπῃς αὐτὸς πρὸς ἑαυτὸν ὅτι 5 «οὐκ ἦν τοσοῦτον»· ἰδιωτικὸν γὰρ καὶ διαβεβλημένον πρὸς τὰ ἐκτός.

c. 50 Ἐν ταῖς ὁμιλίαις ἀπέστω τὸ τινὰ τῶν αὐτοῦ ἔργων ἢ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνησθαι. οὐ γὰρ ὡς σοὶ ἡδύ ἐστι τὸ ... τῶν σοὶ συμβεβηκότων ἀκούειν. ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ ὁ τόπος εἰς ἰδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν αἰδῶ τὴν 5 πρὸς σὲ τῶν πλησίον ἀνιέναι. ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν

43 2 οἰκετίαν] οἰκετίαν V^{2Pc} || 44 1 ἀφροδίσια scripsi: ἀφροδισίας V || 3 μηδὲ alterum: δὲ in rasura V¹ || 4 χρῆ scripsi: χρῆ V || 45 2 ἡγνόμεν γὰρ scripsi: γὰρ ἡγνόμεν V: add. γὰρ post ἡγνόμεν V^{2sl} (sed γὰρ prius non deletum) || 46 1 ()έατρα V || 47 1 μη()ἐ V || 48 2-3 Γρηγόριος καὶ Βασίλειος] γρ' σωκράτης ἢ (sic) ζήνων V^{2mg} || 49 1 ()έγα V || πρόλαβε: fort. leg. πρόβαλε || 50 1 αὐτοῦ scripsi: αὐτοῦ V || 3 ante τῶν σοὶ συμβεβηκότων aliquid desideratur

προελθεῖν. ὅταν οὖν τι συμβῇ τοιοῦτον, ἂν μὲν εὐκαιρον ᾖ, καὶ ἐπιπλήξον τῷ προελθόντι· εἰ δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ ἐρυθρί-
ᾶσαι καὶ σκυθρωπάσαι δηλὸς γίνου δυσχεραίνων τῷ λόγῳ.

c. 51 Ὅταν ἡδονῆς τινος φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν ἄλλων, φύλασσε σαυτὸν μὴ συναρπασθῆς ὑπ' αὐτῆς, ἀλλ' ἐκδεξ-
άσθω τε τὸ πρᾶγμα καὶ ἀναβολὴν τινα παρὰ σεαυτῷ λάβε. ἔπειτα
5 μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ' ὃν τε ἀπολαύσεις τῆς ἡδο-
νῆς, καὶ καθ' ὃν ἀπολαύσας ὕστερον μετανοήσεις καὶ αὐτὸς σε-
αυτῷ λαιδορήσῃ· καὶ τούτοις ἀντίθεες ὅπως ἀποσχόμενος χαιρήσεις
καὶ ἐπαινέσεις αὐτὸς σεαυτόν. ἐὰν δέ σοι καιρὸς φανῇ ἄψασθαι
τοῦ ἔργου, ἕα προσεχῶς μὴ ἡττήσῃ σε τὸ προσηγὲς αὐτοῦ καὶ ἡδὺ
καὶ ἐπαγωγόν, ἀλλὰ ἀντιτίθει πόσῳ ἄμεινον τὸ συνειδῆσαι ἑαυτῷ
10 ταύτην τὴν νίκην νενικηκότι.

c. 52 Ὅταν διαγνοὺς ὅτι ποιητέον ἐστὶ σοι καὶ ποιῆς, μηδέποτε φύγῃς ὀφθῆναι πράσσων αὐτό, κἂν ἀλλοιόν τι οἱ πολλοὶ μέλλωσι περὶ αὐτοῦ ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὀρθῶς ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὀρθῶς, τί φοβῇ τοὺς ἐπιπλήζοντας οὐκ ὀρθῶς;

c. 53 Ὡς τὸ «εἰ ἡμέρα ἐστὶ, νῦξ οὐκ ἔστι» πρὸς μὲν τὸ διεξευγ-
μένον μεγάλην ἔχει τὴν ἀξίαν, πρὸς συμπεπλεγμένον δὲ ἀναξίαν,
οὕτω καὶ τὸ τὴν μείζω μερίδα ἐκδέξασθαι πρὸς μὲν τὸ σῶμα ἐχέτω
ἀξίαν, πρὸς δὲ τὸ κοινὸν ἐν ἐστιάσει, οἶον δεῖ φυλάξαι, ἀπαξίαν.
5 ὅταν οὖν συνεσθίῃς ἑτέρῳ, μέμνησο μὴ μόνον τὴν πρὸς τὸ σῶμα
ἀξίαν τῶν παρακειμένων ὁρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα,
οἶον σε δεῖ φυλαχθῆναι.

c. 54 Ἐὰν ὑπὲρ δύναμιν ἀναλάβῃς τι πρόσωπον, καὶ ἐν τούτῳ ἡσχημόνησας καὶ ὃ ἡδύνασο ἐκπληρῶσαι παρέλιπες.

c. 55 Ἐν τῷ περιπατεῖν καθάπερ προσέχεις μὴ ἐπιβῆς ἥλω ἢ στρέψῃς τὸν πόδα, οὕτω πρόσεχε μὴ καὶ τὸ ἡγεμονικὸν βλάβῃς τὸ σεαυτοῦ. καὶ τοῦτ' ἂν ἐφ' ἐκάστου ἔργου παραφυλάσσωμεν, ἀσφαλέστερον ἀψόμεθα τοῦ ἔργου.

c. 56 Μέτρον κτήσεως τὸ σῶμα ἐκάστω, ὡς ὁ ποὺς ὑποδήματος. ἐὰν [μὲν] ἐπὶ τούτου στήῃς, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῇς, ὡς κατὰ κρημονοῦ λοιπὸν ἀνάγκη φέρεσθαι· καθάπερ καὶ ἐπὶ τοῦ

7 τῷ alterum scripsi: τό V || 51 3 τε: fort. legendum σε || σεαυτῷ: οὐ V^{2s} || ἀποσχόμενος: ο prius et o alterum V^{1pc} || 8 ἕα προσεχῶς suspectum; pro προσεχῶς fort. legendum προσέχων || 52 1 ()ιαγνοὺς V || 53 1 ()ὕξ V || 6 ὁρᾶν scripsi: ὁρῶν V || 54 1 ()αὶ V || 55 2 στρέψῃς: η ex ει V¹ || 4 ἀψόμεθα scripsi: ἀψώμεθα V || 56 1 ἐκάστω: ω fort. p.c. V¹ (ἐκάστου a.c.?) || 1-2 ὑποδήματος. ἐὰν μὲν: ita scripsisse videtur prima manus; τος. ἐὰν μὲν erasum, τος s.l. additum, ἐὰν μὲν οὖν in rasura scriptum a V²; igitur aut μὲν aut οὖν omisit V¹; vestigia autem accentus gravis cernenda sunt, qui in voce μὲν positus fuisse videtur || 3 λοιπὸν p.c. V¹ (nescio quid ante fuerit)

5 ὑποδήματος, ἐὰν ὑπὲρ τὸν πόδα ὑπερβῆς, γίνεται κατάχρυσον τὸ
ὑπόδημα, εἴτα πορφυροῦν, εἴτα κεντητόν· τοῦ γὰρ ἅπαξ ὑπὲρ τὸ
μέτρον ὅρος οὐδεὶς ἐστίν.

c. 57 Αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν
ἀνδρῶν κυρίαι καλοῦνται. τοιγαροῦν ὁρῶσαι ὅτι ἄλλο μὲν οὐδὲν
αὐταῖς πρόσεστι, μόνον δὲ συγκοιμῶνται τοῖς ἀνδράσιν, ἄρχονται
καλλωπίζεσθαι καὶ ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας. προσέχειν
5 οὖν ἄξιον ἵνα αἰσθῶνται ὅτι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ
φαίνεσθαι καὶ αἰδήμονες.

c. 58 Ἀφύϊας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἷον ἐπὶ
πολὺν γυμνάζεσθαι, ἐπὶ πολὺν ἐσθίειν, ἐπὶ πολὺν πίνειν, ἐπὶ πολὺν
ἀποπατεῖν ἢ ὀχεύειν. ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον, περὶ δὲ
τὴν γνώμην ἔστω ἐπιστροφή.

c. 59 Ὅταν τίς σε κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμνησο ὅτι καθ-
ήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἷόν τε οὖν ἀκολουθεῖν
αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἑαυτῷ· ὥστε εἰ κακῶς φαίνεται
ποιῶν ἢ λέγων, ἐκεῖνος φαίνεται βλάπτεσθαι ὅσπερ καὶ ἐξηπάτη-
5 ται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἐάν τις ὑπολάβῃ ψεῦδος,
οὐ τὸ συμπεπλεγμένον βέβλαπται, ἀλλὰ ὁ ἐξαπατηθεὶς. ἀπὸ τού-
των οὖν ὁρμώμενος πρῶως ἔξεις πρὸς τὸν λοιδοροῦντα· ἐπιφθέγγου
γὰρ ἐφ' ἐκάστῳ ὅτι «ἔδοξεν αὐτῷ».

c. 60 Πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητὴν, τὴν δὲ
ἀφόρητον. ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸν μὴ λάμβανε ὅτι
ἀδικεῖ (αὕτη γὰρ ἡ λαβὴ ἐστίν αὐτοῦ ἡ φορητή), ἀλλ' ἐκεῖθεν
μᾶλλον ὅτι ἀδελφός, ὅτι σύντροφος, καὶ λήψῃ αὐτὸ καθ' ὃ φορη-
5 τόν ἐστίν.

c. 61 Οὗτοι οἱ λόγοι ἀσύνακτοι· «ἐγὼ σου πλουσιώτερός εἰμι,
ἐγὼ σου ἄρα κρείττων»· «ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα κρείτ-
των». ἐκεῖνοι δὲ μᾶλλον συνακτικοί· «ἐγὼ σου πλουσιώτερος, ἢ ἐμὴ
ἄρα κτήσις τῆς σῆς κρείττων»· «ἐγὼ σου λογιώτερος, ἢ ἐμὴ ἄρα
5 [[λ]]έξις τῆς σῆς κρείττων». σοὶ δέ γε οὔτε κτήσις οὔτε [[λ]]έξις.

c. 62 Λούεταί τις ταχέως· μὴ εἴπῃς ὅτι «κακῶς», ἀλλ' ὅτι
«ταχέως». πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι «κακῶς», ἀλλ' ὅτι
«πολύν». δίχα γὰρ τοῦ γινῶναι τὸ δόγμα, πόθεν οἶσθα εἰ κακῶς;

57 1 ()υναῖκες V || 58 4 γνώμην scripsisse videtur prima manus; μην erasum; μην
s.l., ἢ πᾶσα in rasura scripsit V² || 59 8 ἔδοξεν scripsi: ἔδωξεν V || 60 2 ante ἀδελφός
add. ὁ V² (extra lineam) || 3 ἢ alterum] οὐ V^{2pc} || 61 1 ()γῶ V || 5 [[λ]]έξις (bis)]
ἔξις V^{2pc}

οὕτως οὖν συμβήσεται σοι ἄλλων μὲν φαντασίας καταληπτικὰς
5 λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.

c. 63 Μηδαμοῦ σαυτὸν εἵπης φιλόσοφον, μηδὲ λάλει τὸ πολὺ ἐν
ιδιώταις περὶ θεωρημάτων, ἀλλὰ ποιεῖ τὰ ἀπὸ τῶν θεωρημάτων. ἐν
συμποσίῳ μὴ λέγε πῶς δεῖ ἐσθίειν, ἀλλ' ἐσθιε ὡς δεῖ. μέμνησο γὰρ
5 ὅτι οὕτως ἀφηρήκει πάντοθεν Ἀρσένιος τὸ ἐπιδεικτικὸν ὥστε ἤρ-
χοντο πρὸς αὐτὸν βουλόμενοι {φιλόσοφοι} μοναχοὶ ὑπ' αὐτοῦ
συσταθῆναι, κάκεῖνος ἀπῆγεν αὐτούς· οὕτως ἡνείχετο παρορώ-
μενος.

c. 64 (Κ)ὰν περὶ θεωρημάτων τινὸς ἐν ιδιώταις ἐμπίπτῃ λόγος,
σιώπα τὸ πολὺ· μέγας γὰρ ὁ κίνδυνος εὐθύς ἐξεμέσαι ἃ οὐκ ἔψω-
ας. καὶ ὅταν εἴπῃ σοὶ τις ὅτι οὐδὲν οἶσθα, μὴ δηχθῆς· τότε εἴσῃ ὅτι
5 ἄρχῃ τοῦ ἔργου. ἐπεὶ τὰ πρόβατα οὐ χόρτον φέροντα τοῖς ποιμέσιν
ἐπιδεικνύει πόσον ἔφαγεν, ἀλλὰ τὴν νομὴν πέσαντα ἔρια ἔσω φέρει
καὶ γάλα· καὶ σὺ τοίνυν μὴ τὰ θεωρήματα τοῖς ιδιώταις ἐπιδείκνυε,
ἀλλὰ τὰ ἀπ' αὐτῶν πεφθέντα, τὰ ἔργα.

c. 65 Ὅταν εὐτελῶς ἡρμοσμένος ᾖς τὰ κατὰ τὸ σῶμα, μὴ καλ-
λωπίζου ἐπὶ τούτῳ· μηδ' ἂν ὕδωρ πίνῃς, ἐκ πάσης ἀφορμῆς λέγε ὅτι
«ὕδωρ πίνω». κἂν ἀσκῆσαι ποτε πρὸς πόνον θέλῃς, σαυτῷ καὶ μὴ
τοῖς ἔξω. μηδὲ τοὺς ἀνδριάντας περιλάμβανε· ἀλλὰ διψῶν ποτε
5 σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἔκπτυσον καὶ μηδενὶ εἴπῃς.

c. 66 Ἰδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ προσ-
δοκᾷ ὠφέλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἔξω.

c. 67 Φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ὠφέλειαν καὶ
βλάβην ἐξ ἑαυτοῦ προσδοκᾷ.

c. 68 Σημεῖα προκόπτοντος· οὐδένα ψέγει, οὐδένα ἐπαινεῖ,
οὐδενὶ μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος τι
ἢ εἰδότος τι. ὅταν ἐμποδισθῇ τι ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. κἂν τις
αὐτὸν ἐπαινῇ, καταγελαῖ τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτῷ· κἂν
5 ψέγῃ, οὐκ ἀπολογεῖται. περίεσι δὲ καθάπερ οἱ ἄρρωστοι, εὐλα-
βούμενός τι κινῆσαι τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν. ὄρεξιν
πᾶσαν ἦρεν ἐξ ἑαυτοῦ· τὴν δὲ ἔκκλινιν εἰς μόνα τὰ παρὰ φύσιν τῶν

63 4 παντόθεν: θ ex τ V¹ || Ἀρσένιος] γρ' σωκράτης V^{2mg} || ἤρχοντο: το s.l. V² (ut vid.) || 5 φιλόσοφοι deleui; supra μοναχοὶ duo puncta scripsit V², quae vocem μοναχοὶ delendam esse indicare videntur || 64 1 Κὰν scripsi: ἂν vel ἄν (in initio lineae) V: rubricatur ergo primam litteram addere neglexit; incertum utrum κἂν an ἂν scriba voluerit || 2 ἐξεμέσαι: ε tertium ex η (ut vid.) V¹ || 3 σοι (sic) V^{1sl} || δηχθῆς: η prius ex ει V¹ || 4 post ἐπεὶ add. καὶ V² || 5 ἔσω: fort. corrigendum ἔξω || 65 5 ψυχροῦ: ψυχ in rasura V² || 66 1 () οὐδέποτε V || 67 hoc caput capiti praecedenti iunxit rubricator || 2 ἑαυτοῦ] αὐτοῦ V^{2pc} || 68 hoc caput capiti praecedenti iunxit rubricator || 1 () προκόπτοντος V || 4 ἐπαινῇ] ἐπαινεῖ V^{ac1} (ut vid.)

ἐφ' ἡμῖν μετατέθεικεν. ὁρμῇ πρὸς ἅπαντα ἀνειμένη χρηταί. ἂν ἡλί-
 10 θιος ἢ ἀμαθὴς δοκῇ, οὐ πεφρόντικεν. ἐνὶ δὲ λόγῳ, ὡς ἐχθρὸν ἑαυ-
 τὸν παραφυλάσσει καὶ ἐπίβουλον.

c. 69 Ὅταν τις ἐπὶ τῷ νοεῖν καὶ ἐξηγεῖσθαι δύνασθαι τὰ Σολο-
 μῶντος βιβλία σεμνύνηται, λέγε αὐτὸς πρὸς ἑαυτὸν ὅτι «εἰ μὴ
 5 Σολομῶν ἀσαφῶς ἐγεγράφει, οὐδὲν ἂν εἶχεν οὗτος ἐφ' ᾧ σεμνύνη-
 ται.» ἐγὼ δὲ τί βούλομαι; καταμαθεῖν τὴν φύσιν καὶ ταύτῃ ἔπεσθαι.
 10 ζητῶ οὖν τίς ἐστὶν ὁ ἐξηγούμενος καὶ ἀκούσας ὅτι Σολομῶν ἔρχο-
 μαι ἐπ' αὐτόν. ἀλλ' οὐ νοῶ τὰ γεγραμμένα· ζητῶ οὖν τὸν ἐξηγησό-
 μενον. καὶ μέχρι τούτων οὐπω σεμνὸν οὐδέν. ὅταν δὲ εὕρω τὸν
 ἐξηγούμενον, ἀπολείπεται χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο
 15 μόνον σεμνὸν ἐστίν. ἂν δὲ αὐτὸ τὸ ἐξηγεῖσθαι θαυμάσω, τί ἄλλο ἢ
 γραμματικὸς ἀπετελέσθην ἀντὶ φιλοσόφου; πλὴν γε δὴ ὅταν τις εἴπῃ
 μοι «ἐπανάγνωθί μοι τὸ Σολομώντειον», ἐρυθριῶ ὅταν μὴ δύνωμαι
 ὅμοια τὰ ἔργα καὶ σύμφωνα ἐπιδεικνύναι τοῖς λόγοις.

c. 70 Ὅσα προτίθεσαι, τούτοις ὡς νόμοις ἔμμενε, ὡς ἀσεβήσων
 ἐὰν παραβῇς τι τούτων. τί δὲ ἐρεῖ τις περὶ σου, μὴ ἐπιστρέφου· τοῦτο
 γὰρ οὐκέτι ἐστὶ σόν.

c. 71 Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιοῦν 1
 σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν αἰροῦντα λόγον; παρέ-
 λαβες τὰ θεωρήματα· οἷς ἔδει συμβάλλειν συμβέβληκας. ποῖον ἔτι
 5 διδάσκαλον προσδοκᾷς, ἵνα εἰς ἐκεῖνον ὑπερθῇ τὴν ἐπ' ἀνόρθωσιν
 ποιῆσαι τὴν σεαυτοῦ; οὐκέτι εἰ μαιράκιον, ἀλλὰ ἀνὴρ ἤδη τέλειος.
 ἂν νῦν ἀμελήσῃς καὶ ῥαθυμήσῃς καὶ ἀεὶ προθέσεις ἐκ προθέσεων
 ποιῇ καὶ ἡμέρας ἄλλας σοι πολλὰς ὀρίζῃς μεθ' ἧς προσέξεις σε-
 10 αὐτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλὰ ἰδιώτης διατελέσεις καὶ
 ζῶν καὶ ἀποθνήσκων. ἤδη οὖν ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον, 2
 ὡς προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος
 ἀπαράβατος. κἂν ἐπίπονόν τι ἢ ἡδὺ ἢ ἔνδοξον προσάγῃται, μέ-
 μνησο ὅτι νῦν ὁ ἀγών, καὶ ὅτι ἤδη πάρεστι τὰ Ὀλύμπια καὶ οὐκ
 15 ἔστιν ἀναβαλέσθαι οὐκέτι, καὶ ὅτι παρὰ μίαν ἦτταν καὶ ἔνδοσιν 3
 καὶ ἀπόλλυται προκοπὴ καὶ σῶζεται. Ἀντώνιος οὕτως ἀπετελέσ-
 θη, ἐπὶ πάντων προσάγων ἑαυτὸν μηδενὶ ἄλλῳ προσέχειν ἢ τῷ
 λόγῳ· σὺ δὲ εἰ καὶ μήπω εἰ Ἀντώνιος, ὡς Ἀντώνιος εἶναι βουλόμε-
 νος ὀφείλεις βιοῦν.

69 1 () αὶ V || Σολομῶντος] γρ' χρυσίπου V^{2mg} || 3 ᾧ ex ὁ V¹ || 4 δὲ τί scripsi: δ'
 ἔτι V || 5 ζητῶ] ζητῶν V^{2Pc} || 8 ἀπολείπεται: e alterum ex o (ut vid.) V¹ || 11
 Σολομώντειον] γρ' χρυσίπειον V^{2sl} || 70 1 () προτίθεσαι V || 71 ³14 Ἀντώνιος] γρ'
 σωκράτης V^{2mg}

c. 72 Ὁ πρῶτος καὶ ἀναγκαιότατος τόπος ἐστὶν ἐν φιλοσοφίᾳ ὁ 1
 τῆς χρήσεως τῶν δογμάτων, οἷον ὁ τοῦ μὴ ψεύδεσθαι· ὁ δεύτερος ὁ 2
 τῶν ἀποδείξεων, οἷον πόθεν ὅτι οὐ δεῖ ψεύδεσθαι· τρίτος ὁ αὐτῶν
 5 τούτων βεβαιωτικός καὶ διορθωτικός, οἷον πόθεν ὅτι τοῦτο †ἀπο-
 δείξας†· τί γάρ ἐστιν ἀπόδειξις, τί ἀκολουθία, τί μάχη, τί ἀληθές, τί
 ψεῦδος; οὐκοῦν ὁ μὲν τρίτος τόπος ἀναγκαῖος διὰ τὸν δεύτερον, ὁ 2
 δὲ δεύτερος διὰ τὸν πρῶτον· ὁ δὲ ἀναγκαιότατος καὶ ὅπου ἀνα-
 παύεσθαι δεῖ, ὁ πρῶτος. ἡμεῖς δὲ ἔμπαλιν ποιοῦμεν· ἐν γὰρ τῷ τρίτῳ
 10 τόπῳ διατρίβομεν καὶ περὶ ἐκεῖνόν ἐστιν ἡμῖν ἡ πᾶσα σπουδή, τοῦ
 δὲ πρῶτου παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μὲν, πῶς δὲ
 ἀποδείκνυται ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν.

c. 73 Ἐπὶ παντὸς δὲ πρόχειρα ἐκτέον ταῦτα· «Ἄγε με ὁ θεὸς 1
 καὶ ἡ διὰ πάντων φοιτῶσα ποιητικὴ καὶ κινητικὴ αἰτία, ὅπη ποθ' 2
 ὑμῖν εἰμι διατεταγμένος, ὡς ἔψομαί γε ἄοκνος· ἦν δὲ μὴ θέλω κακὸς
 5 γενόμενος, οὐδὲν ἦττον ἔψομαι.» «Ὅστις δ' ἀνάγκη συγκεχώρηκε 2
 καλῶς, σοφὸς παρ' ἡμῖν καὶ τὰ θεῖα ἐπίσταται.» «Ἄλλ' ὧ κρείττων 3
 εἶ, ταύτῃ τῷ θεῷ φίλον, ταύτῃ γινέσθω.» «Ἐμὲ δὲ πονηροὶ ἄνθρωποι 4
 ἀποκτείνειν μὲν δύνανται, βλάψαι δὲ οὔ.»

73 ¹ 1-2 Ἄγε-αἰτία cf. Simp. LXXI 11-13

72 ¹ 4 †ἀποδείξας†: fort. restituendum ἀπόδειξις || 73 ¹ 1 πρόχειρα] πρόχειρον
 Vac¹ (ut vid.) || ἐκτέον scripsi: ἐκτέον V || 1-3 ἄγε-ὑμῖν] γρ' ἄγετε με ὧ ζεῦ καὶ σὺ χ' ἡ
 πεπρωμένη ὅποι ποθ' ὑμῖν V^{2mg} || 46 πονηροὶ ἄνθρωποι] γρ' ἄνυτος καὶ μέλητος
 V^{2mg}

INDICES AND BIBLIOGRAPHY

INDEX VERBORUM EPICTETI ENCHEIRIDII

Numeri sectionum non indicantur; lectiones variantes non laudantur.

- ἀβέλτερος **25** 17
 ἀβοήθητος **24** 7, 8, 19
 ἀγαθός **6** 3, 6; **19b** 3; **24** 14 (bis); **25** 2;
 {29 34}; **30** 4; **31** 8, 9, 17, 18; **32** 4
 ἄγαν **21** 3
 ἀγανακτέω **4** 10; **28** 1
 ἀγνοέω **33** 23
 ἄγομαι **53** 2
 ἀγρυπνέω **{29 27}**
 ἀγωγός **34** 9
 ἀγών **19a** 1; **{29 10}**; **51** 12
 ἀδελφός **30** 5; **43** 2, 4
 ἀδιάφορος **32** 7
 ἀδικέω **30** 5; **43** 2, 3
 ἄδικος **25** 7
 ἄδοξος **51** 11
 ἀδύνατος **31** 15
 αἰεί **51** 6
 ἀθλέω **{29 13}**
 ἀθλητής **{29 15}**; **33** 6
 αἰδήμων **24** 12, 16, 23, 26; **40** 6
 αἰδώς **33** 45
 αἰρέω **32** 18; **51** 2
 αἵρω **2** 6; **31** 7; **48b** 7
 αἰσθάνομαι **40** 5
 αἴσιος **18** 1, 4
 αἰσχρολογία **33** 46
 αἰσχρός **24** 4; **{29 4}**
 αἰσχύνομαι **28** 4
 αἰτιάζομαι **5a** 5
 αἴτιος **31** 11, 12, 13
 ἀκολουθέω **31** 5; **42** 2
 ἀκολουθία **52** 5
 ἀκόλουθος **{29 1, 6}**
 ἀκούω **26** 8; **{29 20}**; **33** 44; **49** 5
 ἀκρόασις **33** 31
 ἀκώλυτος **1** 5
 ἄκων **1** 11
 ἀληθής **42** 4; **52** 5
 ἄλλά **1** 13; **4** 8, 9; **5a** 1, 3, 5; **8** 1; **11** 1,
 3; **12** 10; **13** 5; **14a** 4; **15** 4, 7 (bis);
 16 3, 4; **18** 2, 3; **19b** 5; **20** 1; **24** 7,
 18; **25** 9; **26** 7; **{29 5, 16, 18}**; **30** 3,
 4, **6**; **32** 2, 6, 18; **33** 4, 22; **34** 2, 9; **36**
 6; **41** 3; **42** 3, 6; **43** 3; **45** 1, 2; **46** 2,
 3, **11**, **13**; **47** 4; **48a** 2; **49** 6; **51** 5, 8;
 53 8
 ἀλλήλων κτέ **26** 2
 ἄλλοιός **35** 2
 ἄλλος **5a** 5; **5b** 1, 3; **9** 4; **14a** 4; **14b** 4;
 16 4; **17** 5; **21** 1; **24** 3, 22; **26** 2, 5
 (bis), 8; **{29 17 (bis), 25 (bis)}**; **30**
 7; **32** 13; **33** 23, 25, 43; **34** 2; **40** 2, 5;
 45 4, 5; **49** 10; **51** 7 (bis), 15
 ἀλλότριος **1** 6, 7, 9 (bis); **6** 1; **11** 5; **14a**
 3; **24** 10
 ἀλλόφυλος **33** 9
 ἄλλως **19b** 2; **31** 7
 ἄλυπος **12** 3
 ἄμα **24** 25; **33** 32, 45
 ἀμαθής **48b** 9
 ἀμαρτάνω **14a** 3
 ἀμεινων **34** 9
 ἀμελέω **12** 2; **13** 5; **31** 6; **51** 6; **52** 10
 ἀμελῶς **31** 24
 ἀμέτρως **33** 42
 ἀμήχανος **31** 14
 ἀμπεχόνη **33** 17
 ἀμφότερος **34** 4
 ἄν **2** 10; **3** 4; **5a** 3; **6** 2; **11** 5; **15** 4; **17** 1;
 18 5; **24** 23, 24, 25, 27; **26** 6; **28** 2;
 33 24, 34; **49** 3; **50** 2
 ἄν = εἰ ἄν: vide ἐάν
 ἀναβάλλομαι **51** 1, 13
 ἀναβολή **34** 3
 ἀναγκάζω **1** 9
 ἀναγκαῖος **33** 3, 25; **52** 1, 6, 7
 ἀνάγκη **2** 9; **13** 5; **14b** 4; **{29 7}**; **31** 10;
 32 4; **33** 15; **39** 3; **53** 6
 ἀναγκοτροφέω **{29 7}**
 ἀναιδής **24** 27
 ἀναιρέω **2** 8; **32** 21
 ἀναλαμβάνω **37** 1
 ἀναλέγομαι **7** 2
 ἀναπαύομαι **52** 7
 ἀναστρέφομαι **15** 1; **{29 13}**
 ἀναφαίνομαι **{29 4}**
 ἀναφορά **32** 12
 ἀνδριάς **47** 4
 ἀνειμένος **33** 11; **48b** 8
 ἀνειμένως **2** 11
 ἀνεξικακία **10** 5
 ἀνεπαχθής **33** 32
 ἀνέχομαι **25** 19; **30** 3; **46** 6
 ἀνὴρ **40** 2, 3; **51** 5
 ἀνθρώπινος **26** 6
 ἄνθρωπος **1** 8; **3** 5; **5a** 1; **{29 22, 34}**; **33**
 2, **7**
 ἀνίημι **33** 46
 ἀνίκητος **19a** 1
 ἄνιστος **24** 15
 ἄνους **13** 1

ἀντί 7 6; 25 8, 18; 49 10, 11
 ἀντικαταλλάσσομαι {29 30}
 ἀντιτίθηναι 34 6, 9
 ἄνυτος 53 9
 ἀνωφελής 24 24
 ἄξια 36 2, 4, 6
 ἄξιος 15 6; 24 7; 40 5
 ἄξιόω 24 13, 18; 25 5; 32 11; 51 1, 9
 ἄξιως 15 9
 ἄοκνος 53 4
 ἀπαγγέλλω 33 21
 ἀπάγω 46 6
 ἀπάθεια 12 7; {29 31}
 ἀπαίδευτος 5b 1
 ἀπαιτέω 11 4
 ἀπαλλάσσομαι 7 9; 33 29
 ἀπαντάω 28 1
 ἄπαξ 20 4; 39 5
 ἀπαξία 36 2, 4
 ἀπαράβατος 51 11
 ἀπαραπόδιστος 1 5
 ἀπάρχομαι 31 23
 ἄπας 7 8; {29 29}; 30 2; 33 11, 18; 48b
 7, 8
 ἀπειθέω 32 11
 ἄπειμι (εἰμί) 33 41, 44
 ἄπειμι (εἶμι) 4 2
 ἀπέρχομαι {29 28}
 ἀπέχομαι {29 7}; 33 28; 34 6
 ἀπιστέω 13 3
 ἄπιστος 24 27
 ἄπληστος 25 8, 17
 ἀπλῶς {29 9}
 ἀπό 2 6; 3 2; 12 6; 18 6; {29 27}; 30 9
 (ter); 31 7; 40 1; 42 6; 46 2, 13; 48a
 2
 ἀποβαίνω 18 5; 32 1, 6
 ἀποβάλλω 24 17, 26
 ἀποδείκνυμι 52 11
 ἀπόδειξις 52 3, 4, 5
 ἀποδημέω 16 1
 ἀποδίδωμι 11 2 (bis), 3 (bis)
 ἀποθνήσκω 3 5; 11 2 (bis); 12 3; 26 6,
 7; 51 9
 ἀποκλείω 33 37
 ἀποκρίνομαι 33 23
 ἀποκτείνω 53 9
 ἀπολαμβάνω 33 9
 ἀπολαύω 34 4, 5
 ἀπόλλυμαι 51 14
 ἀπόλλυμι 11 1; 16 2; 23 2; 24 14; 31
 20
 ἀπολογέομαι 33 22; 48b 5
 ἀποπατέω 41 3
 ἀπορέω 33 35
 ἀπορραίνω 4 3
 ἀποσιωπάω 33 48
 ἀποτελέομαι 24 27; 49 10; 51 15
 ἀποτυγχάνω 1 17; 2 3; 14a 5; 27 1; 31
 10

ἄπτομαι 1 13; 4 1, 5; {29 6}; 33 19; 34
 8; 38 4
 ἄρα 33 13; 44 2 (bis), 4 (bis)
 ἀργύριον 24 16
 ἀρέσκω 23 2; {29 17}
 ἄριστος 31 5
 ἀρκέομαι 23 2
 ἀρμόζομαι 47 1
 ἄρρωστος 48b 5
 ἀρχή 1 3; 15 5; 24 4; {29 29}
 ἀρχομαι 3 3; 5b 2; 12 5; 40 3; 46 10
 ἄρχω 1 15
 ἀρχων 17 4
 ἀσαφῶς 49 3
 ἀσεβέω 50 1
 ἀσθενής 1 5
 ἀσκέω 14a 6; 47 3
 ἀσύνακτος 44 1
 ἀσφαλέστερον (adv.) 4 4; 38 4
 ἀσημονέω 37 2
 ἀταραξία 12 7; {29 31}
 ἄτε {29 3}
 ἀτιμία 24 2, 5
 ἄτιμος 24 1
 ἀτυχέω 2 9
 ἀτυχής 2 3
 αὐτόθεν 22 1
 αὐτός 1 13, 15, 19; 3 4; 5b 1; 9 2, 3; 10
 2; 11 1, 5; 12 10; 16 3, 6; 17 5; 18 6;
 19b 4; 22 6, 8; 24 9, 11, 17, 22, 23,
 24 (bis), 27; 25 3, 4 (ταῦτά), 9, 13,
 15, 19; 26 7, 8; {29 2 (bis), 21}; 30
 6; 31 2, 4, 12, 13, 15, 22; 32 2, 4, 6,
 7; 33 15 (bis), 21, 37, 39; 34 2, 6, 7,
 8; 35 2, 3 (bis); 40 3; 42 2, 3, 8; 43
 2, 3, 4; 46 5 (bis), 6, 13; 48b 4
 (bis); 49 2, 6, 9 (bis); 52 3
 αὐτοῦ κτὲ vide ἑαυτοῦ κτὲ
 ἀφαιρέομαι 11 4; 14b 2
 ἀφαιρέω 11 3; 46 4
 ἀφή {29 11}
 ἄφθονος 12 4
 ἀφήμι 1 13; 7 5, 8; 12 1
 ἀφίσταμαι {29 4}
 ἄφνω 22 3
 ἄφοβος 12 4
 ἀφόρητος 43 2
 ἀφορμάω 2 10
 ἀφορμή 32 13; 47 2
 ἀφροδίσια 33 18
 ἀφύια 41 1
 ἄχθομαι 25 3
 βαλανεῖον 4 3; 24 20
 βάλλω {29 10}
 βαστάζω {29 23}
 βεβαιωτικός 52 4
 βέλτιστος 22 4; 51 1, 10
 βιβλίον 49 2
 βίος 7 6

βιόω 51 9, 17
 βλαβερός 1 12; 31 12
 βλαβή 31 15; 48a 2, 3
 βλάπτω 1 11; 30 7, 8 (bis); 31 14, 15;
 38 2; 42 4, 6; 53 9
 βοή 33 27
 βοήθεια 24 19
 βοηθέω 32 20
 βολβάριον 7 3, 6
 βούλημα 26 1
 βούλομαι 13 2; 14b 3; 23 1, 3; 24 15,
 26; 25 9; {29 24}; 46 5; 49 4; 51 17
 βραχίων {29 24}
 βραχύς 17 2 (bis)
 βρῶμα 33 6
 γάλα 46 12
 γάμος 33 19
 γάρ 1 12; 2 8; 3 4, 5; 4 7; 6 5; 9 3; 12 3;
 13 3; 14a 2, 4; 15 8; 16 4; 17 4; 18 5;
 19b 3; 20 4; 24 2, 20; 25 5, 12, 14;
 {29 5, 18, 25}; 30 7; 31 6, 11, 21; 32
 3, 7, 16; 33 14, 23, 27, 30, 40, 42,
 45; 35 3; 39 5; 42 4, 7; 43 3; 45 3; 46
 4, 8; 50 3; 52 5, 8
 γε 1 16; 31 9; 33 48; 44 5; 49 11; 51 17;
 53 4
 γείτων 30 9
 γέλως 33 10, 44
 γέρων 7 9
 γεωργός 31 19
 γίνομαι 4 3, 8, 10; 8 1 (bis), 2 (bis); 12
 4; 15 2, 4; 23 1; 24 27; 26 3; 27 2; 31
 4, 7; 32 16; 33 13, 20, 26 (bis), 29,
 39, 49; 39 4; 53 5, 8
 γλίσχρως 31 25
 γνώμη 28 2; 31 5; 41 4
 γραμματικός 49 10
 γράφω 49 3, 6
 γυμνάζομαι {29 7}; 41 2
 γυναικάριον 7 6
 γυνή 3 4; 11 2; 14a 1; 15 5; 18 4; 26 6;
 31 20; 40 1
 δάκνω 46 9
 δᾶν 32 7
 δέ 1 1, 3, 5, 8, 9, 14 (bis), 20; 2 2, 3, 5,
 7, 10; 4 10; 6 2; 7 3, 7, 9; 9 1, 2, 4;
 11 4, 5; 12 5, 8 (bis); 14a 5; 14b 4;
 15 6; 17 5; 18 4; 19b 5; 21 2; 22 4
 (bis), 6, 7; 23 3; 24 5, 10 (bis), 13,
 15, 21, 22, 26; 25 3, 4, 11, 15, 16; 28
 2; {29 2, 3, 10, 13, 14 (bis), 15, 16,
 31, 32}; 30 8; 31 7, 13, 23; 32 3, 5,
 11; 33 3, 7, 9, 11, 12, 17, 19, 25, 27,
 32, 44, 46, 48; 34 7; 35 4; 36 2, 4; 39
 2; 40 3; 41 3; 43 1; 44 3, 5; 45 5;
 48b 5, 7; 49 4, 8, 9; 50 2; 51 16; 52
 7 (bis), 8, 10 (bis); 53 2, 4, 6, 9
 (bis)

δεῖ 1 13; 7 3; 15 1; 24 6; 25 3; 26 4; {29
 6, 27, 34 (bis)}; 31 22; 32 14; 36 4,
 7; 46 3 (bis); 51 3; 52 3, 8, 11
 δείκνυμι 24 13
 δεῖνα 33 22
 δεινός 5a 2, 4 (bis); 21 1
 δείπνον 25 15, 18
 δεύτερος 52 2, 6, 7
 δέω 7 5
 δῆ 49 11
 δῆλος 32 17; 33 49
 διά 1 16, 17; 11 4; 24 3, 17, 20, 21
 (bis); 31 18, 19 (bis), 20; 33 3; 52 6,
 7
 διαβάλλομαι 33 40
 διαβιόω 24 1
 διαγιγνώσκω 32 6; 35 1; 45 3
 διαιρέω 18 2
 διακρούομαι 33 12
 διαλέγομαι 33 29
 διαλογισμός 24 1
 διάνοια 7 3
 διαρθρωτικός 52 4
 διατάσσω 53 3
 διατελέω 51 8
 διατριβή 20 4
 διατρίβω 52 9
 διατροφή 12 2
 διαφέρομαι 26 1
 διάφορος 25 15
 διδάσκαλος 17 2; 51 4
 δίδωμι 7 6; 11 4, 5; 17 4; 24 10; 25 13,
 14, 15; 32 14
 διεξευγμένον 36 1
 δικάϊως 31 3
 δίκη {29 30}
 Διογένης 15 8
 διοικέω 31 2
 διότι 1 22; 4 8; 5a 3; 33 23
 διπλοῦς 22 8
 διψάω 47 4
 δόγμα 5a 2, 6; 16 5; 20 2; 45 3; 52 2
 δοκέω 13 2 (ter); 23 3; {29 25}; 31 15,
 16; 33 34; 42 8; 48b 9
 δοκιμάζω 1 19
 δόξα 1 3; 33 18
 δοξάριον 18 4
 δουλεύω 14b 4
 δοῦλος 1 5, 6
 δρᾶμα 17 1
 δύναμαι 12 9; 14a 5, 6; 19a 1; 19b 1;
 24 3, 10, 12, 25; 25 4, 6; {29 21, 23,
 26}; 33 36; 37 2; 49 1, 13; 53 9
 δύναμις 10 2, 3; 31 25; 33 18; 37 1
 δύο 43 1
 δυσαρρεστέω {29 27}
 δυστυχέω 2 6
 δυστυχής 2 4
 δυσχεραίνω 33 49

- ἐάν/ἤν/ἄν 1 6, 8, 14; 2 4, 5, 8; 3 3; 4 2,
 5, 7, 10; 7 6, 7, 8; 9 1; 10 2, 3, 4; 12
 2 (bis); 14a 1, 5; 15 6; 17 2 (ter), 3,
 4 (bis); 18 5; 19a 1; 19b 3; 20 4; 22
 6, 7; 23 1; 24 21; 25 10 (bis); 28 3;
 {29 12, 17}; 30 7, 10; 31 7, 9; 32 16;
 33 8, 12, 14, 21, 47; 34 7; 37 1; 38 3;
 39 2 (bis), 4; 42 5; 43 2; 47 2; 48b
 8; 49 9; 50 2; 51 6; 53 4
 ἐαυτοῦ/αὐτοῦ κτὲ 5a 5, 6; 5b 2, 3; 16 2;
 24 22; {29 35}; 42 3; 48a 1, 3; 48b 2,
 3, 4, 7, 10; 51 15
 ἐγκαλέω 1 10; 5b 1; 31 6; 48b 2, 3
 ἐγκράτεια 10 3
 ἐγώ 18 3 (ter), 4 (bis), 5 (bis); 24 1,
 13, 16, 18 (bis); 26 8; {29 5 (καγώ)};
 33 23; 44 1, 2 (ter), 3, 4; 49 4, 12
 (bis); 53 2, 8
 ἐθίζομαι 10 5; 30 10
 εἰ 6 1; 7 1; 12 1; 13 1; 14b 4; 22 1; 23 3;
 24 2, 11, 13, 22, 26; 25 1, 2, 3, 8, 16
 (bis); 28 1; {29 2, 13, 23, 30, 31}; 32
 3, 5, 15; 33 9, 11 (bis), 25, 48; 35 3,
 4; 42 3; 45 3; 49 2; 51 16; 53 8
 εἰκῇ {29 18}; 33 31
 εἶκω 31 4
 εἰμί 1 1 (bis), 4, 9 (bis), 19, 21, 22
 (bis); 3 2; 4 2, 8; 5a 4; 6 2 (bis), 4; 7
 9; 9 1, 2; 12 3 (bis), 5, 10 (bis); 13
 3; 14a 2 (bis), 3, 4 (bis); 14b 1, 3;
 15 5, 7, 9; 16 3 (bis); 17 1, 4; 18 6;
 19a 1, 2; 19b 3, 5; 21 2; 23 3, 4; 24
 2, 3 (bis), 4, 5, 6 (bis), 7 (bis), 10,
 15, 19, 24; 25 2, 7, 17; 26 1, 3, 4, 6;
 {29 5, 10, 11, 22, 23, 34}; 30 2, 3, 8;
 31 2 (bis), 17; 32 3 (ter), 4, 7 (bis);
 33 2, 3, 8, 10, 14, 16, 19, 25, 40, 42,
 43, 47; 35 1; 36 1 (bis); 39 6; 41 4;
 43 3, 5; 44 1, 3, 5; 47 1; 48b 2; 49 5,
 9; 50 3; 51 5, 10, 13, 16, 17; 52 1, 9;
 53 3
 εἵπερ 32 3
 εἰς 14b 2; 19a 1; 22 5; 24 16; 25 2; 31 3;
 32 12; 33 11, 14, 18, 24, 31, 45, 46;
 48b 7; 51 1, 4
 εἷς, μία, ἓν 1 2, 3, 11; 19b 5; {29 33};
 48b 9; 51 13
 εἵσοδος 25 19
 εἶτα {29 10, 15, 16 (bis), 22, 33 (bis)};
 39 5 (bis)
 ἐκ 26 1; {29 17}; 32 13 (bis); 33 11, 30;
 47 2; 48a 1, 3; 48b 7; 51 6
 ἐκασταχοῦ 33 6
 ἐκαστος 3 1; 4 7; 9 3; 10 1; 14b 1; 24
 21; {29 1}; 31 24; 38 3, 4; 39 1; 42 7
 ἐκβάλλω 32 20
 ἐκβασίς 32 12
 ἐκδέχομαι 34 2
 ἐκεῖ 31 21
 ἐκεῖθεν 43 3
 ἐκεῖνος 1 16; 2 2; 5a 4; 7 5, 8; 12 10;
 14b 1; 24 18, 26; 25 3, 8, 12, 16
 (κακεῖνα); 28 3; {29 21}; 30 6; 31 2,
 9; 42 4; 44 3; 46 6 (κακεῖνος); 51 4;
 52 9
 ἐκκλίνω 2 2, 4, 5 (bis); 31 22
 ἐκκλίσσις 1 2; 2 2, 3, 6; 32 5; 48b 7
 ἐκλέγομαι 17 5; 36 3
 ἐκπληρῶ 24 22; 37 2
 ἐκτείνω 15 2
 ἐκτός 13 1, 4; 16 3; {29 35}; 33 41
 ἐκτρέπομαι 31 13
 ἐκχέω 12 6
 ἐκὼν 31 5
 ἐλάδιον 12 6
 ἐλάττων 25 11
 ἐλεγκτικός 33 20
 ἐλευθερία 1 17; {29 31}
 ἐλευθερος 1 4, 6; 14b 3; 19b 5
 ἐλλείπομαι 7 10
 ἐλπὶς 40 4
 ἐμναυτοῦ κτὲ 4 6, 9; 24 12, 14
 ἐμβάλλω 7 5
 ἐμμένω 22 6; 50 1
 ἐμός 12 2; 44 4 (bis)
 ἐμπαλιν 52 8
 ἐμπίπτω 9 3; 33 36, 47; 46 7
 ἐμποδίζω 1 7; 5a 4; 33 27; 48b 3
 ἐμπόδιον 4 8; 9 1, 2, 4
 ἔμπορος 31 20
 ἐμφαίνομαι 33 30
 ἐν 2 3 (bis); 4 3; 6 4; 7 1, 6; 12 4; 15 1;
 16 1, 3; 19b 3; 20 3; 23 2; 24 3
 (bis), 6 (bis), 25; 25 1 (ter); 27 2;
 {29 8 (ter), 10, 29 (ter), 30 (bis)};
 31 8, 22; 33 9, 33, 34, 41; 36 4; 37 1;
 38 1; 40 4; 41 3; 46 2, 3, 7; 51 2; 52
 1, 8
 ἐνδιατρίβω 41 1
 ἔνδον 33 37
 ἐνδοξος 51 11
 ἐνδοσις 51 14
 ἐνειμι 33 12
 ἔνεκα 13 1; 28 4
 ἐνθεν 31 16
 ἐνθυμέομαι 12 8; 21 3; {29 3}
 ἐνσεύομαι 4 3
 ἐνστασις 23 2
 ἐνταῦθα 25 13
 ἐντείνομαι 33 13
 ἐντεῦθεν 43 2
 ἐντινάσσω 33 37
 ἐντυγχάνω 33 2
 ἐξαπατάω 42 4, 6
 ἐξεμέω 46 8
 ἐξεργάζομαι {29 35}
 ἐξέρχομαι 7 1
 ἔξεστι 24 7
 ἐξετάζω 1 19
 ἐξηγέομαι 49 1, 5, 7, 8, 9, 11

- ἐξῆς {29 3}
 ἐξουσία 14b 2
 ἔξω 23 1; {29 36}; 33 12; 46 12; 47 4;
 48a 2
 ἐπαγγελία 2 1, 2
 ἐπαίνεω 25 7 (bis), 18; 33 7; 34 7; 48b
 1, 4 (bis)
 ἔπαινος 25 15
 ἐπαίρομαι 6 1, 2, 3, 4, 5, 6
 ἐπαναγιγνώσκω 49 12
 ἐπανέρχομαι 22 3
 ἐπανόρθωσις 33 30; 51 4
 ἐπαχθής 33 20
 ἐπεὶ 5a 2; 33 23; 46 10
 ἔπειτα 1 19; 34 4
 ἐπέχω {29 36}
 ἐπὶ 1 1 (ter), 3, 4, 5, 21 (bis), 22; 2 4, 7
 (ter), 8, 9; 3 1; 4 7; 5b 1; 6 1, 3, 5; 7
 3, 8; 9 3; 10 1 (bis); 11 1; 12 10; 14a
 2 (bis); 14b 4; 18 5; 19a 2; 19b 3, 6;
 24 5, 6, 10, 18; 25 5, 6, 14, 19; 26 5;
 {29 2, 13, 18}; 31 8 (bis); 32 4, 8,
 11, 12; 33 2, 4, 9, 10, 28, 42; 34 1;
 38 3; 39 2, 3; 40 5; 41 1, 2 (ter); 42
 7; 47 2; 48b 8; 49 1, 3, 6; 51 15; 53
 1
 ἐπιβαίνω 38 1
 ἐπιβάλλω 15 3
 ἐπίβουλος 48b 10
 ἐπιγελάω 33 28
 ἐπιδείκνυμι 46 11, 13; 49 13
 ἐπιδεικτικός 46 4
 ἐπιθυμέω 21 3; 22 1
 ἐπιθυμία {29 19}
 ἐπιλέγω 1 18; 3 2; 4 5; 9 3; 12 7
 ἐπιλογισμός 12 1
 ἐπιμελέομαι 11 5; 13 5; 30 2; 31 21, 22
 ἐπίπαν 30 1
 ἐπιπλήσσω 33 47; 35 4
 ἐπίπονος 51 11
 ἐπισεσυρμένως 31 24
 ἐπισκέπτομαι {29 12, 22, 30}
 ἐπισπάομαι 47 5
 ἐπίσταμαι 13 2; 53 7
 ἐπιστάτης {29 9}
 ἐπιστρέφομαι 7 4, 8; 50 2
 ἐπιστρέφω 10 1
 ἐπιστροφή 41 4
 ἐπισφαλής 33 46
 ἐπιτελέω 31 5
 ἐπιτρέπω 28 1, 2
 ἐπίτροπος {29 33}
 ἐπιτυγχάνω 2 1
 ἐπιφθέγγομαι 42 7
 ἔπομαι 49 5; 53 4, 5
 ἔργον 1 3, 4; 4 1, 2, 5, 7; 5b 1; 24 4, 10,
 22; {29 1, 6}; 33 41; 34 8; 35 3; 38 3;
 46 10, 13; 49 13
 ἐρεθίζω 20 2, 3
 ἔριον 46 11
 ἐρυθριῶν 33 48; 49 12
 ἔρχομαι {29 2, 13, 18}; 32 3, 9, 11; 33
 38, 39; 46 5; 49 6
 ἐσθίω {29 26}; 41 2; 46 3 (bis), 11
 ἐστίασις 24 5; 25 1, 14; 33 12; 36 4
 ἐστιάτωρ 36 7
 ἔσω {29 35}; 46 11
 ἔσωθεν 16 7
 ἐταῖρος 33 14
 Ἐτεοκλῆς 31 17
 ἕτερος 13 5 (bis); 24 10; 36 5
 ἔτι 24 5; {29 12}; 51 1, 3
 ἔτος 40 1
 εὖ {29 20}
 εὐδαιμονία 1 17
 εὐδοκίμω 19b 2
 εὐθύς 1 18; 4 5; 16 3; 18 2; 26 3, 7; 40
 1; 46 8
 εὐκαιρος 33 47; 34 7
 εὐλαβέομαι 48b 5
 εὐρίσκω 9 3; 10 3, 4 (bis); 30 10; 33
 37; 49 8
 εὐροέω 8 2
 εὐσέβεια 31 1, 22
 εὐσεβής 31 21
 εὐσταθής 33 32
 εὐτακτέω {29 6}
 εὐτελῶς 47 1
 εὐφυνῶς 17 3
 ἐφίεμαι 1 12, 16
 ἐχθρός 1 11; 48b 9
 ἔχομαι 22 5
 ἔχω 1 11, 20; 4 6, 9; 6 3, 5; 10 2; 12 2;
 13 4; 14b 2; 19b 4; 22 4; 24 8, 11
 (bis), 20 (bis), 25; 25 5, 12 (bis), 18
 (bis); {29 29}; 30 7; 31 2; 32 13; 36
 2, 3, 5; 40 4; 42 7; 43 1; 49 3; 52 11;
 53 1
 Ζεὺς 53 2
 ζηλοτυπία 19b 4
 Ζήνων 33 35
 ζητέω 8 1; 10 2; 49 5, 6
 ζῶ 12 4; 14a 2; 51 9
 ζῶον 31 12
 ἦ 1 21; 2 5 (bis); 3 1 (bis), 4; 5a 4, 5;
 10 3; 12 4, 5, 9; 14b 1, 2; 16 1 (bis);
 18 3 (ter), 4 (bis); 19b 1, 2, 5; 20 1;
 24 3, 4, 16; 25 1 (bis); 26 6; {29 24,
 34 (ter), 35 (ter), 36 (bis)}; 31 9;
 32 5, 15, 17, 18; 33 3, 6, 7 (bis), 18,
 26, 28, 34, 41; 38 1; 40 5; 42 1, 2;
 48a 2; 48b 3 (bis), 9; 49 10; 51 11
 (ter), 16
 ἡγεμονικός {29 34}; 38 2
 ἡδῆ 33 1; 51 5, 9, 12
 ἡδονή 34 1, 5
 ἡδύς 33 42, 43
 ἡκω 15 3; {29 3}; 32 2; 33 4

ἡλίθιος 13 2; 14a 2; 48b 9

ἥλος 38 1

ἡμεῖς 1 1 (ter), 3, 4, 5, 21 (bis), 22; 2 7

(bis), 9 (bis); 19b 3, 6; 22 3 (bis);

24 10, 11; 25 5; 31 8 (bis); 32 4;

48b 8; 52 8, 9; 53 7

ἡμέρα 21 2; 36 1; 51 7

ἡμέτερος 1 2, 4

ἦν (= εἰ ἂν) vide ἐάν

Ἡράκλειτος 15 8

ἦτα 51 14

ἡττάομαι 22 8

ἡττάω 34 8

ἦττον (adv.) 53 5

ἦτων {29 29}

θάνατος 2 5; 5a 2, 3; 21 1, 3; 32 17

θαρρέω 32 8

θαυμάζω 22 7; 31 13; 33 31; 49 10

θέα {29 17}; 33 31

θεάομαι {29 19}

θέατρον 33 24

θεῖος 15 9; 53 7

θέλω 1 15; 4 5, 8; 8 1 (bis); 9 2; 12 1, 9;

13 1; 14a 1, 2, 3, 4, 5; 14b 1, 2, 3; 17

1, 3; 18 5; 19b 5; 25 16, 19; {29 4,

13, 21, 30}; 30 8; 31 10 (bis); 33 26;

47 3; 53 4

θεός 1 8; 15 6, 7; 22 5; {29 5}; 31 1, 6,

19; 32 9; 53 8

θεραπεία 25 15

θεωρέω 30 10

θεώρημα 46 2 (bis), 7, 12; 51 3

θλίβω 16 4 (bis); 24 1

θρίδαξ 25 10, 11, 12

θύρα 25 6; 33 38

θύω 31 23

ἱατρός {29 9}

ἴδιος 1 7

ιδιώτης 17 4; {29 36}; 46 2, 7, 12; 48a 1;

51 8

ιδιωτικός 33 12, 40

ιδιωτισμός 33 14, 45

ἱερός 32 16

ἱκανός 23 3; 24 21; 33 45

ἴνα 7 5; 12 10; 17 3; 24 11, 14; 28 3; 40

5; 51 4

ἵπποδρομία 33 5

ἵππος 6 1, 3 (bis)

ἴσος 25 5 (bis)

ἴσταμαι 39 2

{κἀγώ 29 5}

καθάπερ 7 1; 32 11; 34 1; 38 1; 39 3;

48b 5

καθαρεύω 33 19

καθαρός 33 16

καθαρῶς 31 24

καθηγέομαι {29 1, 5}

καθήκει 30 1, 10; 33 39; 42 1

καθίσταμαι 48b 6

καθορμίζομαι 7 1

καί 1 2, 3, 4, 7, 8 (bis), 14, 15 (bis),

17, 19 (bis), 20; 2 2, 7, 10, 11 (bis);

4 4, 5, 6, 9; 5a 2; 7 2 (bis), 3, 6

(bis), 7; 8 2; 9 3; 10 5; 11 3; 12 4, 5;

13 2, 3, 4; 14a 1 (bis), 3; 15 5, 6, 7,

8 (bis), 9; 16 7; 17 3; 18 2; 20 4; 21

1 (bis), 3; 22 3; 23 3 (bis); 24 2, 6,

11, 12 (bis), 13, 15 (bis), 16, 17, 19,

20, 23, 25, 27; 25 7, 13, 16

(κἀκεῖνος), 17 (bis); 26 4 (bis), 5,

7; 28 3; {29 1, 2, 5 (κἀγώ), 6 (bis),

12, 15, 17, 18, 19, 21, 22); 31 2, 3

(bis), 4 (bis), 8 (bis), 10, 11, 12

(bis), 13 (bis), 15, 16, 17 (bis), 18,

20, 21, 22 (bis), 23 (bis), 24; 32 7,

8, 9, 10, 13, 16, 18, 19; 33 1, 2, 3, 8,

12, 15, 26, 27, 28, 32 (bis), 35, 39,

40, 42, 43, 44, 45, 46, 47, 48, 49; 34

3, 5 (bis), 6, 7, 8; 36 1, 3, 6; 37 1, 2;

38 2, 3; 39 3; 40 4, 6; 42 4 (bis); 43

4; 46 6 (κἀκεῖνος), 8, 9, 10, 12

(bis); 47 3, 5 (bis); 48a 1, 3 (bis);

48b 10; 49 1, 4, 5, 7, 13; 51 2, 6

(bis), 7, 9 (bis), 10, 12, 13 (bis), 14

(ter), 16; 52 1, 4, 7, 9; 53 2 (bis), 7,

9

καιρός 33 4, 13, 25

Καῖσαρ {29 33}

καίτοι {29 20}

κἀκεῖνος 25 16; 46 6

κακία 14a 4 (bis)

κακοδαίμων 12 5

κακός 11 4; 12 5; 16 3; 24 2, 3; 25 3; 27

2; {29 34}; 30 3; 31 9 (bis); 32 5; 33

23; 53 5

κακῶς 5b 2; 33 22; 42 1 (bis), 3; 45 1,

2, 3

καλέω 7 4 (bis), 7, 10; 12 8; 25 14; 40 2

καλλωπίζομαι 40 4; 47 1

καλός 2 9; 6 2, 3; 10 3 (bis)

καλῶς 12 10; 17 5; 31 3; 32 8; 53 6

κᾶν (= καὶ εἰ ἂν) 1 21; 7 4; 13 2; 14a 3;

16 6; 33 15, 38; 35 2; 46 7; 47 3;

48b 3, 4; 51 11

κανών 1 20

καρτερία 10 4

κατά 4 6, 9; 6 5; 13 4; 15 2, 4; 21 2; {29

19}; 30 6; 31 23; 34 4, 5; 39 3; 43 4;

47 1

καταβαίνω 19a 1

καταγελάω 22 2, 6; {29 29}; 48b 4

κατάγελας 22 8

κατάγνυμι 3 3; 26 2, 4, 5

καταληπτικός 45 4

καταμανθάνω 26 1; {29 23, 25}; 49 4

καταμωκόομαι 22 2

καταπίνω {29 11}

κατασκευάζω 24 22
κατατάσσω 31 3
καταφιλέω 3 4, 5
καταφρονέω {29 28}
καταφρόνησις 19b 6
κατάχρυσος 39 4
κατέχω 15 3
καῦμα {29 8}
κεντητός 39 5
κερμάτιον 24 8
κίνδυνος 33 42, 43; 46 8
κινέομαι 1 13
κινέω 33 44; 48b 6
κλαίω 16 1
κλέπτω 4 4; 12 6
κοινωνικός 36 4
κολάζω 12 2
κομπός {29 5}
κόραξ 18 1
κόσμιος 40 5
κοσμίως 15 2
κόσμος 27 2
κούφος 2 11
κοχλίδιον 7 2, 6
κράζω 18 1
κρατέω 20 5
κρείσσων/κρείττων 12 3, 4; 44 2 (bis),
4, 5
κρημνός 39 3
Κρίτων 53 8
κτάομαι 24 11, 12, 13
κτησείδιον 18 3
κτηῖσις 1 3; 39 1; 44 4, 5
κυβερνήτης 7 4, 7
κυρία 40 2
κύριος 14b 1; 31 1
καλυτός 1 6
καλύω 1 10; 7 7; 32 8; 48b 3
λαβή 43 1, 3
λαλέω 33 3; 46 1
λαμβάνω 15 6; 25 9, 11 (bis), 12, 17;
34 1, 3; 43 2, 4; 45 5; 48b 6
λανθάνω 51 8
λέγω 6 2, 3; 11 1; 15 9; 18 2; 22 3; 24 8,
9; 26 6; {29 20 (bis), 21}; 33 4, 7, 22
(bis), 24, 39; 42 1, 2; 45 1, 2; 46 1,
3, 9; 47 2, 5; 48b 2; 49 2, 12; 50 2
λέξις 44 5 (bis)
λιμός 12 3
λόγιος 44 2, 4
λόγος 1 2, 3; 16 5; 32 13, 18; 33 8, 49;
44 1; 46 7; 48b 9; 49 14; 51 2, 16
λοιδορέω 4 4; 20 1; 28 3; 30 3; 31 16,
19; 34 6; 42 7
λοιδορία 10 4
λοιπόν (adv.) 32 9; 39 3
λούομαι 4 2, 5, 7; 45 1
λυπέομαι 5a 5
λυσιτελέω 25 16

μακαρίζω 19b 2
μακράν (adv.) 7 9
μακρός 17 2 (bis)
μάλιστα 1 20; 21 2; 33 7, 33
μᾶλλον 24 3, 16, 17; 43 4; 44 3; 49 11
μαντεύομαι 32 11, 15
μαντική 32 1
μάντις 32 2, 5, 16, 19
μαστιγώω {29 11}
μάχη 52 5
μέγα (adv.) 19b 1; 33 36
μεγαλόφρων 24 12
μέγας 36 2; 46 8
μείζων 26 5; 32 19; 36 3
μειράκιον 51 5
μέλει 11 4
μελετάω 1 18
Μέλητος 53 9
μέλλω 4 1; 33 33; 35 2
μέμφομαι 1 8, 10; 31 6, 11; 48b 2
μέν 1 1, 2, 4, 13, 15; 2 1, 3, 4; 7 2; 22 4,
6; 25 2, 18; 28 1; {29 2, 14, 15}; 31
12; 32 1; 33 8, 11, 47; 35 3; 36 1, 3;
39 2; 40 2; 41 3; 43 1; 45 4; 52 10;
53 9
μέντοι 16 5, 6; 33 20
μέρις 36 3
μέρος 32 17
μετά 2 11; {29 12, 18}; 33 28; 51 7
μετάγω 33 8
μεταδίδωμι 31 17
μεταλαμβάνω 15 2; 33 19
μετανοέω 34 5
μετατίθημι 2 7; 26 5; 48b 8
μέτειμι (είμι) 31 13
μετρίως 1 13
μέτρον 39 1, 2, 6
μέχρι(ς) 11 5; 15 4; 16 5; 33 16; 49 7
μή 2 2; 7 4, 5, 9; 8 1; 9 1; 12 2, 9, 10;
14a 2, 3, 4, 5; 14b 1, 4; 15 3 (bis), 6;
16 2, 5, 6; 18 1 (bis); 19b 1; 20 4;
22 4; 24 1, 4, 11, 14, 17; 25 3, 4, 6
(bis), 7, 8, 11 (ter), 16, 18, 19; {29
2, 8 (bis), 13, 31, 32 (bis)}; 30 3, 7;
31 7, 17, 24; 32 5 (bis), 15; 33 5
(bis), 6 (bis), 7, 10, 11, 13, 20, 22,
29 (bis), 31, 48; 34 2, 8; 36 5; 38 1,
2; 43 2; 45 1, 2; 46 3, 9, 12; 47 1, 3,
4; 49 2, 13; 50 2; 52 2; 53 4
μηδαμῶ 46 1
μηδέ 7 8, 9; 30 6; 31 24, 25 (bis); 33 10
(bis), 20 (bis), 31; 46 1; 47 2
μηδεῖς, μηδεμία, μηδέν 6 1; 11 1; 12 9;
13 2; 19a 1; {29 3}; 33 25; 47 5; 51 2,
15
μηδέποτε 5a 5; 11 1; 33 39; 35 1
μήν 1 16
μήπω 51 16
μηρός {29 24}
μήτε 5b 3 (bis); 14b 3 (bis); 32 4 (bis)

μιμέομαι {29 17}
 μνησκόμαι 1 6, 12; 2 1; 3 2; 10 1; 15
 1; 17 1; 20 1; 22 6; 25 4; 26 8; 32 1,
 10; 33 42, 43; 34 4; 36 5; 42 1; 46 3;
 51 12
 μισέω 31 11
 μολύνω 33 14, 15
 μονομαχία 33 5
 μονομάχος {29 14, 15}
 μόνον (adv.) 15 7; 36 5; 40 3
 μόνος 1 8, 17; 2 4, 10; 4 9; 24 6; 31 8;
 33 24, 26, 27; 48b 7; 49 9
 μωρός 14a 4

 ναί 24 23
 ναός 32 20
 ναύτης 31 19
 νή {29 5}
 νικάω 19a 2; {29 4, 12}; 33 26, 27; 34
 10
 νίκη 34 10
 νοέω 49 1, 6
 νομή 46 11
 νόμιμος 33 19
 νόμος 50 1; 51 11
 νόσος 2 5; 9 1
 νῦν {29 14 (ter), 15 (bis), 32}; 51 6, 12
 νύξ 36 1

 ὁ, ἡ, τό passim
 ὀβολός 25 10 (bis), 13
 ὁδός 7 2; 19b 5; 24 13
 οἶδα 6 3; 13 3; 20 2; 23 2; 26 3; 31 1; 32
 2, 3; 33 14; 45 3; 46 9 (bis); 48b 3
 οἰκείομαι 30 4
 οἰκείος {29 28}
 οἰκετεία 33 17
 οἰκία 33 17
 οἶμοι 26 7
 οἰνάριον 12 6
 οἶνος {29 9}; 45 2
 οἶομαι 1 7, 8; 25 11; 31 14, 18; 42 2
 οἶον (adv.) 5a 2; 26 2; 33 17; 41 1; 46
 3; 52 2, 3, 4
 οἶόν τε 31 7; 33 11; 42 2
 οἶος 17 1; 36 4, 7
 οἶός τε 33 8
 οἰστός 6 2
 ὀκνέω 16 5
 ὀλίγος 33 3
 ὀλισθηρός 33 45
 ὀλος {29 16}; 31 3
 Ὀλύμπια {29 4}; 51 13
 Ὀμηρος 49 11
 ὀμιλία 33 41
 ὅμοιος 15 8; 49 13
 ὁμοίως {29 26, 27}
 ὄπλον 24 21
 ὅποι 53 3
 ὁποῖος 3 2; 4 2; 26 4; {29 22}; 32 3, 7

ὅπου 31 21; 52 7
 ὅπως 34 6
 ὁράω 10 3; 16 1; 19b 1 (bis); 24 15; {29
 17, 24}; 35 2; 36 6; 40 2
 ὀργίζομαι {29 27}
 ὀρέγομαι 2 1, 8, 9; 14a 5; 31 22
 ὄρεξις 1 2; 2 1, 3, 7; 15 3; 32 5; 48b 6
 ὀρθός 31 2
 ὀρθῶς 35 3, 4 (bis)
 ὀρίζω 51 7
 ὄρκος 33 11
 ὀρμάομαι 42 6
 ὀρμάω 2 10
 ὀρμή 1 2; 48b 8
 ὄρος 39 6
 ὅς, ἡ, ὅ 1 17, 20; 2 1, 2, 5; 5b 1; 12 9;
 14a 6; 19a 2; 24 6 (bis), 11, 17, 25;
 25 8, 13, 18; 26 1, 6; {29 13}; 31 10
 (bis); 32 12, 20; 33 1, 19; 34 4, 5; 37
 2; 43 4; 46 8; 49 3; 51 3, 7
 ὅσον (adv.) 24 18
 ὅσος 1 2, 4; 2 9; 25 14, 16; 33 29; 50 1
 ὅσπερ 42 4
 ὅστις 14b 3; 18 5; 31 21; 53 6
 ὁσφύς {29 25}
 ὅταν 4 1; 5a 4; 6 2, 4; 12 8; 16 1; 18 1;
 20 2; 26 2, 4, 7; 30 8; 31 10, 16; 32
 1, 9, 14; 33 33, 36, 47; 34 1; 35 1; 36
 5; 42 1; 46 9; 47 1; 48b 3; 49 1, 7,
 12, 13
 ὅτε 26 4; {29 10, 11}
 ὅτι 1 6, 12, 18; 2 1; 3 3, 5; 4 5; 6 2, 3
 (bis); 11 1 (bis); 12 7, 9; 13 3; 15 1;
 16 4; 17 1; 20 1, 3; 22 3, 6; 23 2; 24
 9; 25 3 (bis), 4; 26 3 (bis), 6; 28 2;
 {29 25}; 31 1; 32 1, 6, 17; 33 14, 21,
 22, 31, 37 (ter), 38, 40; 35 1; 40 2,
 5; 42 1, 7; 43 2, 4 (bis); 45 1 (bis), 2
 (bis); 46 4, 9 (bis); 47 2; 49 2, 5, 11;
 51 12 (bis), 13; 52 3, 4, 11
 οὐ 1 1, 3, 4, 5, 10 (bis), 11, 13, 19, 21,
 22; 2 6, 8; 3 4, 5; 4 8, 10; 5a 1; 9 1,
 2, 4; 10 5; 12 2, 10; 13 3; 15 7; 16 4
 (bis); 19a 2; 19b 4 (bis), 6; 20 1; 24
 3 (bis), 8, 19; 25 4 (bis), 5, 13 (bis),
 14, 19; 26 1, 6; 27 1; 28 3; {29 17,
 33}; 30 7; 31 7, 8, 10; 32 2, 4, 20; 33
 21, 24 (bis), 27, 35, 37, 38, 40, 42;
 35 3, 4; 42 2, 5; 43 3; 45 4; 46 8, 10;
 48b 5; 48b 9; 49 6; 51 8, 13; 52 3,
 11; 53 9
 οὐδαμοῦ 24 2, 6
 οὐδαμῶς 24 5
 οὐδέ 1 11, 12, 15; 24 8, 20 (bis), 21,
 24; 27 1; {29 18}
 οὐδεῖς, οὐδεμία, οὐδέν 1 9, 10 (bis),
 11, 22; 2 5, 10; 5a 2; 7 7; 12 8; 18 2;
 21 3; 24 2, 6, 23; 25 17; 26 6; {29
 16}; 32 7, 8; 33 5; 39 6; 40 2, 5; 46
 9; 48b 1 (bis), 2 (ter); 49 3, 7; 53 5

οὐδέποτε 1 10; 21 3; 48a 1
οὐδέπω 2 10
οὐκέτι 50 3; 51 5, 13
οὐκοῦν 11 3; 24 24; 52 6
οὖν 1 6, 12, 18; 2 4, 6; 5a 4; 6 4; 14a 6;
14b 3; 20 2; 23 2; 24 4, 5, 9, 11, 16,
24; 25 7, 10, 18 (bis); 26 3; 30 4, 9;
31 14; 32 5, 8; 33 8, 47; 36 5; 40 5;
42 2, 6; 49 5, 7, 12; 51 9
οὕτω 15 3; 49 7
οὐσία 19b 3
οὔτε 19b 3, 4; 21 3; 31 6 (bis); 32 13
(bis); 44 5 (bis)
οὗτος, αὕτη, τοῦτο 1 14, 15, 20 (bis); 4
8; 9 3; 10 3; 11 3; 14a 5 (bis); 16 4,
5; 17 3, 4; 18 2, 5; 19b 6; 20 2; 22 4,
5, 7; 24 1, 5, 9, 16, 17, 19, 20, 26; 25
2, 8, 17, 18; 28 4; [29 12 (bis), 26,
30, 31, 33]; 31 3, 7, 11, 18 (bis), 19
(bis), 20; 32 8, 18; 33 24, 34, 38; 34
6, 9; 37 1; 38 3; 39 2; 40 4; 41 3; 42
6; 43 3; 44 1; 47 2; 49 3, 4, 7, 9
(bis); 50 1, 2 (bis); 52 4 (bis); 53 1
οὕτως(ς) 4 4, 7; 7 5; 10 5; 12 10; 14a 3;
15 4 (bis), 5 (bis), 8; 16 6; 22 5; 25
10, 12; 26 5; 27 1; [29 2, 6, 15, 19,
20, 21]; 30 9; 31 6; 33 27, 43; 36 3;
38 2; 45 4; 46 4, 6; 51 15
οὐχί 24 10
ὀφείλω 51 17
ὄφελος 24 27
ὀφθαλμός 21 2
ὀφρύς 22 4 (bis)
ὀχεύω 41 3

παιδάριον 26 2; [29 28]
παιδεύω 5b 2 (bis)
παιδίον 3 4; 7 7; 11 2; [29 13, 32]
παίζω [29 14]
παῖς 12 3, 5, 8; 14a 3; 31 17
παίω 30 3
παλαιστής [29 14, 24]
πάλιν 24 19
πανδοκεῖον 11 5
πανταχόθεν 46 4
παντελῶς 1 14; 2 8; 33 28; 52 10
πάντως 1 16, 19; 14a 2
παρά 2 4, 7; 18 2; 24 8; 32 2; 34 3; 48b
4, 7; 51 13; 53 7
παραβαίνω 50 2; 51 2
παραγγέλλω 49 8
παραδίδωμι [29 9]
παραιτέομαι 33 11
παρακαλέω 25 13; 33 4
παράκειμαι 36 6
παρakoύω 32 10
παραλαμβάνω 24 4; 25 2; 32 10; 33 16;
51 2
παραλείπω 37 2
παρμετρέω 30 1

παρπαέμω 25 6, 7
παρρασκευάζομαι 22 1
παρρατίθημι 15 6
παρραφέρω 33 21
παρραφυλάσσω 38 3; 48b 10
παρραχωρέω 30 2
πάρειμι (εἰμί) 1 14; 2 8, 10; 51 12
πάρειμι (εἶμι) 11 6; 33 24, 32 (bis)
πάρεργον 7 2; 41 3
παρέρχομαι 15 3; [29 10]
παρέχω 3 1
παρίσταμαι 32 18
παροράω 46 6
πᾶς 1 18; 2 6; 7 4; 18 4; 21 1, 2; 23 2;
[29 12, 17, 29, 30]; 31 4, 9, 11; 32 4,
6, 12; 40 4; 41 4; 43 1; 47 2; 48a 3;
51 10, 15; 52 9; 53 1
πάσχω 1 12; 26 8
πατήρ 30 2, 3, 4 (bis); 31 16
πάτριος 31 23
πατρίς 24 18; 32 15, 19
πειθομαι 31 4
πειράομαι 20 3
πέμμα [29 7]
πενθέω 1 7
πένθος 16 1
πενία 2 6
πένταθλος [29 23]
Πεπρωμένη 53 2
περί 1 21 (ter); 5a 1, 3; 16 5; 20 2; 26
8; [29 35, 36]; 31 1, 2; 33 4, 5 (bis),
6 (bis); 7, 16, 18, 29; 35 2; 41 1, 3;
46 2, 7; 48b 2; 50 2; 52 9
περιγίνομαι 1 17; 12 8
περιγράφω 33 18
περίειμι (εἶμι) 48b 5
περιλαμβάνω 47 4
περιμένω 15 4
περιοδεύω [29 18]
περιπατέω 38 1
περιπίπτω 2 2, 3, 5; 31 10
περιποιέομαι 24 14
περιποιέω 14b 2
περιφέρω 15 1
πέσσω 46 8, 11, 13
πῆξις 48b 6
πήρωσις 32 17
πίθηκος [29 16]
πίνω [29 8, 26]; 41 2; 45 2; 47 2, 3
πιπράσκω 25 8, 9
πιστός 24 12, 16, 23, 25
πλείστος 24 7
πλήν 49 11
πλησίον 33 46
πλοῖον 7 1, 3, 8, 9
πλοῦς 7 1
πλούσιος 44 1, 3
πλουτέω 1 15
πλούτος 15 5
πόθεν 22 3; 45 3; 52 3, 4

ποιέομαι 51 7
 ποιέω 12 9; 15 8; 24 9; 25 4; {29 26}; 30
 6 (bis); 31 18; 33 34; 35 1 (bis), 3;
 41 3; 42 1, 2; 46 2; 51 5; 52 8
 ποιμήν 46 10
 ποῖος 24 19; 51 1, 3
 πόλις 24 25
 πολίτης 24 9, 23; 30 9
 πολλαχού 33 21
 πολύ (τὸ πολύ adv.) 33 3, 24; 46 1, 8
 Πολυνείκης 31 17
 πολὺς 22 2; {29 11}; 33 10 (bis), 28, 29,
 42; 35 2; 41 2 (quater); 45 2, 3
 πόμα 33 6, 17
 πονέω {29 27}
 πονηρός 12 3
 πόνος 10 4; 47 3
 πόρρω 15 3
 πορφυροῦς 39 5
 πόσος 25 9; 34 9; 46 11
 ποτε 7 9 (bis); 15 5; 19b 1; 23 1; 31 6;
 33 4, 13 (bis), 25; 47 3, 4; 53 3
 πότερον 1 21
 ποτήριον 26 3
 πούς 38 2; 39 1, 4
 πράγμα 5a 1, 2; {29 22}; 34 3; 43 1
 πραγμάτων {29 30}
 πράσσω 1 11; 5b 2; 24 18; 35 2
 πράως 42 7
 πρίν 48b 6
 πρὶν ἢ 45 2
 πρό 21 2; 33 19
 προάγω 51 15
 προαίρεσις 4 6, 9; 9 1, 2; 13 3; 30 7
 προβάλλω 4 2; 33 34, 36
 πρόβατον 7 5; 46 10
 προέρχομαι 33 48
 προθύμως {29 3}
 προίεμαι 25 8, 10, 11, 17
 προῖκα 12 8; 25 9
 πρόκειται 32 14
 προκοπή 51 14
 προκόπτω 12 1; 13 1; 48b 1; 51 8, 10
 προλέγω 32 16
 πρὸς 1 14, 22; 4 7, 10; 10 2, 3; 15 4, 5
 (ter); 19b 5; 23 1; 25 4; 26 2; 27 1;
 {29 7, 25}; 30 4 (bis), 5; 31 11; 32 5,
 7, 14; 33 18, 22, 30, 36, 39, 41, 46;
 36 1, 2, 3, 4, 5, 6; 42 7; 46 5; 47 3;
 48b 8; 49 2
 προσαγόρευσις 25 1
 προσάγω {29 32}; 51 12
 προσδοκάω 48a 2, 4; 51 4
 πρόσκειμι (εἰμί) 33 23; 40 3
 πρόσκειμι (εἶμι) 32 1, 6
 προσέχω 16 2, 6; 32 20; 34 8; 38 1, 2;
 40 4; 51 7, 16
 προσήκει 31 24
 προσήκον 33 9
 προσηκόντως 33 35

προσηνής 34 8
 προσλαμβάνω 22 8
 προσοχή 33 13
 προσπίπτω 10 1
 προσφέρω 10 4
 πρόσωπον 17 5; 37 1
 προτέρημα 6 1
 πρότερον (adv.) 22 7
 πρότερος 1 16
 προτίθεμαι 50 1
 προτιμάω 19b 1; 25 1
 πρόχειρος 1 22; 4 8; 16 3; 26 3; 52 11;
 53 1
 πρύτανις 19b 4
 πρώτην (adv.: τὴν πρώτην) {29 2}
 πρώτον (adv.) {29 22}
 πρώτος 1 20; 20 3; 52 1, 7, 8, 10
 πῶχος 17 2
 Πύθιος 32 20
 πυνθάνομαι 32 2
 πωλέω 12 7; 25 14, 15 (bis), 16
 πῶς 24 5 (bis), 15; 25 5; 46 3; 52 10

 ῥάδιος 13 3
 ῥαδίως 33 31
 ῥαθυμέω 51 6
 ῥᾶν (adv.) 20 5
 ῥήτωρ {29 16, 33}
 Ῥωμαῖος 24 9

 σαλπίζω {29 14}
 σ(ε)αυτοῦ κτὲ 3 4; 4 1, 2; 10 2; 13 3, 4;
 18 2; 20 5; 23 3; 28 2; {29 9, 23, 24};
 30 5; 31 3; 33 1, 2, 26, 34, 40, 41; 34
 2, 3, 6, 7, 9; 38 3; 46 1; 47 3; 49 2;
 51 2, 5, 8 (bis), 9
 σεμνός 33 32; 49 7, 9
 σεμνύνομαι 49 2, 3
 σημαίνω 18 3, 5; 32 17
 σημείον 41 1; 48b 1
 σιωπάω 33 10; 46 7
 σιωπή 33 2
 σκέλος 9 2
 σκέψω {29 18}; 32 12
 σκοπέω {29 1, 5}; 30 6
 σκοπός 27 1
 σκυθρωπάζω 33 49
 σκυτεύς 24 21
 μικρός 3 2; 12 6
 σός 1 8 (bis); 6 4, 5; 9 4; 14a 3; 17 4;
 20 3; 24 4; 26 4; 30 7; 33 8, 30, 43;
 44 4, 5; 50 3
 σοφός 53 7
 σπανίως 33 3
 σπένδω 31 23
 σπουδάζω 33 25
 σπουδή 52 9
 στάσις 48a 1, 3
 στενάζω 16 7
 στέργω 3 2, 3 (bis)

στοά 24 19
στρατηγός 19b 4; 30 9
στρέφομαι 23 1
στρέφω {29 11}; 38 2
σύ 1 9, 10, 11, 22; 2 4, 10; 6 2; 10 5; 11 4 (bis); 12 5, 10; 14a 1, 2 (bis); 15 1, 2, 4, 6; 16 2; 17 3; 18 1; 19a 2; 19b 4; 20 2, 3; 21 2; 22 2, 4 (bis), 7 (bis); 23 1; 24 1, 6, 7 (bis), 8, 9, 20, 24; 25 1, 3, 4, 11, 12, 16; 26 4; 28 1, 2, 3; {29 15, 17, 33, 34}; 30 6, 7 (bis); 31 11; 32 7, 9, 16; 33 13, 21, 22, 38 (bis), 42, 44, 46; 34 3, 8; 42 1, 3; 44 1, 2 (ter), 3, 4, 5; 45 4; 46 9 (bis), 12; 50 2; 51 11, 16; 53 2
συγκατατίθεμαι 45 5
συγκινδυνεύω 32 15 (bis), 19
συγκινέομαι 33 28
συγκοιμάομαι 40 3
συγκρίνω 33 8
συγχέω 28 3
συγχωρέω 53 6
συλλαμβάνω 24 17
συμβαίνω 16 4; 33 44, 47; 45 4
συμβάλλω 33 33; 51 3 (bis)
συμβουλεύω 32 9
συμβουλία 25 2
σύμβουλος 32 9, 10
συμπελεγμένον 36 2; 42 5 (bis)
συμπεριφέρομαι 16 5
συμπόσιον 15 1; 46 3
συμπότης 15 6, 7
συμφέρων 31 21
συμφωνέω {29 33}
σύμφωνος 49 13
σύν 32 18; 33 38
συνακτικός 44 3
συνανατρίβομαι 33 15
συναρπάζω 10 5; 16 2; 18 1; 19b 2; 20 4; 34 2
συνάρχων 15 8
σύνειμι 33 9
συνεπιστενάζω 16 6
συνεσθίω 36 5
συνεχώς 7 3
συνίστημι 46 5
σύνοιδα 34 9
συνοράω 32 14
σύντροφος 43 4
σφοδρῶς 47 5
σφυρός {29 11}
σχέσις 30 1, 10
σφῶζω 51 14
Σωκράτης 5a 3; {29 20}; 32 12; 33 34; 46 4; 51 14, 16 (bis)
σῶμα 9 1; 28 1; 32 17; 33 16; 36 3, 6; 39 1; 41 1; 47 1
σωμάτιον 18 3
τάλας 26 7

τάξις {29 36}; 30 5
ταπεινός 21 3
ταράσσω 1 7; 3 4, 5; 5a 1, 4; 12 4, 11; 28 3
τάσσω 22 5; {29 8}; 33 1
ταυτά 25 4
ταύτη (adv.) 53 8 (bis)
ταχέως 45 1, 2
τε 2 8, 9; 15 9; 19b 4; 33 2; 34 4; 48b 9
τείνομαι 7 3
τέκνον 14a 1; 15 4; 16 1; 18 4; 26 5; 31 20
τέλειος 51 5, 10
τελώνης {29 32}
τεσσαρεσκαίδεκα 40 1
τέχνη 32 13
τηλικούτος 1 12
τηνικαῦτα 6 5
τηρέω 4 6, 10 (bis); 24 12; 30 5
τίθῃμι 27 1; 31 8
τιμάω 40 5
τιμή {29 29}
τις, τι 1 11, 12, 21; 2 9; 4 1, 2, 7; 6 6; 7 4; 9 4; 13 2, 3; 14a 5; 14b 3; 15 2; 19b 1; 20 2; 21 4; 23 2; 24 4, 22; 25 1, 6, 10, 14; 26 7; 28 1; {29 4, 18, 19, 20}; 30 4; 31 9, 14; 32 3 (bis), 9, 13, 17; 33 1, 4, 21, 28, 31, 33, 36, 41, 47; 34 1, 3; 35 1, 2; 37 1; 42 1, 5; 45 1, 2; 46 7, 9; 48b 3 (quater), 6; 49 1, 12; 50 2 (bis); 51 11
τίς, τί 6 4; 10 2; 11 4 (bis); 24 8, 9, 10, 15, 20, 24, 26; 26 8; {29 20}; 30 6 (bis); 32 1, 10 (bis); 33 34; 35 4; 49 4, 5, 10; 50 2; 52 5 (quinqüies)
τοιγαροῦν 12 5; 20 3; 30 5; 32 19; 40 2; 52 10
τοίνυν 46 12
τοιοῦτος 12 1; 26 4; 33 30, 47
τόπος 33 45; 52 1, 6, 9
τοσοῦτος 12 7 (bis); 33 40
τότε 6 5; 15 7; 30 8; 46 9
τουτέστι(ν) 5a 6; {29 36}; 33 26
τραγῳδέω {29 15}
τραχύς 1 18
τρέμω 32 6
τρέχω 7 8
τρίτος 52 3, 6, 8
τρόπος 25 13
τροφή 33 17
τρυφή 33 18
τυγχάνω 1 16; 16 6; 20 5; 24 4; 25 3, 4, 5, 10; 28 2; {29 9}; 33 5, 10, 16
τύπος 33 1
τύπτω 20 1
τυραννίς 31 18
τυχόν (adv.) 1 15
ὑβρίζω 20 1, 2
ὑδρεύομαι 7 2

- ὕδωρ 47 2, 3, 5
 υἱός 31 16
 ὑμεῖς 24 14, 15; 53 3
 ὑπαγορεύω 30 2
 ὑπακούω 12 9 (bis)
 ὕπατος 19b 5
 ὑπεξαίρεσις 2 11
 ὑπέρ 31 25; 37 1; 39 4, 5
 ὑπερβαίνω 39 2, 4
 ὑπέρθεσις 51 6 (bis)
 ὑπεροράω 15 7
 ὑπεροχή 33 33
 ὑπερτίθεμαι 1 14; 51 4
 ὑπό 14b 1; 19b 2; 20 3; 22 5; {29 28 (bis)}; 31 5, 16; 34 2; 40 1; 46 5
 ὑπόδημα 24 20; 39 1, 4, 5
 ὑποκρίνομαι 17 3 (bis), 5
 ὑποκριτής 17 1
 ὑπολαμβάνω 30 8; 31 9; 35 3; 42 5
 ὑπολείπομαι 49 8
 ὑπόληψις 1 2; 20 3; 31 2
 ὑπομένω 13 1
 ὑπομιμνήσκω 4 1
 ὑπορρέω 33 13
 ὕστερον (adv.) 22 7; {29 3, 32}; 34 5

 φαίνομαι 1 19; 5a 3; 21 1; 22 5; 23 3; 31 12; 33 25; 34 7; 40 6; 42 3 (bis); 51 10
 φαντασία 1 18 (bis); 6 4, 5; 10 6; 16 2; 18 2; 19b 2; 20 4; 34 1; 45 4
 φαῦλος 32 16
 φέρομαι 39 3
 φέρω 32 5; 33 30, 39; 46 10, 12
 φεύγω 14b 3; 31 12; 35 1, 4
 φημί 24 11, 18, 24
 φθόνος 19b 3
 φίλος 14a 2; 24 7, 16; 32 15, 19, 21; 53 8
 φιλοσοφείω {29 21}
 φιλοσοφία 22 1; 52 1
 φιλόσοφος 22 3; 23 3; {29 16, 19, 32, 36}; 32 3; 46 1, 5; 48a 2; 49 10
 φιλοτεχνέω {29 35}
 φοβέομαι 35 4
 φοιτάω 25 6 (bis); 33 36
 φορητός 43 1, 3, 4
 φροντίζω 33 38; 48b 9
 φυγή 21 1; 32 18

 φυλάσσω/φυλάττω 13 4; 24 25; 33 1, 33; 34 2; 36 4, 7; 39 2
 φύομαι {29 25}; 31 11
 φύσις 1 4, 6; 2 4, 7; 4 6, 9; 6 5; 13 4; 26 1; 27 2; {29 23}; 30 4, 7; 48b 7; 49 4

 χαίρω 25 3; 31 14, 15; 34 7
 χαλκεύς 24 21
 χαρακτήρ 33 1; 48a 1, 3
 χεῖρ 15 2; {29 10}
 χόρτος 46 10
 χράομαι 2 11; 32 7; 33 20, 21, 35; 48b 8; 49 8
 χρεία 3 1; 33 16
 χρέη 26 8
 χρῆσις 6 4 (bis); 10 2; 52 2
 χρόνος 20 4; 34 4; 51 1
 Χρυσίππειος 49 12
 Χρύσιππος 49 2, 3, 6, 11
 χυτρά 3 3 (bis)
 χωλός 17 4
 χώλωσις 9 2
 χώρα 19b 4; 22 6; 24 25;
 χωρίον 11 3

 ψέγω 33 7; 48b 1, 5
 ψεύδομαι 52 2, 3, 10, 11
 ψεῦδος 42 5; 52 6
 ψιλός 33 16
 ψυχαγωγέω 3 1
 ψυχή {29 16}
 ψῦχος {29 8}
 ψυχρός {29 8, 19}; 47 5

 ὦ 53 2, 8
 ὥρα {29 8}
 ὥς 7 5; 8 1, 2; 11 5 (bis); 15 1; 16 3; 20 2; 22 1, 2 (bis), 5; 25 12; {29 9 (bis), 13, 16, 20, 21, 32}; 30 1; 31 2, 5, 6, 9, 22; 32 2, 8; 33 42; 36 1; 39 1, 2; 46 3; 48b 2, 9; 50 1 (bis); 51 9, 10, 16; 53 4
 ὡσαύτως 4 7; {29 26 (bis)}
 ὥσπερ 1 9; 24 2; 27 1; 31 15
 ὥστε 6 4; 31 21; 32 14; 42 3; 46 5
 ὠφέλεια 48a 2, 3
 ὠφέλεω 18 6; 24 23, 26
 ὠφέλιμος 31 13

INDEX FONTIUM EPICTETI ENCHEIRIDII

Epicteti Dissertationes

1	1	10	18,3		13-17	26,1
		12	1 ³ ,7; 1 ³ ,10		28	1 ³ ,10-11
		23	9	18	10	22,3
		32	11,4-5		17	9
	2	36	51 ³ ,16-17		18	3,2-3; 12 ² ,5-6
	3	1	21,3		19	16,6-7
		4	21,3		4	3,1
	4	1-4	2 ¹ ,4-5	19	7-8	5a,1-2
		1	2 ¹ ,3; 2 ² ,6-12; 48b ³ ,6-8		8	9
		2	2 ¹ ,5-6		25	31 ⁴ ,21
	6-17	49	49	22	10	1 ¹ ,1-3; 1 ¹ ,1
		12	1 ¹ ,4-5		15	31 ² ,9-11
		19	14b ² ,1-2		18	13,1-2; 22,1-2
		23	26,7-8			2-31 ² ,7-9
		24	21,1; 53 ³ ,8	24	1	1 ³ ,6
	6	14	41,2-3		14	11,5
		28-29	10	25	1-2	31 ² ,7-9
		40	1 ³ ,9-10		3	1 ² ,5
		42	31 ¹ ,6		11	36,1
	9	8	12 ¹ ,2		15	25 ⁴ ,13-15; 33 ¹ ,4,41-44
		16	22,5		16	46 ² ,8
		20	19b,1-2		17	16,3-5
		24	22,5		28	5a,1-2; 16,3-5; 20,1-2
		30	26,6		29	28,2-4
		34	24 ¹ ,3	27	1	1 ⁵ ,19
	11	13	16,3-5		5-6	16,1-5
		24	24 ³ ,15		11-12	31 ² ,9-11
		31	42,8		13	31 ¹ ,6
		33	21,1		14	31 ⁴ ,21
		35	5a,4-6		1-10	42
		37	5a,4-6	28	10	1 ³ ,10-11; 42,1-4; 42,6-7
	12	4-7	31 ¹ ,1-5		23	16,3-5; 24 ¹ ,3
		7	31 ¹ ,2-3		4	48a
		15	8		7	1 ⁵ ,22
		17	31 ¹ ,4		10	18,3
		22	30,3		18	53 ³ ,4,8-9
		23	31 ¹ ,5	29	24	1 ⁵ ,22
	24-26	31 ¹ ,4-5	31 ¹ ,4-5		32	46 ² ,7-8
		9,2	9,2		35	51 ¹ ,3-5
		25	31 ¹ ,5		41	17
		27	31 ² ,7-9		51	42,4-6
		28	30,3-4		56	49,9-14
	13	2	12 ² ,8-9		1	33 ¹ ,2,33-34
	14	16	1 ³ ,10-11; 31 ¹ ,6	30	3	1 ⁵ ,22
		1-5	30,4-7			
	16	6	31 ¹ ,6			
	17	1	52,4			
		13-18	49			

II	1	13	5a,2-4	19	5a,1-4; 21,1
		15	5a,2-3	22	5a,1-2
		31	31 ² ,10	28	11
		36	13,1-3;	33	31 ¹ ,2-3
			48b ² ,1;	34	49,9-14
			48b ² ,2-3;	39	51 ¹ ,3-5
			48b ² ,3-4	40	5a,1-2
	2	2	4,4-6; 4,6;	44	15,9
			4,9-10; 13,3-	17	17-18
			4		8
		3	1 ² ,4		1 ³ ,9-10; 8
		4	14a,5;		2 ¹ ,5-6
			24 ³ ,16		8
		10	13,3-5; 22,1	18	30
	12-14		1 ⁴ ,12-17		20,4-5
	12-13		14b,3-4		10,2-3
		15	53 ⁴ ,8-9		34,9-10;
		25	14b,3-4		51 ² ,12-14
		26	14b,1-2	24-28	10,5-6
			24 ³ ,16	24-25	1 ⁵ ,18-22;
4		2	15,1-6		34,1-3
	8-10		36,3-7	24	16,2; 19b,2;
		8	36,3-7		20,3-4
		10	33 ¹³ ,36-38		51 ² ,12
6	6-8		1 ³ ,6-12;		51 ¹ ,6-8;
		8	1 ³ ,7; 24 ¹ ,4		51 ² ,12-14
		23	33 ¹³ ,40	19	49,9-14
7			32	6-19	46 ¹ ,1-2
		2	32 ³ ,16-18		1 ³ ,8; 31 ¹ ,6
		3	32 ¹ ,3;		1 ² ,4-5
			32 ³ ,14-15;		1 ¹ ,3; 1 ² ,5
			32 ³ ,18-19	20	35,2-3
		10	32 ² ,5-6	21	30
		11	32 ² ,8-9		22,3
		12	32 ² ,5-6	22	46 ¹ ,1-2
		14	32 ² ,9-11		22,6-7
8	24		22,3-4		31 ⁴ ,16-17
9	14		49	13-14	31 ⁴ ,17-18
		18	46 ² ,10-12		31 ³ ,11-13
10	7		30,2-4		31 ⁴ ,18-19
	8		30,4-7		31 ² ,7-9
	9		25 ³ ,9-10	23	1 ⁴ ,16-17
	10		30,2-4		11,5
	12-13		30,4-7		11,5
12	14		28,2-4		1 ² ,4-5;
	19		28,1-2		1 ³ ,10-11;
13	8		1 ³ ,7		5a,5; 53 ¹ ,2
	10		14b,1-2	24	11,5
	11		18,3		6,3
	14		33 ¹² ,33-36		52,5-6
	17		33 ¹² ,33-36		52,5-6
	18		42,3-4; 42,8		
	24		33 ¹² ,33-36	III	1
14	7		8		37
	8		2 ¹ ,3; 30	2	40
	11		31 ¹ ,1-5		3
	22		1 ¹ ,2		4
	24		1 ¹ ,3		6
15	1		1 ² ,4-6		9-10
16	2		36,1		14
					16
				3	5
					18,1
					6,4-5
					1 ³ ,7
					30; 30,1
					52 ² ,8-10
					46 ² ,8-10
					1 ³ ,10-11
					1 ³ ,9-10
					30,3-4

III	3	7-9	30		17	2 ¹ 5-6
		14-15	1 ⁵ , 18-22	21	1	46 ² , 8
		14	10, 2-3		3	46 ² , 12-13
		15-19	16		4	46 ¹ , 1-2
		15	1 ⁵ , 22		5	30
		17	19b, 1-2		7	49, 12
4		6	31 ² , 9-11		10	24 ² , 10-11
		7	31 ⁴ , 18-19		12	4, 5; 38, 4
		9	4, 6; 4, 9-10;		18	22, 5-6
			13, 3-4		23	46 ¹ , 1
	10-11		33 ¹⁰ , 25-27	22	11	1 ⁵ , 22
5	9-10		7, 7-8		13	1 ³ , 8; 2 ² , 6-8;
		9	31 ¹ , 5			48b ³ , 6-8
		16	1 ³ , 10-11		21-22	21, 1;
		17	46 ¹ , 3-6			32 ³ , 16-18
6	3		4, 6; 4, 9-10;		21	1 ⁵ , 22
			13, 3-4		25	28, 3
		5	19a		38	1 ³ , 7
7	7		6, 4-6		48	1 ³ , 8; 1 ³ , 10-
10	1		4, 1-3; 53 ¹ , 1			11; 2 ¹ , 3;
	13		1 ³ , 8; 31 ¹ , 6			12 ¹ , 3-4
	16		12 ² , 6		51	29 ⁵ , 24-25
	19		30, 4-7		52	29 ² , 7-12
11	2		1 ³ , 7		61	19b, 3-4
	5-6		30		95	53 ¹ , 2; 53 ³ , 8
12	2		47, 4		100	20, 1
	7		2 ² , 6-7;		102	19a, 1-2
			48b ³ , 7-8		106	18, 3
	10		30, 3; 47, 4	23		33 ¹¹ , 31-33
	15		1 ⁵ , 18-22		9	2 ¹ , 1-2
	16		23		16-17	49
	17		47, 3-4; 47, 4-		21	22, 4-5;
			5			51 ³ , 14-16;
13	8		16, 3-5			53 ⁴ , 8-9
	11		1 ³ , 9-12		22	46 ¹ , 3-6;
14	4-6		47, 2-3			46 ¹ , 5-6
15	11-14		6; 44	24		16
	1-13		29		4	1 ³ , 7
	1		4, 1-2		8	16, 1
16	1		33 ³ , 8-10;		11	30, 4
			33 ⁶ , 14-16		22	16, 1
	3		33 ⁶ , 14-16		44	25 ² , 6;
	4		33 ² , 4-6;			32 ³ , 18-19
			33 ² , 7-8		48	25 ³ , 9-10
	6		33 ⁶ , 13-14		49	25 ² , 5-7;
	11		22, 3			25 ⁴ , 13-15
	15		1 ⁵ , 22		58	1 ³ , 8
17	2-3		25 ¹⁻² , 1-9		68	1 ¹ , 3
	5		19b, 1-2;		69	1 ³ , 9-10; 6, 4
			25 ⁴ , 13-15		79	1 ³ , 10-11
	7		31 ⁴ , 16-17		84-88	3
18	2		33 ⁹ , 21-22		84	3, 3-4
	3		18, 3; 30, 2-7		86	cf. 11, 5
	5		42, 3-5		87	14a, 1-2
19	1		48a		95	22, 4-6
	3		5a, 5		96-99	17
20			18, 5-6		103	53 ¹ , 1
	9		18, 5-6		113	31 ¹ , 6
	11		30, 3; 30, 9		117	12 ¹ , 3-4
	16		30, 8		118	23; 46 ¹ , 1-2

III	25	1	34,4-7			19b,5-6
		2-3	51 ² ,12	5	1-12	42
		3	24 ¹ ,7		4	14b,1-2
	26		12		5	30,6-7
		7	46 ¹ ,1		6	4,6,9-10
		18	1 ³ ,10-11;		7	1 ³ ,9; 14a,2-4
			31 ¹ ,2-3		9	42,6-7
		28	31 ¹ ,1-5;		14	47,4
			31 ¹ ,6		15	1 ² ,5-6; 11,5
		29	12 ¹ ,2; 31 ¹ ,4-		28	30,7-8
			5		29	31 ⁴ ,17-18
		34	1 ¹ ,3		30	31 ³ ,11-13
IV	1	38	5a,2-4	6	2	21 ¹ ,5-6
					9	19b,5-6
		1	1 ³ ,9-10		10	1 ⁵ ,22
		6	1 ⁵ ,22		16	12 ¹ ,3-4
		43	30,3		25-27	19b; 25 ¹⁻² ,1-
		58-59	14b,1-2			9
		67	14a,1-2		34	18,3-4
		75	14a,5		36	25 ² ,5-7
		77	14b,3-4	7	5	18,3-4
		79	11,5		7	31 ¹ ,4
		82	14b,1-2		9	1 ³ ,10-11;
		83	1 ¹ ,3			31 ¹ ,4; 31 ¹ ,6
		84	2 ² ,9-10		10	14b,1-2
		85	14b,1-2		11	31 ³ ,14
		89-90	8		13-14	17
		101-103	11		18	18,3
		105	11,5		20	8; 31 ¹ ,4;
		107	14a,1-2			33 ¹³ ,36-38
		111	3,2-3; 12 ² ,5-		21	19b,1-2
			6		35	18,3-4
		113	46 ¹ ,1	8	2	45,1-2
		132	1 ² ,5-6		3	45,3
		130	1 ¹ ,3		15	46 ¹ ,1
		131	19b,5-6;		17	23,2-3;
			53 ¹ ,2-3			46 ¹ ,3
		141	11,2; 12 ² ,6		22-23	46 ¹ ,3-6;
		149	19b,4-5			46 ¹ ,5-6
		161	24 ³ ,16		23	23,2-3;
		172	11			46 ² ,9
	2		13,3-5		25	48a
		2-4	25 ¹ ,4-5		35	23,2-3
		2	12 ² ,8	9	1	25 ⁵ ,17-18
		4-7	1 ⁴ ,12-17	10	6	14b,4
		4	24 ¹ ,1		8	19b,3
	3	7	13,5		15	31 ¹ ,6
		7-8	12 ² ,7;		16	11
			25 ⁵ ,17-18		18-19	1 ⁴ ,12-17
	4	9	31 ¹ ,5		19-20	25 ² ,5-7
		21	53 ³ ,8		19	12 ² ,8
		24	4,3		23-24	25 ⁴ ,16-17
		25	4,10		24	25 ² ,9
		33	1 ¹ ,3; 2 ² ,6-7;		25	1 ⁴ ,12-17;
			48b ³ ,6-8			13,3-5
		34	53 ¹ ,2		26	12 ² ,6
		35	2 ¹ ,2-4; 2 ² ,8-		27	12 ¹ ,2
			9		31	21,2
		38	14b,1-2		34	3,3-4
		39	1 ⁵ ,22;	12	2-3	51 ¹ ,6-8

IV 12	8	14b,1-2; 24 ¹ ,3	17	33 ⁷ ,16-18; 39
	16	30,1	25	33 ³ ,8-10; 33 ⁶ ,12-16; 33 ¹⁶ ,46-49
	17	16,5-6		12 ¹ ,3-4
	20-21	51 ¹ ,6-8	35	24 ⁴ ,24
13	19-20	24 ³ ,16	59	24 ⁴ ,22-23
fragmenta			60	
I	7	1 ⁵ ,19-20	gnom. Stob. (D)	
	22-23	31 ¹ ,2-3	8	24 ³ ,15-18
IV	2-3	1 ¹ ,1		
	4-5	6,4		
	8-13	31 ¹ ,4-5		
XI		17	Aelianus	
XVI		20	VH III	44
XVII		15,1-6; 36,3-7		32 ³ ,19-21
XVIII		6; 44	Cleanthes	
XXIII	15-16	11,1-3	SVF I 527	53 ¹ ,2-5
XXVII		2 ² ,6-11; 48b ³ ,6-8	Euripides	
XXVII	3	2 ² ,11	fr. 965 Nauck	53 ² ,6-7
XXXII		12 ¹ ,3-4	Plato	
			<i>Ap.</i> 30cd	53 ⁴ ,8-9
			<i>Cri.</i> 43d	53 ³ ,8
			<i>Cri.</i> 46b	51 ³ ,14-16
gnom. Mosch. (E)			Xenophon	
3		24 ³ ,15-18	<i>Mem.</i> I	1,7-9
gnom. Stob. (C)				3,3
3		13,2-3		32 ³ ,11-14
10		13,3-5		31 ⁵ ,23-25
15		6; 44		

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INDEX LOCORUM POTIORUM

1. *Epicteti Encheiridion*

2 ² ,11	120
3,1	120
3,3	121
4,1	121
6,5	122
12 ² ,10-11	122
13,5	122-123
14a1,1-2	123
16,1	123-124
16,5	124
24 ¹ ,2-3	124-125
24 ² ,6	125-126
24 ² ,8	126
25 ¹ ,1	126
26,3	127
29	127
31 ² ,7-8	127-128
31 ⁴ ,18	128-129
32 ¹ ,5 sqq.	129-131
33 ² ,3 sqq.	131-132
33 ¹³ ,40	132
33 ¹⁴ ,41	132
33 ¹⁵ ,45	132-133
33 ¹⁶ ,47	133
34,7 sqq.	133-134
34,9	132
36,1	134-135
36,7	135-136
39,2	136
41,3	136-137
44,1-3	137-138
45,3	138
46 ¹ ,2	138-139
48b ² ,3	139
49,2	132
49,9	139-140
49,12	140-141
50,2	141
51 ¹ ,2	141
51 ¹ ,3	141-143
51 ¹ ,6	143
51 ² ,13-14	143-145
51 ³ ,15-16	145
53 ¹ ,2	145-146
53 ² ,6-7	146

2. *[Nili] Encheiridion*

12a,2-3	188
15,1-2	189

18,2	189
20,6	189
22,7	190
23,1	190
24,4	190
30,3	190
31a ⁴ ,6	190-191
31c ¹² ,6-10	191
31c ¹² ,6-7	191
31c ¹³ ,8-9	191-192
31c ¹⁴ ,9-10	192
33 ² ,5	192
33 ⁴ ,8-9	192
35b ⁵ ,12-13	192
38a ¹ ,5	192
38a ³ ,9	193
38b ⁴ ,1	193
39,1	193
40,7	193
53a,6	193-194
55a,7	194
61 ¹ ,4-5	194
61 ² ,7	194
63,1	194
66b ³ ,5	194
71a ¹ ,3	194-195
71a ² ,6	195
71a ⁴⁻⁵ ,12	195

3. *Paraphrasis Christiana*

3 ² ,3	241
3 ⁴ ,6-7	241
4 ⁴ ,7	241
6 ⁴ ,7-8	241-242
9 ³ ,6	242
10 ¹ ,1	242
10 ⁷ ,10	243
16 ¹ ,1	243-244
16 ⁸ ,13	244
17 ¹ ,1	244
22 ¹ ,2	244-245
22 ² ,4	245
24 ³ ,4	245
24 ³ ,5	245
26 ¹ ,1	245
30 ² ,2	245-246
31 ⁹ ,15	246-247
31 ¹² ,19	247
31 ¹³ ,22-24	247-248
31 ¹⁵ ,26-27	248
31 ²² ,39	248

31²⁴,42 248
 32²,3 248
 32⁷,13 248-249
 32¹²,23 249
 33a⁶,8 249
 35¹,2 249-250
 42²,2 250
 44¹,3 250
 45²,2 250
 47²,3-4 250-251
 49¹,4 251
 51,2 251
 56¹,2 251
 56⁹,15 252
 57¹,2-3 252
 57²,3 252
 57³,4 252

63,1 253
 64²,3 253
 66²,2 245-246
 67¹,7 253
 69³,3.4 253
 70⁴,6 253-254
 71¹,2 254
 71³,5 254

4. *Encheiridion Vaticanum* gr. 2231

10,10-11 263
 18,3-5 262
 31⁴,24 263
 63,5 262-263

INDEX CODICUM

- Atheniensis Benaki Museum 45 (T.A. 16) *Ench Mm*: pp. 3, 34-36
 Atheniensis Byzantine Museum, Kolyva 58 *Nil C*: pp. 151, 182-183
 Atheniensis National Library 373 *Ench T*: pp. 3, 19, 51-53
 Atheniensis National Library 521 *Par A*: pp. 199, 217, 219-221
 Athous 1820 (Philotheou 56) *Par R*: pp. 199, 221-222, 225-227
 Athous 4263 (Ivion 143) *Nil L*: pp. 151, 182-183
 Bern, Bürgerbibliothek, Bernensis 97 *Par B*: pp. 199-200, 215-216
 Bern, Bürgerbibliothek, Bernensis 150 *Par C*: pp. 200, 215-216
 Bern, Bürgerbibliothek, Bernensis 691 *Ench V*: pp. 3, 63, 65-66
 Berolinensis gr. 175 *Ench O*: pp. 4, 34-35
 Besançon, Bibliothèque Municipale 420 *Ench Aa*: pp. 4, 61-62
 Bononiensis 2359 *Simp H*: pp. 87-88, 101-102, 104, 106-108
 Bucharest gr. 645 *Ench Ii*: pp. 4, 77
 Bucharest gr. 655 *Nil B*: pp. 151, 182-183
 Bucharest gr. 1030 *Ench Ij*: pp. 4, 77
 Cantabrigiensis 1920 (Ii. VI. 41) *Ench Kk*: pp. 4, 75-76
 Dresdensis Da 55 *Ench F*: pp. 4-5, 19-21, 25-28
 Edinburgh, University Library 234 *Ench Hh*: pp. 5, 34-35, 37, 39-40
 Edinburgh, University Library 3076 *Ench Nn*: pp. 5, 61-62
 Escorialensis gr. 39 (R.III.5) *Ench P*: pp. 5, 34-35, 37-38
 Escorialensis gr. 272 (Y.III.2) *Par D*: pp. 200, 221-224
 Escorialensis gr. 289 (Y.III.19) *Par E*: pp. 200, 221-222, 225
 Florentinus Laurentianus 31,37 *Ench II*: pp. 5-6, 19-21, 25-26
 Florentinus Laurentianus 55,4 *Par M*: pp. 200, 213-216
 Florentinus Laurentianus 55,7 *Ench H*: pp. 6, 33-35, 37
 Florentinus Laurentianus 74,13 *Ench R*: pp. 6, 35-36
 Florentinus Laurentianus 81,22 *Ench N Simp N*: pp. 6, 48, 88, 110
 Florentinus Laurentianus CS 163 *Ench W*: pp. 6, 63, 65-66
 Florentinus Laurentianus Redianus 15 *Ench B*: pp. 7, 40-42, 108-109
 Karlsruhe K. 508 *Ench Ee*: pp. 7, 48-50
 Kozani, XΣ 13 *Ench Oo*: pp. 7, 77-78
 Leidensis Perizonianus gr. O 5 *Ench Z*: pp. 7, 63-64, 76, 79
 Leidensis Vossianus gr. Q 54 *Par H*: pp. 200-201, 222, 227-228, 231-233
 Londiniensis Add. 10064 *Simp U*: pp. 88, 98
 Londiniensis Add. 11887 *Ench Pp*: pp. 7-8, 61-62
 Londiniensis Burney 80 *Ench Ff*: pp. 8, 34-35, 37-39
 Londiniensis Regius 16.C.XIX *Simp O*: pp. 88, 110
 Mediolanensis Ambrosianus gr. 481 (L 43 supp.) *Ench C*: pp. 8, 19-21, 31-32, 40
 Monacensis gr. 25 *Par F*: pp. 201, 221-222, 226
 Monacensis gr. 529 *Ench Fy*: pp. 8, 19-20, 25, 27-28
 Monacensis gr. 567 *Ench D*: pp. 8, 40, 42-43
 Mosquensis Bibliotheca Synodalis 438 Vladimir *Par S*: pp. 201, 222, 227-229
 Neapolitanus II.C.37 (Borb. 96, Farnesianus <36>) *Ench Δ*: pp. 9, 19-21, 25, 27-30
 Neapolitanus III.E.29 (Borb. 351) *Ench Y Simp Y*: pp. 9, 43-45, 47-49, 88, 108 n.14, 110
 Neapolitanus III.E.30 (Borb. 352) *Simp Z*: pp. 89, 96
 Neapolitanus Girolamini C.F. 2.11 *Ench Σ*: pp. 9, 19-21, 25, 27-30
 Oxoniensis Bodleianus 16991 *Ench Gg*: pp. 9, 39
 Oxoniensis Canonicianus gr. 23 *Ench Tt*: pp. 9-10, 19, 23-25
 Oxoniensis Collegium Novum 247 *Ench Q Simp Q*: pp. 10, 45, 89, 108 n.14, 110
 Oxoniensis Laudianus gr. 21 *Par L*: pp. 201, 221-222, 224-225
 Parisinus gr. 39 *Par I*: pp. 201-202, 222, 227-228, 231-232
 Parisinus gr. 362 *Par O*: pp. 202, 221-222, 225-227

- Parisinus gr. 858 *Par N*: pp. 202, 221-224
 Parisinus gr. 1053 *Par P*: pp. 202, 213-217
 Parisinus gr. 1054 *Ench Ss Nil G*: pp. 10, 30-31, 152, 170-171
 Parisinus gr. 1220 *Nil P*: pp. 152, 165-170
 Parisinus gr. 1302 *Par Q*: pp. 202-203, 222, 227-228, 230-231
 Parisinus gr. 1959 *Simp R*: pp. 89, 103
 Parisinus gr. 1960 *Simp J*: pp. 89, 101, 104, 108-109
 Parisinus gr. 2072 *Ench E Simp E*: pp. 10, 43-44, 89, 104-105
 Parisinus gr. 2122 *Ench X*: pp. 10, 63, 65-66
 Parisinus gr. 2123 *Ench Bb*: pp. 11, 61-62
 Parisinus gr. 2124 *Ench U*: pp. 11, 55-57
 Parisinus gr. 2446 *Par T*: pp. 203, 215-216
 Parisinus gr. 3047 *Ench Φ*: pp. 11, 19-21, 25-27
 Parisinus Suppl. gr. 200 *Ench Cc*: pp. 11, 61-62
 Parisinus Suppl. gr. 684 *Nil S*: pp. 152, 174-175, 177-178
 Parisinus Suppl. gr. 1023 *Ench F Simp F*: pp. 11-12, 43-44, 90, 104-106
 Parisinus Suppl. gr. 1164 *Ench A*: pp. 12, 19-21, 31-33
 Parisinus Dupuy 902 *Ench Dd*: pp. 12, 61-62
 Parisinus Mazarineus 4459 *Ench I Simp I*: pp. 12, 46-47, 90, 110
 Parisinus Mazarineus 4460 *Simp D*: pp. 90, 94-97
 Perusinus gr. 173 *Simp V*: pp. 90, 98-99
 Romanus Angelicus gr. 80 *Ench S*: pp. 12, 36
 Sinaiticus Catharina 385 *Par U*: pp. 203, 222, 227-228, 230
 Uppsalaensis gr. 25 *Ench G*: pp. 12-13, 63-65
 Vaticanus gr. 100 *Ench Vv*: pp. 13, 35-36
 Vaticanus gr. 326 *Simp B*: pp. 90, 94-97
 Vaticanus gr. 327 *Simp C*: pp. 52-55, 91, 97-100
 Vaticanus gr. 653 *Nil W*: pp. 152, 174-177
 Vaticanus gr. 740 *Par J*: pp. 203, 222, 227-228, 231-234
 Vaticanus gr. 894 *Ench Ww*: pp. 13, 19, 32-33
 Vaticanus gr. 952 *Ench Θ*: pp. 13, 19-21, 25, 27-30
 Vaticanus gr. 1142 *Par K*: pp. 203, 222, 227-228, 231-234
 Vaticanus gr. 1314 *Ench Ψ*: pp. 13, 19-21, 25-26
 Vaticanus gr. 1434 *Nil V*: pp. 153, 174-177
 Vaticanus gr. 1823 *Ench Λ*: pp. 14, 19-21, 25, 27-30
 Vaticanus gr. 1858 *Ench Z*: pp. 14, 19-21, 25, 27-30
 Vaticanus gr. 1862 *Ench Xx*: pp. 14, 63
 Vaticanus gr. 1950 *Ench Yy Par Z*: pp. 14-15, 21-22, 204, 222, 227-228, 230-231
 Vaticanus gr. 2231 *Vat V Simp A*: pp. 91, 94-96, 257-259
 Vaticanus Barberinianus gr. 4 *Ench Uu*: pp. 15, 52
 Vaticanus Barberinianus gr. 76 *Ench K Simp K*: pp. 15, 45-47, 91, 108 n.14, 110
 Vaticanus Ottobonianus gr. 25 *Nil O*: pp. 153, 174, 177-180
 Vaticanus Ottobonianus gr. 142 *Nil N*: pp. 153, 176
 Vaticanus Palatinus gr. 91 *Par W*: pp. 204, 221-222, 225-226
 Vaticanus Palatinus gr. 100 *Simp W*: pp. 91, 99-100
 Vaticanus Palatinus gr. 149 *Ench J*: pp. 15, 43
 Vaticanus Palatinus gr. 276 *Simp T*: pp. 91, 98
 Vaticanus Palatinus gr. 361 *Nil Q*: pp. 153, 172-174
 Vaticanus Reginensis gr. 23 *Par Y*: pp. 204-205, 221-222, 225-227
 Vaticanus Rossianus 1023 *Simp X*: pp. 92, 99-100
 Vaticanus Urbinas gr. 132 *Ench Ω*: pp. 15, 19-21, 25-27
 Venetus Marcianus gr. 127 (coll. 390) *Par V*: pp. 205, 214-215, 217-219
 Venetus Marcianus gr. 131 (coll. 471) *Nil M*: pp. 153, 165-170
 Venetus Marcianus gr. 253 (coll. 621) *Simp S*: pp. 92, 103
 Venetus Marcianus gr. 261 (coll. 725) *Simp G*: pp. 92, 101-103
 Venetus Marcianus gr. Appp. Cl. XI 13 (coll. 1009) *Simp P*: pp. 92, 108 n.14, 110
 Vindobonensis phil. gr. 37 *Ench L Simp L*: pp. 16, 43-45, 47-48, 92-93, 108 n.14, 110
 Vindobonensis phil. gr. 234 *Ench M Simp M*: pp. 16, 46-47, 93, 108 n.14, 110

INDEX SIGLORUM

Ench

codices manuscripti

A	Parisinus Suppl. gr. 1164
B	Florentinus Laurentianus Redianus 15
C	Mediolanensis Ambrosianus gr. 481 (L 43 sup.)
D	Monacensis gr. 567
E	Parisinus gr. 2072
F	Parisinus Suppl. gr. 1023
G	Uppsalensis gr. 25
H	Florentinus Laurentianus 55,7
I	Parisinus Mazarineus 4459
J	Vaticanus Palatinus gr. 149
K	Vaticanus Barberinianus gr. 76
L	Vindobonensis phil. gr. 37
M	Vindobonensis phil. gr. 234
N	Florentinus Laurentianus 81,22
O	Berolinensis gr. 175
P	Escorialensis gr. 39 (R.III.5)
Q	Oxoniensis Collegium Novum 247
R	Florentinus Laurentianus 74,13
S	Romanus Angelicus gr. 80
T	Atheniensis National Library 373
U	Parisinus gr. 2124
V	Bern, Bürgerbibliothek, Bernensis 691
W	Florentinus Laurentianus CS 163
X	Parisinus gr. 2122
Y	Neapolitanus III.E.29
Z	Leidensis Perizonianus gr. O 5
Aa	Besançon, Bibliothèque Municipale 420
Bb	Parisinus gr. 2123
Cc	Parisinus Suppl. gr. 200
Dd	Parisinus Dupuy 902
Ee	Karlsruhe K. 508
Ff	Londiniensis Burney 80
Gg	Oxoniensis Bodleianus 16991
Hh	Edinburgh, University Library 234
Ii	Bucharest gr. 645
Jj	Bucharest gr. 1030
Kk	Cantabrigiensis 1920 (Ii. VI. 41)
Mm	Atheniensis Benaki Museum 45 (T.A. 16)
Nn	Edinburgh, University Library 3076
Oo	Kozani, XΣ 13
Pp	Londiniensis Add. 11887
Ss	Parisinus gr. 1054
Tt	Oxoniensis Canon. gr. 23
Uu	Vaticanus Barberinianus gr. 4
Vv	Vaticanus gr. 100
Ww	Vaticanus gr. 894
Xx	Vaticanus gr. 1862
Yy	Vaticanus gr. 1950
Γ	Dresdensis Da 55
Γγ	Monacensis gr. 529
Δ	Neapolitanus II.C.37

Θ	Vaticanus gr. 952
Λ	Vaticanus gr. 1823
Ξ	Vaticanus gr. 1858
Π	Florentinus Laurentianus 31,37
Σ	Neapolitanus Girolamini C.F. 2.11
Φ	Parisinus gr. 3047
Ψ	Vaticanus gr. 1314
Ω	Vaticanus Urbinas gr. 132

editiones (ubi nomen editoris ignoratur, nomen librarii uncis quadratis inclusum indicatur)

Br	[Th. Brumennius], Paris 1566 (Oldfather nr. 126)
Ca	[G. Morden], Cambridge 1655 (Oldfather nr. 40)
Co	[A. Mylius], Cologne 1595 (Oldfather nr. 38)
Cr	[A. Cratander], Basel 1531 (Oldfather nr. 250)
Ge	[E. Vignon], Geneva 1595 (Oldfather nrs. 15-21)
Ha	G. Haloander, Nuremberg 1529 (Oldfather nr. 249)
Lo	[J. Flesher], London 1670 (Oldfather nr. 42)
Ma	[J. Maire], Amsterdam-Leiden 1627 (Oldfather nrs. 145-146)
Mh	[J. Maire], Leiden 1646 (Oldfather nr. 155)
Ms	[J. Maire], Leiden 1634 (Oldfather nr. 152)
Na	Th. Naogeorgus, Strassburg 1554 (Oldfather nr. 283)
Ne	[C. Neobarius], Paris 1540 (Oldfather nr. 284)
Pl	[Ch. Plantin], Antwerp 1578 (Oldfather nr. 128)
Ra	[Ch. Plantin], "ex officina Plantiniana Raphelengii", Leiden 1607, 1616 (Oldfather nrs. 136, 141, 142)
Sc	J. Schegk, Basel 1554 (Oldfather nr. 14)
Sl	J. Ferandus, Salamanca 1555 (Oldfather nr. 10)
To	[J. Tornaesius], Lyon 1589 (Oldfather nr. 132)
Tr	V. Trincavelli, Venice 1535 (Oldfather nr. 29)
Tu	J. Tusanus, Paris 1552 (Oldfather nr. 316)
Up	J. Upton, London 1741 (Oldfather nrs. 30-33)
Ve	H. Verlenius, Louvain 1550 (Oldfather nr. 318)
We	[A. Wechelus], Paris 1564 (Oldfather nr. 125)
Wo	H. Wolf, Basel 1560 (Oldfather nr. 35)

Nil

codices manuscripti

B	Bucharest gr. 655
C	Atheniensis Byzantine Museum, Kolyva 58
G	Parisinus gr. 1054
H	Hafniensis deperditus
L	Athous 4263 (Ivion 143)
M	Venetus Marcianus gr. 131 (coll. 471)
N	Vaticanus Ottobonianus gr. 142
O	Vaticanus Ottobonianus gr. 25
P	Parisinus gr. 1220
Q	Vaticanus Palatinus gr. 361
S	Parisinus Suppl. gr. 684
V	Vaticanus gr. 1434
W	Vaticanus gr. 653

editio

R	J.M. Suarez, Rome 1673 (Oldfather nr. 324)
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Par

codices manuscripti

A	Atheniensis National Library 521
B	Bern, Bürgerbibliothek, Bernensis 97
C	Bern, Bürgerbibliothek, Bernensis 150

D	Escorialensis gr. 272 (Y.III.2)
E	Escorialensis gr. 289 (Y.III.19)
F	Monacensis gr. 25
H	Leidensis Vossianus gr. Q 54
I	Parisinus gr. 39
J	Vaticanus gr. 740
K	Vaticanus gr. 1142
L	Oxoniensis Laudianus gr. 21
M	Florentinus Laurentianus 55,4
N	Parisinus gr. 858
O	Parisinus gr. 362
P	Parisinus gr. 1053
Q	Parisinus gr. 1302
R	Athous 1820 (Philotheou 56)
S	Mosquensis Bibliotheca Synodalis 438 Vladimir
T	Parisinus gr. 2446
U	Sinaiticus Catharina 385
V	Venetus Marcianus gr. 127 (coll. 390)
W	Vaticanus Palatinus gr. 91
Y	Vaticanus Reginensis gr. 23
Z	Vaticanus gr. 1950

editio

Cas M. Casaubon, London 1659 (Oldfather nr. 323)

Vat

V Vaticanus gr. 2231

*Simp**codices manuscripti*

A	Vaticanus gr. 2231
B	Vaticanus gr. 326
C	Vaticanus gr. 327
D	Parisinus Mazarineus 4460
E	Parisinus gr. 2072
F	Parisinus Suppl. gr. 1023
G	Venetus Marcianus gr. 261 (coll. 725)
H	Bononiensis 2359
I	Parisinus Mazarineus 4459
J	Parisinus gr. 1960
K	Vaticanus Barberinianus gr. 76
L	Vindobonensis phil. gr. 37
M	Vindobonensis phil. gr. 234
N	Florentinus Laurentianus 81,22
O	Londiniensis Regius 16.C.XIX
P	Venetus Marcianus gr. App. Cl. XI 13 (coll. 1009)
Q	Oxoniensis Collegium Novum 247
R	Parisinus gr. 1959
S	Venetus Marcianus gr. 253 (coll. 621)
T	Vaticanus Palatinus gr. 276
U	Londiniensis Add. 10064
V	Perusinus gr. 173
W	Vaticanus Palatinus gr. 100
X	Vaticanus Rossianus 1023
Y	Neapolitanus III.E.29
Z	Neapolitanus III.E.30

editiones

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V. Trincavelli, Venice 1535 [**Tr**] (Oldfather nr. 29)
[C. Neobarius], Paris 1540 [**Ne**] (Oldfather nr. 284)
H. Verlenius, Louvain 1550 [**Ve**] (Oldfather nr. 318)
J. Tusanus, Paris 1552 [**Tu**] (Oldfather nr. 316)
J. Schegk, Basel 1554 [**Sc**] (Oldfather nr. 14)
Th. Naogeorgus, Strassburg 1554 [**Na**] (Oldfather nr. 283)
J. Ferandus, Salamanca 1555 [**Sl**] (Oldfather nr. 10)
H. Wolf, Basel 1560 [**Wo**] (Oldfather nr. 35)
[A. Wechelus], Paris 1564 [**We**] (Oldfather nr. 125)
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[Ch. Plantin], Antwerp 1578 [**Pl**] (Oldfather nr. 128)
[J. Tornaesius], Lyon 1589 [**To**] (Oldfather nr. 132)
[E. Vignon], Geneva 1595 [**Ge**] (Oldfather nr. 15)
[A. Mylius], Cologne 1595 [**Co**] (Oldfather nrs. 38-38a)
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ISBN 90-04-11358-4



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